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HOME MISSIONARY.

Complete
MAY, 1885. 86

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Vol. LVIII. No. 1.

NEW YORK:

AMERICAN HOME MISSIONARY SOCIETY.

BIBLE HOUSE, ASTOR PLACE.

SIXTY CENTS A YEAR, IN ADVANCE, POSTAGE PAID.

THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable names should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of the discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz. :

Population of the place.
Names of the church or churches, and preaching stations.
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address : Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised?
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1886.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.
How shall they PREACH, except they be sent?—*Rom.* x. 15.

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How shall they preach except they be SENT?...*Rom. x. 15.*

VOL. LVIII.

MAY, 1885.

No. 1.

THE ANNUAL MEETING.

THE fifty-ninth Annual Meeting of the American Home Missionary Society is to convene at Saratoga Springs, N. Y., June 2d, 3d, and 4th, 1885. The Methodist church, on Washington Street, where the meetings of the last two years were held, has been secured for the occasion. The Annual Sermon will be preached on Tuesday evening, June 2d, by Rev. EDWIN B. WEBB, D.D., of Boston. Morning, afternoon, and evening sessions will be held on Wednesday and Thursday, in which the fifty-ninth year's work of the Society will be reviewed, and plans for the sixtieth year will be developed and discussed, special attention being given to that part of the field embraced in South Dakota, Nebraska, Missouri, Kansas, and the Southwest. Interesting and profitable addresses from representatives and friends of the work, in the East and the West, the North and the South, may be expected. Early notice will be given in the religious papers, and in *The Home Missionary* for June, as to arrangements with the railroads for reduced fares, and with the hotels and boarding-houses for special terms to guests during the meeting. This preliminary notice is given that the friends of Home Missions, especially pastors and Life Members, may lay their plans to be in attendance and to take active part in the deliberations. Those present at either or both of the previous Saratoga meetings will need no urging. Will not those who missed them, and have ever since regretted their loss, make sure of their privilege this year?

PROGRESS IN FLORIDA.

BY REV. E. P. HOOKER, D.D., WINTER PARK, FLA.

THE fourth Sabbath of this quarter we began to worship in our beautiful little church. It was not finished. For windows we had cotton cloth stretched over the spaces. It was January 18th, a rainy day, and

we had no fire; the walls were not plastered; the roof was not ceiled; and we had temporary steps. But for all that, we were "glad when they said unto us, let us go into the house of the Lord." Two Sabbaths later, our one-thousand-pound bell rang out through the pine woods, and a large congregation obeyed the summons. At the close of that service, to the surprise of everybody, and without the forethought of any one, the generous sum of \$773.50 was raised to finish the church. So we were sent back to the Town Hall to worship for a few Sabbaths. The work is still going on; but we clear up, each Saturday night, and have the house for Sabbath services. A beautiful pulpit suit of black walnut has taken the place of the plain black chair and a stand with a merchandise box upon it, for a pulpit. An elegant Bible, the gift of a Young Ladies' Sunday-school class, in Enfield, Mass., lies upon the pulpit. An elegant communion table stands in front of the pulpit. The support is of Florida curly pine, and the top is a beautiful slab of marble, the gift of the Cutter Marble Company, of Middlebury, Vt. I was born and reared, and have labored for years, in a marble region, but never saw before so beautiful a marble slab. A large and tasteful communion service, the gift of the Congregational church of Hyde Park, Mass., is ready for its place upon it, at our first communion in the new sanctuary. The children have raised the money for the three windows that are to light the chancel, with its pulpit, with money enough over to carpet the pulpit. This morning, \$300 was contributed for a large memorial window. The orders have gone to-day for chaste cathedral glass windows for the whole house. We hope to dedicate the completed sanctuary in a few weeks. If ever the favor of Providence was upon any enterprise, it has been upon this work of laying Christian foundations at Winter Park. The way has been full of surprises. Each step has been to greater blessing.

We are this week making up our proposals for the location of the Christian college here, which the Florida Association at its last meeting voted to found. If any town or city in the State shall bid higher than this young but enterprising Christian community, it will do nobly.

Your Home Missionaries in Florida are laying broad and strong foundations, and are building with courage and faith. Do not think us enervated by this semi-tropical climate. The air is full of ozone, and the breezes fan us daily, either from the Atlantic or the Gulf. And the Spirit's influences are as constant and inspiring here as anywhere in the world. If Home Missionaries elsewhere find their work such an exalted privilege, we are all to be congratulated. Pray never think of us for a moment with the faintest shade of pity. Think of us as fellow helpers, and send the means to multiply the fruits of our labors an hundred fold.

We have taken another timely departure here. I am sure it is of

God. When I came to Winter Park, a year ago last December, I was surprised and pained to see no colored people in the congregation. Soon I had opportunity for conversation with a prominent colored man. I asked him how he felt toward the Northern churches. I was somewhat surprised at his reply. He said he had nothing against white churches, but he preferred to worship with his own people. He had no complaint to make. He took upon himself the responsibility of neglect to attend white churches. The colored people have had religious services more or less regularly, by themselves. One of the deacons of our Congregational church held a Sunday-school among them last summer. Recently, a general meeting of whites and colored was held, to plan for the building of a house to serve the double purpose of a church and school-house. The whites pledged themselves to raise as much as the colored people would give, up to the sum of \$200. The meeting appointed the two Congregational deacons and another prominent Congregational member present trustees to receive the money and build the house. The work is well under way. One of the deacons has volunteered to teach a free evening school. That will be in operation in a few days. The colored people are divided between two denominations, Baptist and Methodist. Each party is to have one of its own preachers, to serve a portion of the Sabbaths of each month. This is a work that is wholly practicable. Our colored brethren welcome it. The free evening school will soon become a public school. Public money can be had toward the support of a teacher. Money can be raised by subscription. Is not this Christian common sense?

HUNGRY FOR SABBATH WORSHIP.—Although I have two and a half miles to go to our school-house, with the mercury 10° to 20° below, we have not missed a Sabbath service. Going to meeting for the worship of God becomes a habit, as well as a pleasure and a duty. Christians get hungry, and go to meeting for food; or they get tired, and go for rest. I try to make my people feel how blessed is the Sabbath, and the privilege of worshiping God collectively, and hearing from him out of his Word. For this we have largely to thank the A. H. M. S. It is a richer mine of blessing to our country than its mines of silver and gold. I try to appreciate, and to make my people appreciate your Society. During the past quarter three members of my congregation have become personally interested in religion.—*Rev. J. H. Gurney, Dover, Dak.*

THE BUCKING CAYEUSE.

I WILL attempt to give you an idea of the extent of my field. Every Sunday morning I preach in Steilacoom, and, for the last two Sundays, also in the evening. In the afternoon I mount my pony and ride into

the county where I have four preaching stations. At one of these, Lake View, we have a small church, where I preach two Sundays in the month, and, on the same days, on my return, stop at the Territorial Asylum for the Insane, and hold services there. This is some two miles and a half from the town, and the employes seldom attend services, except when they are held at the Asylum. Of my other appointments, one is seven miles distant, in a belt of timber, where there is a large settlement. As there is a Methodist church here, having services once a month, I think I shall abandon this appointment, and go to a more distant settlement on the prairie, where no services are held. My other appointment is at a school-house on the prairie, seven miles distant. Here the settlers are far apart, and the attendance on our services is small ; yet there are some earnest, thirsty souls who seem anxious to hear the gospel.

At first I walked to my appointment ; but the people have bought me a "cayouse," and now I ride. when I can remain on the pony's back (for I have discovered that he "bucks"). I made the discovery in this way : I was riding leisurely along one Sunday, having nearly reached my place of preaching, when suddenly I felt myself propelled into the air, about a foot above the pony's back. I alighted on the pommel of the saddle. Again I was shot upward. This time I alighted fairly in the saddle as it was coming up, and up I went again, and, when I came down, sprawled at full length on the ground, while the "cayouse" cantered off some ten rods, and quietly went to grazing.

Pastoral work, of which there is great need in this region, I find very hard, as the settlers are so far apart. The soil of the prairie is very poor, and is used mostly as sheep or cattle ranges, and the people have settled by little creeks, or swamps, which are scattered about. On this account a hard day's ride will sometimes result in only two or three visits. This kind of work has been neglected here ; but I find that the people are glad to receive a pastor, and that faithful work of this sort has its usual result of bringing the people to the preaching service.—*Rev. C. E. Newberry, Steilacoom, W. T.*

IN MONTANA.

God has blessed us wonderfully in establishing the Congregational Church so firmly at Helena. From the unpleasant and very humble surroundings of the beer halls, where we first held our services with a handful of people for a congregation, we have now a congregation of about fifty that can be depended upon ; and, when we occupy our new church, this can easily be increased to 100. The little chapel, to which we moved as soon as we could get it here and set it up, is really uncomfortable, and its discomforts have kept away some who would like to come ;

while pride deters others from entering the humble, low-ceiled room. We started with nine members, and have now twenty-one, with four others waiting to unite. This growth seems slow, as compared with some other places; but it marks a good degree of progress for Helena. As I have said in former reports, we have had to meet and overcome much dense ignorance and prejudice against our church. The old, grave mistake of surrendering so much denominationally is felt by us all the time, and will meet this and other churches in Montana for years to come. But, spite of the drawbacks and difficulties, there is very much more to be thankful for than to be discouraged at. It took nearly a year to prove that we had come to stay. Before that a large number, growing less all the time, thought ours a tentative movement, and predicted that, at some early day, we would "silently fold our tents and steal away." Nobody at this date whispers a suggestion of this, and I do not think that anybody questions either our right or purpose to stay. We have seen a remarkable change in the religious tone of the city since we came. Then church-going was unpopular; now the feeling is the other way. It is not too much to claim that we have helped, under God, to bring this about.

We have been able to take the stand on the temperance question that none of the other churches could take. We have done successful work with the Chinese for a year past. Two of the other churches tried the work, and failed; and to-day we are alone in it. We had the school in our chapel last year, but it is now held temporarily in our house. God has been good to us in providing for us a fine house of worship, and securing for us the means with which to furnish it. Many a time the future has looked dark; but we have taken one step at a time, and our faith in him has been justified. We could not do, in the matter of erecting an edifice, as can be done in a new frontier town. We had to yield something to the prevailing opinions and prejudices of the place. To have put up a cheap house of worship would have greatly injured the prospects of the church. But we were few in number, and feeble. Fortunately we secured a contract at \$2,000 less than most of the builders would put in a bid for, and the work has been completed successfully and satisfactorily. How to furnish it, in keeping with the exterior, was the next problem. We needed all the modern improvements, gas, furnace heat, assembly chairs, carpet, and pulpit furniture. Here, again, one step at a time led us on to the successful completion of the furnishing. The Lord will have a beautiful temple in which to be worshiped, and the people can worship him in comfort. But best of all is the deep spiritual feeling that pervades the church. Ours is emphatically a Church of Christ, and we believe that, under the Master's guidance, it is going on to grand results.

I ought to speak of our fine bell, which was presented to us. Several

ladies on the west side of the city conceived the idea. Only one of the ladies is identified with the church at all: but they went to work with a will, and collected more than \$100 above what the bell cost, delivered here. The N. P. R. R. gave the freight on the bell from St. Paul. The extra \$100 was put into my hands for church furnishings. Eighty dollars were allotted in part payment for the carpets, and the rest paid toward our chairs for the seatings. The bell is of the best make (Blake & Co., Boston) and has inscribed on it, "First Congregational Church, Helena, Montana, Rufus B. Tobey, Pastor. Presented by the citizens, Dec. 1st, 1884. My tongue shall speak forth thy praise." The inscription was of the ladies' choosing. The bell is worth \$250, delivered here, and is of very sweet tone. You may be sure that we greatly appreciate the gift, and the generous motives which prompted it.—*Rev. R. B. Tobey, Helena, Montana.*

IN WYOMING.

I HAVE been actively engaged in religious work, visiting, and holding special services at places outside of and at a distance from Big Horn and Sheridan. The severity of the weather has been very trying. In order to keep my appointments I have frequently exposed myself to terrible snow-storms. A few weeks before Christmas I was caught in a blizzard, while returning from Dayton, where I had been preaching on the Sabbath. My horse refused to face the storm, and I soon got lost among the hills. After wandering several hours, till I was nearly perished, I providentially struck a "ranch," and on arriving there I found I had frozen four fingers. However, by careful attention, they got well in about six weeks.

On New Year's eve I held a watch-night service in the school-room at Sheridan, which was fairly well attended, although there was a dance going on at the same time in a building hard by, as well as other attractions. It was indeed a blessed time. "Heaven came down our souls to greet, and glory crowned the mercy-seat." Several of us consecrated ourselves afresh to God and his service, and at twelve o'clock, the birth of 1885, on bended knees we sought the blessing of God to rest upon us and upon our labors during the year. We were not many, but we were favored with the presence of the King of Glory. As an immediate result of that meeting, one young man decided for Christ.

The Week of Prayer was also a time of refreshing from the presence of the Lord. Each meeting was fairly well attended, and although we had no converts to rejoice over, yet I trust that the bread cast upon the waters will be found after many days. One of the town officials told me, recently, there was a marked difference in the town in many respects since religious services had been held here.

We have recently lost, by consumption, a lady who was not a member of our church, but, I believe, a most consistent Christian. I visited her, and read and prayed with her. On the night of the last visit I staid at the hotel, and just as the giddy throng was returning to it from the skating rink, at the cock crowing the summons came, and her spirit took its flight. On the Tuesday following, on the hill-side, one mile from Big Horn, the soil opened to furnish the first grave in that locality. The prairie was covered with snow: the atmosphere was beautifully clear; the sun shone brightly in the heavens, as the coffin was gently lowered to its last resting-place, and I committed her body to the dust, in sure and certain hope of the resurrection. Her last words to me were: "It will be well with me, whether I live or die."

Last Monday night a man, who frequently came to our meetings, was shot through the body with two bullets from a Winchester rifle. He had been drinking for some time, and on Sunday and Sunday night he fired over twenty shots near my room, in a very reckless manner. He was shot in a saloon, and only lived a few minutes afterwards. When sober he was a good sort of fellow; but when in drink he was like a fiend. It is sad to find so many bright young men who come out West, throw off all restraint, and indulge in all manner of sin.—*Rev. H. Probert, Sheridan, Wyo.*

NORTHERN NEBRASKA.

BY REV. HARMON BROSS, GENERAL MISSIONARY.

THERE is, perhaps, no part of our country, East or West, just now, where the call for a marked increase of home missionary force is more urgent, or where there is greater promise of speedy results than in the rapidly developing region called Northern Nebraska. The Platte river, running from west to east across the State, and followed along its whole course by the great thoroughfare of the Union Pacific Railway, divides the State into two sections, familiarly known here as the South Platte and North Platte countries. Owing to lack of railroad facilities, and other causes, the North Platte region has settled more slowly than the southern part of the State. But as soon as public attention was fairly directed to the magnificent Elkhorn Valley, and the region lying still beyond, immigrants began to pour in, and last year tens of thousands found new homes and rich lands in Northern Nebraska. The upper Elkhorn Valley had been opened the year before by the extension of the Fremont & Elkhorn Valley Railroad, and upon this single line came in about 15,000 people in six months of the last year.

It was found so difficult to superintend this work from the head-

quarters of a home missionary superintendent in Southern Nebraska, that the directors of the Nebraska Home Missionary Society recommended, and the Executive Committee of the National Society commissioned, in February, a general missionary for the work. Progress has been made during the past year, indicated in part by the organization of eight promising churches and the erection of five houses of worship. We are, however, only entering upon the work that needs to be done.

The general missionary wrote, on the first of last October: "The past year has witnessed much progress; but it is only a hint of what ought to be done. The eight churches organized the past year should be increased by twenty-eight in the year to come. The neglect of the past must be atoned for by special care and effort in the future. As counties settle and develop, effort must be made to have the gospel keep pace with material progress. Towns that are to become centers of trade and influence must become radiating points for good influences."

The many indications of an immense emigration with the near coming spring give emphasis to every word of these sentences, written four months since.

The North Platte region contains much more than half of the area of the State, the river bending to the south, so that for fifty miles only a single tier of counties lies between it and the Kansas line. The north half is, for the most part, a region of living streams and beautiful, fertile valleys. It will be occupied by thrifty, prosperous farmers, and, if the gospel is not early on the ground, other influences will gather and crystallize, so that years of labor will be needed to counteract the neglect of a single season.

The Union Pacific Railroad is almost sure to extend one or more of its branches into the great central region of the State, drained by the Loup river and its many branches. The Burlington road, part of the immense C. B. & Q. system, has its route surveyed along the valley of the South Loup; while the Chicago & Northwestern, pushing for the Black Hills by way of its Elkhorn & Missouri Valley branch, has 140 miles of track already under contract, with eighty miles of grading completed beyond Valentine. Even in the dead of winter, as I write, the United States land office at Valentine is thronged with applicants for government land, and, with the opening of spring, the offices at Grand Island, North Platte, O'Neill, and Valentine will be rushed to their utmost capacity.

The hard times in the East will direct the attention of thousands to the region of cheap lands and cheap food. The small amount of government land remaining in the country, these rich valleys of the three Loups and the White, the nearness of the section to the coal fields and the market of the Black Hills, the admirable school system of the State, the splendid exhibit made at New Orleans, will conspire to bring an army

of settlers, so that, in central and northwestern Nebraska, it is probable that more than 50,000 people will find homes before the beginning of another winter. They need churches, Sunday-schools, houses of worship. They need the ready, helping hands of our dear old Home Missionary Society and the Congregational Union. Shall the hands of these societies be supplied with the means with which to help? Where are the young men to come this year into Northern Nebraska to help lay foundations?

GIVE HIM A HORSE AND BUCKBOARD.

WE have organized a Ladies' Aid and Missionary Society—a great gain. The ladies generally take hold of the matter with zeal, and hope that it may be the means of breaking down the old walls of estrangement. We have resolved to introduce a good hymn-book—the Manual of Praise. Spiritually, I think there is a decided gain. It is wonderful how the people take to Congregationalism! At Harvard and Trenton the way will be open soon, I believe, for preaching, and I hope to organize churches at both points. I need very much a horse and “buckboard” to do work with. If you know of any Sunday-school, or schools, willing to contribute towards this, please let them know my pressing need. Harvard is five miles from here, and Trenton eight. You see there is plenty of traveling. As sure as time this whole region will be thickly settled; and now is our opportunity. I am the only minister on the ground; and oh! for that horse and buckboard! Another point is Ker City, destined in the near future to grow rapidly. It is six miles from here. It needs looking after, and that horse and buckboard will enable me to look after it! Both horse and buckboard will cost about \$200. Then there is Syracuse, three miles from here. It is not much now, though it will grow. There might be a Sunday-school started, and I will do it if possible. Then there is the whole region along the Ocklawaha, for the most part destitute of religious privileges. It is a rich country, probably the richest in Florida. A man over there could do good service. After I obtain my horse and buckboard, I propose looking over the ground. I don't suppose any Sunday-school alone could give enough for both: but every little helps. The magnitude and importance of the work here just begins to loom up. We are planting the seeds of a new civilization. The very fact of our living here is doing missionary work. That there is one family entirely consecrated to Christian work, does immense good, to say nothing of other labors.

The health of self and family was never better. My wife and children have improved wonderfully since being here. We enjoy the work, and are glad we came. The soft carpet, cushioned pews, frescoed walls, and

large pipe organ of our old church at Spencerport, N. Y., we would not exchange for our Town Hall, bare and dirty though it is. But *don't* forget that horse and buckboard!—*Rev. B. T. Stafford, Norwalk, Fla.*

IN NORTHERN MICHIGAN.

I LEFT St. Ignace on Monday, March 16th, to lecture for Home Missions. After traveling seventy-five miles the train ran into a snow-drift, and could neither go backward nor forward. Some walked through the deep snow, a mile, to Senly depot; others of us remained all night on the car. I got a touch of West Indian ague. Two engines and snow-plows from Marquette, next day, came to our aid. Except a couple of small biscuits, I took nothing from 6:45 on Monday morning, to 9 A.M. on Tuesday. I had a beautiful fast for twenty-six hours, and, as I weigh 196 pounds, I can tell you I took my breakfast with a gusto that caused me to wonder why persons don't frequently fast, if only to have the pleasure of eating from vehement hunger!

I lectured at Hancock to a select audience. There we have a strong church under the energetic pastorate of Rev. S. White, and one of the finest Sunday-schools in Michigan, under the superintendency of Mr. Wright, a Congregationalist minister's son, a well educated and godly man. On Thursday I proceeded to Calumet, the largest copper mine in the world. The agent is brother to this Mr. Wright. Here I had a large and appreciative audience, who seemed to enjoy my lecture on "Pulpit and Platform Orators: Guttridge, Methodist; Dr. J. Parker, Congregationalist; Spurgeon, and J. B. Gough." Went, on Friday, to Lake Linden, about six miles off, where new stamp mills are being built to crush Calumet ore. Here I staid with the machinist and manager, a very intelligent man, the chief man, also, amongst our brethren at Lake Linden. On Saturday evening I lectured for the Methodists of Pewabic, Hancock, where I labored two years as pastor. The night blew a hurricane, yet some twenty persons came, and raised ten dollars for my traveling expenses. The lecture was on "Wesley and His Times."

At Red Jacket, a mile or so from our church at Calumet, a second Congregational church is needed; our first consisting of educated and refined people, the miners do not readily mix with them. The worthy pastor sees eye to eye with me, and has been quietly making preparation. This new church would soon become self-supporting, as the miners are better paid here than at any other copper mine: sixty dollars per month, and more. Houghton is the county town, near Hancock; the river or lake dividing them. Here we have never had a church. The Methodist church has always been small; a few rich persons mainly supporting the minister. There are but few communicants. The Epis-

copal minister died six months ago—a friend of mine—and there has been no successor. Ishpaning, twenty miles or so west of Marquette, is the largest iron mine in the world. Here we have a population of about 1,800. The Methodists added 300 this winter.—*Rev. R. Wrench, St. Ignace, Mich.*

SAD VISITS.

ONE Sunday afternoon, after our school at Berean church, a gentleman asked me if I would accompany him to see a sick family. I went with him. He showed me the house, and said they were all down with the measles, and he was afraid to go in himself, but he thought I ought to go. I went in, and found the mother and five children in bed with measles, and the only one to help and do anything was the father. The little baby was very sick. I had prayer with them, and promised to do all I could to help them. The next day the baby died. I sat up with them, and went in the morning early, with a spring wagon, put the little coffin in the box, and carried it to the depot. The only one who followed the little funeral was the father. During his absence for two days I did all I could for the family.

About the same time my Sunday-school superintendent wanted me to go with him and call upon a dying woman, after the night preaching service. I was very tired, but gladly complied. We started out with a lantern. It was dark as pitch, and the rain just pouring down. We arrived there after much trouble, and found a family of seven in bed with the measles. The eldest daughter was very low. I sat down by her bedside, and talked with her. I found she professed to be a Christian, and was glad to have some one to talk and pray with her. In the other room her sister, also a Christian, was also very low. I waited on them till they both died, and conducted their funerals. The members of the Berean Ladies' Aid Society assisted me very much. Not a week passes but I sit up with the sick, and do all I can for them. Yesterday, I was called to the bedside of a little dying boy. I went after a doctor. He promised to come, but did not. Mrs. Shaw and myself put him in a hot bath, and she prepared a poultice, and put it on his breast. He was no better this morning. I had a doctor go with me to see him to-day. He pronounces him dangerously sick. I rode to town after medicine, and give it to him myself. I am afraid he will soon be at rest. In this way, I have tried to win the love of this people, and the Lord will own and bless such work.

During the Week of Prayer, and for two weeks after, I held meetings every night: but the weather was so very cold that it seemed impossible to get the people out to them. But Christ was true to his promise during these meetings. One of the wickedest men came every night, and

before the meeting closed he accepted Christ as his Savior. Since that time his oldest daughter has also accepted Christ, and both were received into the church.—*Rev. W. Shaw, Edgewood, Ga.*

A LOOK BACKWARD.

MANY years ago—it seems many to young people—a man came from a Western town (what was then West), in the State of New York, to the great anniversaries. Those were days when men came up almost as the Jews to their great feasts, with joy and gladness, and hope and expectation. And they went home refreshed and strengthened for the year. From the simple journal of this Christian man a few extracts are made, which some may find of interest:

“Albany, 8th May, 1826.—Set out at 4 P.M. for New York, on steamer “Chief-Justice Marshall.” A splendid boat, cheering music, full company. Oh! that all were Holiness to the Lord!

May 9th.—Once more in the great city, the first time in four years. On board our boat, the question was proposed, “Shall we vote to change the ‘Domestic Missionary Society’ to a National Home Missionary Society?” We called for reasons; but none were given, and so some of us said *No* till good reasons should be given. Have witnessed to-day a most interesting Union Sabbath-school celebration. Am sorry the interest of the evening exercises was destroyed by long speeches. It is all wrong.

10th May.—One of the best days of my life. Attended a meeting to form the “American Home Missionary Society.” Also a meeting of delegates of the American Bible Society. Such holy eloquence as I have listened to has filled my soul. Particularly, Rev. Drs. Cuyler, of Poughkeepsie, McIlvanie, of West Point, and Blythe, of Kentucky; and over all Rev. Justin Edwards, of Andover. The audience was deeply affected, and must have felt that duty required them to be up and doing. At the meeting of delegates, I offered that our county would take upon its shoulders any county in the State, and supply it with Bibles, if other counties also would put their hands to the work. Lord, help us in this work! In the evening, meeting of United Foreign Missionary Society, where Dr. McAuley was peculiarly interesting.

May 11th.—Devoted principally to the work of the American Bible Society. The speeches on this occasion were exceedingly interesting.

Friday, 12th May.—Ministers’ prayer-meeting this morning. I gave, in a few words, a pressing exhortation to the brethren to be faithful. If it has done them no good, it has been profitable to me.

A revolution has taken place in the Society for Ameliorating the Condition of the Jews. After hours of discussion, in which the New England and better part of the assembly kept cool, while others were excited,

it was decided in favor of the friends of Christ and the conversion of the Jews.

This evening the American Home Missionary Society. And thus the meetings are ended for this city and this year. The season has been interesting and profitable to me, and, I hope, to thousands.

Saturday, 13th May.—Attended a meeting of Sunday-school visitors this evening. I am learning on the subject of Sunday-schools.

Sunday, 14th May.—Heard three sermons: Mr. Skinner, of Philadelphia, Dr. Spring, and Mr. Bruen, all interesting; and I rejoice to find that the doctrine of Revivals of Religion is most emphatically recognized and rejoiced in by the best churches here and all over our land. There is one thing worthy of particular remark respecting the proceedings of the friends of duty here: *All is reduced to a business system*, and done with all that promptitude which merchants and bankers show in their own affairs.

Princeton, N. J., 15th May.—A comfortable passage hither, and interesting interviews with dear friends Mason and Goodrich. I feel more and more deeply the awful responsibilities of the ministerial office.

21st May.—Preached once to-day at —— church, to a small congregation. Cold were they, indeed. I endeavored to arouse them with this text: “But unto the wicked God saith, what hast thou to do to tread my courts. Take my covenant,” etc. I never saw a more stupid people. They appeared as indifferent, almost, as the posts of the house. My host, Mr. ——, is endeavoring, by his lay preaching, to do this people good. The Lord give him success!

Philadelphia, 22d May.—Interesting reports of the state of religion from Maine to Georgia. The doctrine of revivals is gaining ground. Addressed a Sunday-school Union meeting, urging to action.

23d May.—All day spent in assembly [probably the Presbyterian General Assembly], discussing the location of a Western Seminary. [Was this Auburn?]

American Sunday-school Union celebration this evening. I seconded one resolution, and said, briefly: “The question whether Sunday-schools are useful is settled, forever settled. Then *action* is the order of the day. Be not deceived by round numbers. Little is really done. Not *one mill* for each child is contributed in these United States for Sunday-school work, and all the work of the Sunday-school Union is not equal to half a cent on each child who should be in the schools.

This Assembly is interesting; and let us remember they represent twenty-four great Republics! There is danger of thinking all is going well, when nothing is doing. We ought to be humbled in the dust, in review of the little done. The time is short. “Whatsoever thy hand findeth to do, *do it with thy might!*” These words seemed prophetic. Within five years that busy brain was still in death.

SCANDINAVIAN WORK.

I HAVE lately read Mr. Montgomery's book on the free evangelical work now going on in Sweden and Norway, in connection with the Congregational church, and I became so intensely interested that I read it over and over again, and came to the conclusion that, if there be any place for me, I would spend my time and powers to work in connection with him for the salvation of my countrymen. I knew of this blessed work before; but what I did not know was that the Congregational church loves my dear countrymen so much that she will stretch out her arms to help this movement forward. This was indeed a pathetic story to me. I have been looking for it in many years, occasionally asking Congregational ministers why they did not have a Scandinavian mission. I am a Methodist minister from Norway, and, having been Norwegian pastor in America for the last twelve years, I took leave from the Conference last fall, with the intention to begin a more free missionary work, similar to that in Scandinavia, as soon as I could get things fixed for my family. So we moved to Forest, got up a house, and were quite busy in laying plans for future work. One day, in December, I met the Rev. Mr. Dykeman, of the Congregational church here. On asking him the usual question, why the Congregationalists have no mission among my people, he replied that they had just commenced such a work, referring to Mr. M.'s account of it. At a subsequent interview Brother Dykeman advised me to join this work, seeing that I was so much interested in it, and he thinks that I can be useful. He has seen my credentials, and knows my standing as a minister. If you have any employment for me, I should gladly enter your missionary work, and try to do all I can, by the grace of God, to bring my people to our Savior, Jesus Christ, and in every respect work in a loyal connection with your church. I would have joined the Congregational church long ago, if I had known of any such chance to work for her upbuilding; for I like her polity and government.—*Rev. B. Johansen, Forest City, Iowa.*

WANTS HELP FOR A PARSONAGE.

I HAVE often ridden fifty-five miles in a day, and preached twice: at Freewater in the morning and Moline in the afternoon. Both of these points out on the prairie have church buildings. I am now devoting my time to Riverton, where I began to supply two years ago, while teaching in Franklin Academy. I preached twice on every other Sabbath. Dec. 1st, 1882, when I began, there were eleven names on the church book. They were widely scattered, and some scarcely ever could get to the church service. I have been there ever since, and our

church has grown steadily, although we had two saloons in the town and all the saloon influence to fight against. We have had much to contend with, as on the Sabbath many stores were open, and men and boys could be seen gathered in groups, pitching pennies and indulging in such pastimes, in which they were countenanced by many of the business men of the place. It was no strange sight to see hunters starting out for a day of sport on Sunday morning, or to hear the report of a gun breaking the stillness that should reign on the Sabbath day. For a year past, however, an impression has been widening and deepening that there were duties which the people owed to their own souls. Last November, Mrs. Henry, National Evangelist for the W. C. T. U., began four weeks' labor with us, and there were over ninety conversions, about sixty having united with the Congregational church. The town was filled with the gospel message. We expect to get rid of the saloons in April at our town election. Stores are now closed on the Sabbath, and strong men are found sitting at the feet of Christ, clothed and in their right mind. We worship in a store building, but are arranging to build a church. We can do this with the aid of the Union; but we want a parsonage, as I expect to move on to the field, and there is no place to move into. We are not able to build both. The parsonage fund helps some, but not enough. If any readers of *The Home Missionary* feel that our work justifies their assistance, we should be very glad to receive it. Cannot some reader give an entertainment, and devote the proceeds? It is not my personal call, but it is for the cause of Christ and the good people at Riverton, who are doing all they can for themselves. Any word of encouragement or dollar of assistance will be thankfully received by the church treasurer or the pastor.—*Rev. F. W. Barber, Riverton, Neb.*

FURTHER FROM MONTANA.

My first quarter was a time of seeking to find out the peculiar circumstances by which one is surrounded in a young city of this north-western Territory, and endeavoring to adapt myself to them. In the midst of the "Bad Land," surrounded by bare and desolate buttes, utterly destitute of tree, flower, or any living thing in the shape of vegetation, where rain seldom falls, and the intense heat of the sun during the summer consumes the dry buffalo grass, curing it as it stands. Springs for drinking purposes there are none, the Yellowstone River being the only water supply for every purpose.

The population of the city (1,200) represents the various peoples of Europe, Asia, and America, about one-half of whom belong to the Romish church, the other half being professedly Congregationalists, Metho-

dists, and Episcopalians. The majority of those not engaged in store-keeping are employés of the Northern Pacific Railroad Co., either in the shops or on the road. Thus one-half, the Romish, are shut up by the mental thralldom of their religious system from the influence of the gospel in its purity, as revealed in the New Testament, while the railway men, deprived of their day of rest by Sunday labor, are practically shut out from the opportunity of attendance on public worship. Added to this is a further fact, ascertained by mingling with the people—viz., that the only one thing that keeps them here is necessity, by employment on this division of the railroad, or capital sunk in the goods with which their stores are stocked. One idea is dominant in the minds of most: to make as much profit as possible, and return to such parts of the country as afford the ordinary comforts of life.

In church-membership we have had an addition of two; some who attend regularly on Sabbath service still retaining a membership in churches in cities from whence they come. In this matter the churches from whence they come appear to fail altogether in their duty—viz., urging them to take letters and ally themselves with the church which they attend. Two evils grow out of this: the original church has members who cannot possibly attend, and the influence on the members in question is bad. The tendency of coming to these Western cities is in the direction of laxity, both in church attendance and church-membership, in the case of too many.

We can, however, report a very encouraging increase in the attendance on Sabbath services, which has been somewhat checked for a time by the very severe weather of this winter. The prayer-meeting, for the same reason, has had to be discontinued for a time. The fact that it is not yet considered quite safe for ladies to be out after dark in our town also makes this step necessary. Some, who were not in the habit of attending church have been more or less regular for this quarter: two out of our four doctors, an editor of one of our local papers, one of our bankers, a store-keeper, formerly a school-teacher, lecturer, and generally held in high esteem for culture.

Two other points to be visited from this are Dickinson and Gladstone; the first 120 miles, and the second 132 miles east of this town. There being but one train a day, on leaving the cars at Dickinson, it is not possible to reach Gladstone (twelve miles further) except by road.

One visit to Dickinson has been made; but as no building could be obtained for service, visitation of families only could be done. A second visit was planned, but was prevented thus: The cars going east leave here at 5.45 A.M. After waiting one hour on the depot, with the thermometer at twenty-two degrees below zero, without fire or light, I found myself incapable of enduring longer exposure to such weather without freezing, and only rallied from the effects several hours later.

At Belle Prairie, fifteen miles from here, a service once a fortnight has been held; but it is not possible to get there in winter, nor could the people be gathered. An attempt to get some of the stores closed on Sunday, by conversation with the keepers on the subject, failed at the time, but has since proved of some effect, the dry-goods stores having mutually agreed upon the subject, and, two Sundays ago, were closed for the first time.—*Rev. J. M. Pamment, Glendive, Mon.*

“A WIND FROM THE HOLY SPIRIT,

IN SWEDEN AND NORWAY.”

OUR readers will be interested to know what reception has been given to the pamphlet with the above title, by Rev. M. W. Montgomery, published by this Society. From many letters full of good words we extract the following:

President Julius H. Seelye, Amherst College: “A deeply interesting and instructive account of a work which should be widely known. It seems to me very desirable that it should be published as far as practicable.”

Rev. A. P. Peabody, D.D., LL.D., Cambridge, Mass.: “I am greatly interested in it. The successive pictures are vivid and richly suggestive. This narrative must enlist a larger and more generous Christian sympathy for the immigrants.”

Rev. C. L. Goodell, D.D., St. Louis: “I hope this may be very widely read. It cannot fail to do great good.”

Rev. W. H. Moore, Sec. Conn. Missionary Soc., Hartford: “It is eminently suited to deepen the interest of our people in the religious welfare of that very promising class of the foreign population among us.”

Rev. Dr. Washington Gladden, Columbus, O.: “I have read it with the deepest interest. I had known but little of this great movement in the Northlands, and this news is good news indeed.”

Rev. Geo. W. Phillips, Worcester, Mass.: “The thrill of joy which Mr. Montgomery’s recital sent through our meeting at Saratoga has been revived and intensified by the reading. No religious movement since the rise of Methodism seems to me more significant than this.”

Rev. Henry A. Stimson, Worcester, Mass.: “I regard this pamphlet as of great value, giving, as it does, the only full account of the Mission movement in Sweden, which has large significance for the Christian world, and is of intense interest to Congregationalists.”

Rev. C. H. Richards, D.D., Madison, Wis.: “It is a most fascinating story, and illustrates, in a most striking way, the providence of God in the progress of Christ’s kingdom. The author is to be congratulated as

our modern Columbus, crossing the sea to discover a new world of Congregationalism in an unexpected quarter.

Rev. R. G. Hutchins, D.D., Minneapolis: "Our hearts will be enlarged toward the 1,500,000 Scandinavians, who have tearfully left 'The Old Home Land,' to plant the roof-tree in our richer and freer soil. . . . Just the facts we needed to know are presented in a discriminating, perspicuous, fascinating way. The author makes his readers fall in love with the people he so much admires."

Rev. M. M. G. Dana, D.D., St. Paul: "Worthy of universal reading. It opens a new chapter in the history of the church, and introduces to our notice a most significant religious movement."

Prof. J. M. Hoppin, D.D., Yale College: "I have read it with uncommon interest, and have been fairly surprised at its revelations. The title itself arouses interest, and has inspiration in it."

Rev. J. E. Twitchell, D.D., Boston: "I have read nothing for a long time that so thrilled my heart. Would that this modern miracle could become familiar to every Christian, and that some such wind would blow on America."

Rev. Geo. P. Fisher, D.D., Yale Divinity School: "This publication is so important and interesting that it deserves to be widely read."

Prof. Samuel Ives Curtiss, D.D., Chicago Theological Seminary: "It ought to be circulated by the thousand."

Vice Consul G. W. Schroeder, Gottenberg, Sweden: "Mr. Montgomery's volume has struck us as a remarkable book, which ought to be in the hands of every Congregationalist in America."

Congregational Iowa: "We have seen nothing for a long time which breathes such an apostolic spirit. During the last twelve months Mr. Montgomery has been a Christian discoverer, and has done a great work, which is sure to bear large fruit in the near and remote future. We think the report is an evangel sent by the Spirit to the churches of both nationalities, in both lands. Let all read it, and catch its spirit, to whom it may come."

The first edition of this book having been so warmly welcomed, the Society is now issuing an edition to be sold at the net cost, in order that this account of an important religious movement may be as widely read as possible. At ordinary prices it would cost, bound in cloth, about \$1.50 per copy. As the Society already has electrotypes plates, it finds that the following prices will barely cover the net cost of printing and postage.

Prices, prepaid: Without the portraits, pamphlet form, per copy, 10 cents. With fine steel portraits of Rev. Dr. P. Waldenstrom and Pres. E. J. Ekman, pamphlet form, 20 cents. With the portraits, bound in cloth, 45 cents. We shall be glad to receive orders from all our readers for copies of this pamphlet. Some extra copies distributed among your

friends will do good. Address, American Home Missionary Society, Bible House, New York.

COLD WALKING.—I have been visiting churches through the north part of the State, preaching from one to six times a week, walking from one to thirty miles a day, as the occasion demanded. On one trip north I rode sixty miles in an open stage, in one day, with the thermometer twenty degrees below zero at time of starting. The work in Chippewa Co. is looking up; but we need a good man at Sault de St. Marie, since that is the center of trade for all that country. I find many things to encourage the Society in this great work of giving the gospel to the poor. I find most of the brethren laboring earnestly, using all their strength in the work of saving souls. As I travel through the State I hear the cry: "Cannot you send us a man to preach to us?" This comes from places where there is no preaching. How I wish we had the right kind of men, and means to support them, so that hungry souls might have a shepherd to give them food.—*Rev. A. Van Auker, Vanderbilt, Mich.*

REPORTS OF REVIVALS.

WAHPETON, DAK.—Commencing with the Week of Prayer, we have had special religious meetings, the Methodist, Baptist, and Congregationalist churches uniting, until the close of the last week. In some respects this union was of advantage, and in others a detriment; but much good has been done. We received into our church eighteen members, two weeks ago yesterday; sixteen by profession, and two by letter; the most of them being heads of families, and all of them being from our very best citizens. Ten or fifteen others, the most of them by profession, are expected to unite April 5th. We are now able to report a weekly prayer-meeting. The church has been greatly quickened, and the whole community stirred. Probably some will unite with each of the other churches named.—*Rev. G. B. Barnes.*

BLAIR, NEB.—I have been here since December 20th last. Eight weeks' extra meetings resulted in thirty-three additions on the 8th of March. These additions strengthen us but little financially, as most of them did all they were able before they were converted and brought into the church.—*Rev. A. M. Case.*

WADENA, MINN.—While not realizing the measure of success desired in the extra meetings held after the Week of Prayer, at Wadena, the church was very much quickened, old differences between members healed, and six adults professed faith in Christ. The other conversions (nine) re-

ported, occurred among the young people, in their "Society of Christian Endeavor." As far as I know, there are now no members of the church who decline active fellowship with any others. This circumstance has been one of the most cheering and encouraging of my work here. By general agreement, the church was never in a better condition for work.—*Rev. E. P. Crane.*

AITKIN, MINN.—I feel more encouraged than at any other time since taking up this work. We observed the Week of Prayer with good effect, and continued the meetings some time longer, until the extreme cold compelled a stop. At the last communion, eight were received into the membership of the church, and I have the names of twelve more who expect to come in at the next communion. There is certainly a much better feeling in the church, which is shown in the changed character of our prayer-meetings. The few Christian people are much more united, and much more hopeful.—*Rev. J. W. Hargrave.*

SENECA, KAN.—The Lord of the harvest has blessed us, and we are now in the midst of an ingathering. The blessing we have labored for and prayed for, has come to us. I intimated, I think, in my report, that I anticipated a blessing, and saw indications of it. I immediately set about trying to secure a union series of meetings, which I thought was the best for this place. We united with the Methodists. Beginning with the Week of Prayer, our meetings continued six weeks; five weeks conducted by an evangelist, J. W. Dean. Very early the audiences grew too large for any of our churches, and we went into the G. A. R. Hall, the evening audiences averaging from 500 to 600. We held three meetings daily. Our churches have been greatly awakened and strengthened—100 or 125 being added. The meetings were very quiet and earnest, with no excitement and noise, but with the manifest power of the Spirit. I look for further good fruits, believing that kind of work to be permanent. I received forty-two to membership in my church last Sabbath, with quite a number yet to come. The class of people who have come to us will be a permanent source of strength to the church in the future.—*Rev. G. C. Lochridge.*

NICKERSON, KAN.—This is the last Sabbath of the year. On the first Sabbath I had about fifty; to-night, about 200. Every seat was full, and the aisles were full. The year has been one of success. Sixteen have been added to the church, and many added to the congregation; and through the meetings we have held, the spiritual strength of the church has been increased. God has poured out his Spirit, and we all have been greatly blessed.—*Rev. R. H. Cole.*

GREAT BEND, KAN.—We have had about a dozen extra meetings, at

which the attendance varied from fourteen to 200. The last named was particularly interesting. The principal feature was a Bible reading on the love of God and brotherly love. The spiritual strength of the meeting was great. Many fervent prayers were offered. The other extra meetings were more especially for young people, though every one was invited, and all ages came. These meetings are now going on, with a promise of good results. Quite a number have expressed a desire to be Christians, and some have found the Savior. Many new voices are heard in prayer and praise. There is growing spiritual strength manifesting itself in a quiet way. The Lord is certainly with us.—*Rev. I. R. Prior.*

GARFIELD, KAN.—For several weeks I have been engaged here in extra meetings in connection with our Methodist and Baptist friends. The first result was the breaking up of long-standing animosities, and the bringing about of a better feeling between the churches than ever before existed. God then poured the Holy Spirit upon us, and a work of grace ensued, such as Garfield never before witnessed. Yesterday, I had the pleasure of receiving into this church nine persons on profession of faith, nearly all of them heads of families, and some of them persons who had been notoriously profane. To God be all praise.—*Rev. H. Hoddle.*

WACOUSTA, MICH.—A gracious revival has been in progress for the last two months. The Methodists and Congregationalists have worked together harmoniously in carrying on the protracted meetings, and upwards of seventy persons, young and old, have professed conversion. We have been working and praying for this for months past, and God has graciously heard our prayers, and showered upon us his rich blessings. Among the converts are those who are far advanced in life, some having nearly reached the allotted threescore years and ten: and it was a very gratifying sight to see “young men and maidens, old men and children,” in the spirit of penitence, bowed before God, seeking forgiveness through the merits of Jesus.—*Rev. J. H. Ackley.*

STANDISH, MICH.—God has given us a precious revival here. We began meetings last Sunday, March 22d, and four souls came out for the Master. There is great interest, and the house is thronged every night.—*Rev. O. B. Thurston.*

CADILLAC, MICH.—The first Sunday of the quarter was a day of rejoicing. Seven were received into the church, six on confession of faith. The Sunday-school had grown during the year from fifty to 175. The finances are in good condition, and the outlook very bright. We are now engaged in extra meetings, which have been very profitable, thus

far, in stirring up the church and awakening the unconverted.—*Rev. C. H. Beale.*

ADDISON, MICH.—The past winter has been the severest ever known in this part of the State, and the intense cold and deep snow interrupted my labor in the country. I joined the Methodist minister in holding evening meetings. The weather was very uncomfortable, and the going bad. A severe storm came on, and we were obliged to close them. We had a good meeting, and ten or twelve were converted. Considering the season, our congregations have been excellent, and the people have done nobly in sustaining the little church. The Ladies' Aid Society has done a good work in helping the poor.—*Rev. J. Armstrong.*

TOLEDO, O.—The church has been in good working condition, and we had special meetings for about one half of the quarter. Great interest was manifest; seven, I think, were converted; eight are now awakened, and have risen for prayer. One woman, who was converted and united with the church, met with much opposition from her husband. He pulled the Bible out of her hand and burned it, and threatened to leave her, if she continued to attend church. But she persisted, and united with the church. I had a similar case a year ago, with the exception that the husband succeeded in keeping his wife from uniting.—*Rev. A. M. Wheeler.*

NEW STYLE OF MONTHLY CONCERT.—I have inaugurated a series of somewhat novel monthly meetings, in place of the Missionary Concert, in the hope that the cause of missions will have a larger hearing. I have called it by various names: "Tour Around the World," or "Universal History" course. A particular country is taken up at each meeting, with home-made maps, large and small, and a prospective sciopticon. I get just as many to participate as possible, five or six taking short parts each evening. The progress of civilization is sketched; but only in the barest outline. The commercial importance, and any special events of current interest are noted, and finally the attention is fixed upon the way Christianity is touching the country. I generally catch up ten or twelve points, and print them with paint, in large type, on cloth which I have ready to attach to the map at the close of the meeting. I have found very useful the Concert Exercises published by the A.B.C.F.M., in summing up. All enjoy that part. Next week we take up Africa. We take no collections on these evenings. I send envelopes to each man, woman, and child in the congregation, each month, naming the object, and asking something, if but a cent, from each. I also notify everybody of the meeting, early in the week, by a ticket or circular. I hope to report a complete success on what now promises well.—*Rev. E. L. Morse, Minn.*

WOMAN'S DEPARTMENT.

THE ANNUAL MEETING.

By the time this number of *The Home Missionary* reaches our readers, plans for summer travel will to a degree be occupying their minds. We wish to ask of such, Can you not plan to take in the Annual Meeting of the American Home Missionary Society, at Saratoga, the first week in June?

We want our Woman's meeting, at that time, to be truly a national meeting, with representatives from New England, and from the Pacific shore, from the South, and from all States of the Interior. We want you all to come prepared to contribute by your suggestions, drawn from your experience, to the interest and to the *helpfulness* of the meeting. We hope, too, to make it an occasion when the workers from different points shall mutually make the acquaintance of each other. The corresponding Secretary in New York would be greatly pleased if the officers of Societies would introduce themselves to her, handing her at the same time a card bearing the name, address, and official connection with the work.

NEW YORK W. H. M. UNION.

THIS organization of the women of the Congregational churches of New York State, held, the 23d of last October, in Owego, its first anniversary. It was born of a felt need that our land, with its constantly changing population and its restless life, must be won to Christ. As women, we must wake to renewed, united effort in its behalf.

It was decided, in organizing this Society, that little new machinery need be put in motion; that the money raised should go to the already existing national societies of the Congregational churches that were so successfully laboring for the evangelization of our land.

During the past year the money so raised has been appropriated to the American Home Missionary Society, the American Missionary Association, the New West Education Commission, the Congregational Union, and our Sunday-School Publishing Society. As but eighteen dollars have been needed for printing and postage, our friends will see that their money goes to the right place, and loses little by the way. The gain to be derived by sending through the Treasurer of the Home Missionary Union, rather than directly to the national societies, we count to be enlarged contributions, and greater efficiency throughout the State.

AUXILIARIES.—There were reported at our annual meeting thirty Auxiliaries.

In the Ontario Association: Buffalo, Cambria, Canandaigua, Churchville, Fairport, Lockport, Rushville, Spencerport and Suspension Bridge. In the Western New York Association: Jamestown and Farmington. In the Oneida, Chenango and Delaware Association: Smyrna, Walton and Coventryville. In the Central Association: Homer, Oswego, West Groton, Oswego Falls, Syracuse and Cortland. In the Hudson River Association: Albany, Gloversville, Saratoga, Poughkeepsie and Schenectady. In the Wyoming Association: Gainesville. In the Susquehanna Association: Danby and Owego. In the Long Island Association: Riverhead and Wading River. In the Black River and St. Lawrence Association: Rodman. Unassociated: Pilgrim Church, New York.

The Canandaigua Auxiliary has, during the past year, sent \$404.82, besides boxes to the value of \$703. The Fairport Auxiliary last year raised nearly \$600, while, no doubt, other smaller and less wealthy societies, though sending less, have shown equal zeal in the cause.

PLEDGES.—We trust our Auxiliaries to redeem pledges made for this year as follows: To support a teacher, under the American Home Missionary Society, \$500; under the American Missionary Association, \$450; under the New West Education Commission, \$500; and to help build a parsonage, \$250. These pledges were made that we might concentrate our efforts, and have a definite aim. One of our National Secretaries very kindly writes: "If these boxes of ointment should not be quite full, we should hope to supplement them in some other way."

Our Auxiliaries are requested to designate the special work to which they wish their remittance applied. From money which comes unassigned we shall hope to remember the College and Education Society, just now especially needing aid, and the Congregational Publishing Society. Papers read at the annual meeting can be obtained by application to the President.

A THANK-OFFERING.

INCLOSED, please find five dollars for the Woman's Home Missionary Society of Michigan, for use in this State—a thank-offering from a mother, for a special blessing from our Heavenly Father.

The Secretary adds: "Would that a recognition of our blessings could always thus develop in us a spirit of 'good-will to men.'"

MICHIGAN.

WORK, THIS DAY, FOR JESUS.

I HAVE held afternoon meetings for the children, and preached to them short sermons on Bible heroes. The meetings were well attended. Many of them were deeply convicted, and some were converted. In

speaking of this work at our ministers' meeting, Dr. Eddy suggested to have Miss Alice Eddy come down, and assist to organize them into a society, which she did, and it is called "The Berean Helper's Society"; to help the church, the school, and the general missionary work. They each promise to do all they can *this day*, for Jesus, and their motto is: "I must be about my Father's business." I am looking forward to see many of these little ones being converted and joining the church. I have just been reading *The Home Missionary* for March. The article on "Helpful Children," by Rev. L. P. Rose, Supt., Indiana, is just the idea to set my helpers at work on raising money for the A. H. M. S., my people always claiming to be so poor.—*Rev. W. Shaw, Edgewood, Ga.*

THE LITTLE SILVER CUP.

I INCLOSE to you this morning the result of my first quarter's effort with the pledge cards in my own family. Every Sabbath morning the little silver cup goes round, and every member of the family puts in something, from the penny of the grandson, to the nickel of the elder ones.

Your kind letter was very helpful and encouraging. I am very anxious to see our church doing more efficient work in Home Missions. A small proportion of our ladies work energetically, filling boxes, etc; but the larger number do little except provide the suppers; and yet they would be interested and willing workers, if they could be thoroughly aroused. The subject is almost never presented from our pulpit, and as seldom in our prayer-meeting.

Dr. Strong, of Constantinople, preached the best home missionary sermon that I have heard for years, closing with these words, "Look out for your base of operations; keep your central fires burning; evangelize America and you evangelize the world."

A WORKER AT REST.

MRS. CHARLOTTE DENISON SMITH, who entered into rest, March 21st, 1884, was, for many years, a Life Member of the A. H. M. S., and was a founder of the Auxiliary Society in Stonington, Conn., which Society existed for forty years or more. She earnestly loved, and labored long for the cause of Home Missions.

WOMEN'S OFFERINGS.

As we are trying to estimate, approximately, what the women of our churches are doing for Home Missions, we earnestly request that with

all contributions, donations, and legacies from women, or woman's societies, the name of the donor may be distinctly given. Often modesty induces the contributor to sign merely the initials, or "A Friend," or "Thank Offering." In all such cases, we have to let the credit of the contribution pass to the public generally—when, if it is truly the contribution of one of our Christian sisters, we would like to know it, and acknowledge it as such. Often, too, the collections of the Ladies' Benevolent Society for Home Missions comes to our Treasurer, included in the aggregate of the contributions of the church for the same object; and thus we lose the opportunity of knowing what the women of that church are doing for Home Missions. In truth, the habit of our sisters of working and giving in various ways to the home missionary cause, without special recognition, is very praiseworthy; but we feel that we shall be helpful and stimulating to each other, if, in this case, we "*let our light shine*." We pledge our word that the name shall not be published in *The Home Missionary*, if we are so requested.

BIRTHDAY BOXES.

ONE Ladies' Home Missionary Society in Conn. has one of our mite boxes standing on the table at every meeting of the Society, for birthday offerings. Every member whose birthday has occurred since the last previous meeting makes an offering, proportionate to her means and her appreciation of the blessing of a spared life.

BRING THE JEWELS.

MRS. H. M. SHELTON—*Dear Sister*: We have been very much interested in the work of raising money for building home missionary parsonages, and as we were suffered to help about it with money, we very naturally cast about to see what we *could* do. We read that in olden time, as many as were willing-hearted brought bracelets and jewels," etc. That does not seem to mean us, because our stock of jewels consists only of four "lent jewels," and we cannot give borrowed things; but a little further on we read: "All the women that were wise-hearted did spin with their hands." That surely means us. We can weave rag carpets, and do it well too. Can you, dear sister, tell us where they would be acceptable?

I think *The Home Missionary* for February told us we might help the cause with sympathy. I had thought of this before. I have suffered with poor health for years, but now have perfect health, and can do all things through Christ who strengtheneth me. Now, if God puts in your mind the thought of any that could be helped by joining

with me in studying the Bible to learn God's will concerning our sicknesses and infirmities, you may send their addresses to me. I have felt a drawing to this for a long time; but waited to know more perfectly his will. Now I have taken the first step, and must leave the rest to him.

SAYBROOK, OHIO.

E. A. H.

AMERICAN COLLEGE AND EDUCATION SOCIETY.

10 Congregational House, Boston.

REV. JOHN A. HAMILTON, *Secretary*.

JAMES M. GORDON, Esq., *Treasurer*.

[Money may be sent to JAMES M. GORDON, Esq., Treasurer, No. 10 Congregational House, Boston; or to REV. ALEXANDER H. CLAPP, D.D., 34 Bible House, New York.]

TIMELY BENEFICENCE.—By the will of the late Cornelius B. Erwin, of New Britain, Conn., the larger portion of a great estate is to be ultimately given to the cause of Christian education.

First the New Britain Institute, and then six Western colleges and one Southern one, are generously remembered, some of them in amounts which may well be termed princely. It is the good fortune of the American College and Education Society to be a sharer in this munificence, for which her friends, at this office and elsewhere, are truly grateful.

In early life Mr. Erwin coveted for himself a liberal education. But want of pecuniary means interfered, and his energies were turned in other directions. By personal hard work he began and continued a career whose success has been attested by a long life of usefulness as an intelligent and widely trusted Christian citizen, and, finally, by the vast property which he bequeathes to objects of highest importance to his fellow-men. Failing of the education he would fain have secured for himself, he peculiarly sympathized with others of like aspirations, in like circumstances. Therefore he made *education* his residuary legatee. The amount which his will specifically designates for this Society is one-third of a residuum of \$400,000. Of this one-third, \$88,000 are for the collegiate department, and \$44,000 for the educational.

These sums, it should be carefully noted, can be counted as available *only after a period of eight years*, as by the terms of the will.

So far, therefore, as present needs are concerned, the Society is dependent, as heretofore, upon the direct contributions of the churches. Any withholding from that quarter will eventually cripple her ability to meet the demands of her ordinary work.

In respect of the Educational Department, it may be stated that its ability to meet demands is even now crippled, and a renewed appeal is hereby made to the Christian public for a more general and generous recognition of the claims of the young men who are toiling, almost without pecuniary means, in the way of preparation for the ministry.

APPOINTMENTS IN MARCH, 1885.

Not in commission last year.

Rev. Walter S. Hamlin, Astoria, Or.
 Rev. A. P. Field, Mohave River and Halleck, Cal.
 Rev. W. H. Ramsay, Los Angeles and Railroad Mission, Cal.
 Rev. D. D. Kidd, Lead City, Central and Terraville (Black Hills), So. Dak.
 Rev. Albert M. Case, Blair, Neb.
 Rev. George W. Wheat, North Bend, Neb.
 Rev. Thomas M. Blowfield, Osakis and West Union, Minn.
 Rev. E. L. Morse, Minneapolis, Minn.
 Rev. George M. Clarke, Ionia, Mich.
 Rev. John Nicoll, Chase, McSpears and Samos School-house, Mich.
 Rev. Otis B. Waters, Morenci, Mich.
 Rev. S. Arquist (Scandinavians), Springfield, Pierce City, Carthage, Carl Junction, Lehi, Columbus and eight out-stations, Mo.
 Rev. Samuel H. Meade, Angola, Ind.
 Rev. Burnett T. Stafford, Norwalk, Fla.
 Miss Kate Gaston, Reynoldstown, Geo.
 Rev. Francis M. Price, Huntington, W. Va.
 Rev. John F. Humphrey, Drifton, Penn.
 Rev. William C. Scofield, Work in Western New York.

Re-commissioned.

Rev. James B. Clark, Pescadero and Fairview, Cal.
 Rev. Drummond McCunn, Calico, Daggett, Morgan and The Needles, Cal.
 Rev. John A. MacDonald, Lincoln, Gold Hill and Central District, Cal.
 Rev. Francis Parker, San Bernardino, Warm Creek and East Highland School-houses, Cal.
 Rev. William C. Stewart, Etna, Ft. Jones, Oro Fino and Callahan's, Cal.
 Rev. Albert R. Crawford, Provo, Utah.
 Rev. Henry E. Thayer, Ogden, Utah.
 Rev. George N. Kellogg, Boulder, Col.
 Rev. James H. Kyle, Crested Butte, Col.
 Rev. Charles S. Uzzell, Denver, Col.
 Rev. Lewis Bridgman, Star Corners, Dak.
 Rev. W. G. Dickinson, Webster and vicinity, Dak.
 Rev. Edward F. Goff, Grand Forks, No. Dak.
 Rev. Fletcher E. Matlock, Winfred, Dak.
 Rev. Danforth B. Nichols, Bon Homme and two out-stations, Dak.
 Rev. Jonathan T. Otis, De Smet, Dak.
 Rev. Joseph Waite, Mandan, No. Dak.
 Rev. William Leavitt, Ashland and Maineland, Neb.
 Rev. Isaac Booth, Downs and Lincoln Township, Kan.
 Rev. Thomas F. Norris, Neosho Falls, Kan.
 Rev. Henry P. Page, Westmoreland, Spring Creek and Pleasant Ridge, Kan.
 Rev. David E. Todd, White Cloud and Good Intent, Kan.
 Rev. Melville M. Tracy, Anthony, Kan.
 Rev. Wilson D. Webb, White City, Kan.
 Rev. O. M. Van Swearingen, Oswego, Kan.
 Rev. Samuel G. Wright, Brookville, Bavaria and out-stations, Kan.
 Rev. Thomas R. Quayle, Mapleton and Sterling, Minn.
 Rev. Edward N. Ruddock, Benson, Hancock and Lake Emily, Minn.
 Rev. Jesse F. Taintor, Fergus Falls, Minn.
 Rev. Hagot H. Acterian, Bancroft, Mich.
 Rev. John Henry Ashby, Wacousta and Delta, Mich.
 Rev. Charles D. Banister, Dorr and Hilliards, Mich.

Rev. William T. Beale, Eastlake and Filerton, Mich.
 Rev. George Benford, Fremont, Mich.
 Rev. William Bradley, Onondaga, Mich.
 Rev. John J. Bunnell, Bridgman and Troy, Mich.
 Rev. Richard M. Burgess, Alba, Mich.
 Rev. Stephen H. Cheadle, Millbrook and Mecosta Mich.
 Rev. Henry Coate, Dundee, Mich.
 Rev. Albert B. Cochran, Bangor and Grand Junction, Mich.
 Rev. Edward Constant, Hersey and out-station, Mich.
 Rev. E. Danforth Curtis, Frankfort, Mich.
 Rev. John B. Dawson, Essexville, Mich.
 Rev. Amos A. Doyle, Vestaburg, Chatfield and Skidmore, Mich.
 Rev. Charles Evans, Coloma, Mich.
 Rev. Clarence Finster, Eastmanville and Alledale, Mich.
 Rev. N. Dimic Glidden, Ithaca, Mich.
 Rev. Andrew J. Hadley, Nunica and Fruitport, Mich.
 Rev. John Jefferies, White Cloud, Mich.
 Rev. John Jones, West Branch, Mich.
 Rev. Charles H. Keays, Grand Haven, Mich.
 Rev. Lysander Kelsey, Augusta and Whittaker, Mich.
 Rev. Walter D. King, Bridgeport and Munger's, Mich.
 Rev. Nathaniel D. Lanphear, Orion, Mich.
 Rev. George Lloyd, Boston, Mich.
 Rev. Page F. McClelland, Banks, Mich.
 Rev. Henry Marsh, Edmore, Mich.
 Rev. Austin H. Norris, Newaygo, Mich.
 Rev. Porter B. Parrey, Sandstone, Mich.
 Rev. T. Arthur Porter, Kalkaska and Excelsior, Mich.
 Rev. Robert Quaife, Perry, Mich.
 Rev. Walter Radford, Jerome, Mich.
 Rev. Richard Redeoff, Sherman, Cleon and Marilla, Mich.
 Rev. Peter J. Rutter, Rockford, Mich.
 Rev. Peter Schermernhorn, Ray Center and Bruce, Mich.
 Rev. Charles H. Stevens, Breckenridge and Alma, Mich.
 Rev. John W. Thrush, Sheridan, Weatherwax and Sidney Center, Mich.
 Rev. Oakley B. Thurston, Standish and Pine River, Mich.
 Rev. Mark W. Tuck, Solon, Almira, Glen Arbor and Miller's Hill, Mich.
 Rev. Abram Van Auken, Chippewa Co., Mich.
 Rev. Chauncey F. Van Auken, Charlevoix, Mich.
 Rev. Albert J. Van Camp, Clare and Farwell, Mich.
 Rev. Richard Vivian, Royal Oak, Mich.
 Rev. Arthur A. Wall, Franklin, Mich.
 Rev. William Woodmansee, Hartford and Lawrence, Mich.
 Rev. Richard Wrench, St. Ignace, Mich.
 Rev. Robert J. Mathews, Hamilton, Mo.
 Rev. John A. Ball, Smyrna, Hawks Park and Glencoe, Fla.
 Rev. Sullivan F. Gale, Jacksonville, Fla.
 Rev. Samuel V. McDuffee, Orange City, Fla.
 Rev. Stephen D. Smith, Orlando, Fla.
 Rev. J. A. Tomlinson, Longwood and Natick, Fla.
 Rev. William Shaw, Reynoldstown, Ga.
 Rev. William C. Jones, Frostburg and Ocean Mines, Md.
 Rev. Thomas Heywood, Elizabeth, N. J.

RECEIPTS IN MARCH, 1885.

The following statement includes the amounts paid directly into the Treasury, together with those reported by Auxiliaries, as expended in their fields during the last Missionary year.

The sums expended by Auxiliaries within their bounds are marked (*).

MAINE—\$39.50.

Maine Missionary Society.....*	\$16,047 42
Bucksport, Mrs. Edward Buck, special.	5 00
Orono, Ch., A Friend, in full, to const.	
Rev. C. B. Mather a L.M., by J. L. Crosby.....	25 00
By M. C. Fernald.....	3 50
Shapleigh, L. M. Trussell, by C. P. Bennett.....	1 00
South Freeport, Sunday-school, for Emergency Fund, by Rev. C. G. Burnham.....	2 00
Waldoboro, Two Friends.....	5 00

NEW HAMPSHIRE—\$119.78.

New Hampshire Missionary Society....*	\$9,850 63
Antrim, Mrs. Mary W. Holman.....	5 00
Bernardston, J. S. Pike.....	5 00
East Derry, First, by F. W. Parker.....	28 66
Sewing Soc. of the First Ch., special, by Rev. H. M. Penniman....	20 00
Gilmanton, Miss A. M. E.....	5 00
Mason, C. B. Goodwin.....	1 00
Meriden, Ch., \$3.54: Mrs. Lucia Wells, \$6, by Rev. B. A. Dean.....	9 54
West Lebanon, by W. F. Hale.....	10 58
Wilton, Second, by C. Wilson.....	30 00
From "Forget me nots," Woman's Dept.....	5 00

VERMONT—\$382.72; of which Legacy, \$240.00.

Vermont Dom. Missionary Society.....*	\$5,625 19
Bennington, Miss Anna C. Park, by Miss S. E. Park.....	10 00
Brandon, Legacy of Mrs. Lucy Spaulding, by V. Ross, Ex.....	240 00
Brattleboro, A Member of Center Ch. Fair Haven, First, by E. H. Phelps.....	13 82
Lunenburg, W. W. Glines.....	40 00
North Pownal, Marcus Whipple.....	50 00
Saxton's River, by J. Ramsay.....	20 00
Swanton, Brainard Bequest, by Rev. J. H. Babbitt.....	25 00
Underhill, by T. B. Barney.....	8 50
Warren, Rev. C. H. Smith and wife....	5 00

MASSACHUSETTS—\$8,625.31; of which Legacies, \$2,025.00.

Mass. Home Missionary Society.....*	\$28,139 94
Mass. Home Miss. Soc., by Rev. G. N. Anthony, Treas.....	1,500 00
Andover, Miss S. E. Jackson and sister. Ashfield, by Mrs. D. Williams.....	42 00
Auburndale, M.....	1 00
Belchertown, On account of Legacy of Jonathan Webber, by P. Shearer, Ex.....	1,000 00
Berkley, A Few Friends of Home Missions, by A. E. Dean.....	35 00
Boston, Woman's Home Miss. Asso., by Mrs. H. M. Moore, Treas., special, for salary of Miss Ada A. Durham, Vinita, Ind. Ter.....	50 00
Legacy of Miss Louisa Thompson, by E. Thompson, Ex.....	1,000 00
A member of Mt. Vernon Ch.....	3,000 00
Chicopee Falls, Ladies' Home Miss. Soc., for Emergency Fund, by Jessie B. Taylor.....	15 00
Curtisville, Ladies' Home Miss. Soc., by Julia A. Curtis.....	11 00
A Friend.....	10 00
Dorchester, Village Ch., by J. Durell..	59 53

Easthampton, A Friend.....	\$5 00
East Longmeadow, T. P. C.....	1 00
Fitchburg, Mrs. A. C. Hill.....	5 00
Granville, O. S. Dickinson.....	5 00
Hadley, Friends in Russell Ch.....	3 00
Hampshire, A Friend.....	4 00
Jamaica Plain, F. G. and C. H. Baur, for Emergency Fund.....	10 00
Lakeville, A Friend.....	2 00
Lancaster, Evan. Cong. Sunday-school, by Laura E. Wasgatt.....	6 00
Lowell, Mrs. E. C. Brown, for Woman's Dept.....	5 00
Massachusetts, Children's Miss. Soc., Legacy of Miss Jennie Sargent, by Mrs. A. H. Hubbard, special, for Girls' Mission School in Florida.....	169 79
Newburyport, North Ch., by Rev. C. P. Mills, for Emergency Fund.....	10 00
Miss Ann P. Bassett, for Emergency Fund.....	10 00
Newtonville, Mrs. J. W. Hayes.....	25 00
Northampton, "I. G. J.".....	6 00
North Andover Depot, by J. S. Sanborn, to const. S. McLean a L. M.....	75 00
North Brookfield, First, by J. E. Porter, in full, to const. Mrs. Annie Maria Ranger a L. M.....	30 00
Northfield, Mrs. Ada M. D. Alexander, to const. her a L. M.....	50 00
H. E. Sawyer.....	10 00
Oakham, "An Ex-Home Missionary.".....	2 00
Pittsfield, Mrs. Fanny T. Allen.....	25 00
Plymouth, A Friend.....	5 00
Quisset, Mrs. S. P. Davis, for Emergency Fund.....	2 00
Randolph, A Friend of Missions.....	3 00
Rockland, Elijah Shaw.....	45 00
Royalston, Legacy of Maynard Part-ridge, by F. W. Adams, Ex.....	25 00
Sheffield, Levi Boardman.....	4 00
South Amherst, A Friend.....	4 00
South Wellfleet, A Life Member.....	1 00
Springfield, A Friend.....	1,000 00
Mrs. P. Burnham.....	2 00
S. M. Coe, for Emergency Fund.....	1 40
A Friend.....	1 00
W. I. Lyman.....	40 00
Webster, First, by E. L. Spalding.....	50 00
Westborough, A Friend.....	5 00
Worcester, Union Ch., by E. Kendall..	234 19
By C. Buck.....	15 00
T. W. Thompson.....	20 00

RHODE ISLAND—\$435.40.

Rhode Island Home Miss. Society.....*	\$2,089 00
Kingston, by M. S. Perry.....	25 40
Cong. Sunday-school, special, by M. S. Perry.....	10 00
Providence, Central, by M. E. Torrey...	400 00

CONNECTICUT—\$2,945.64; of which Legacies, \$1,134.41.

Missionary Society of Connecticut....*	\$11,230 13
Missionary Soc. of Conn., W. W. Jacobs, Treas., by Rev. W. H. Moore.....	749 15
Received by F. T. Jarman:	
Cheshire, A Friend.....	\$25 00
East Haven.....	22 50
New Haven, A Friend.....	75 00
Westville.....	18 00
J. S. Dickerman.....	5 00
M. P. Dickerman.....	1 00
	72 25
Ashford, Rev. T. M. May.....	2 00

Brooklyn, First Trinity, by M. W. Crosby.....	\$16 00	Sinclairville, Ch., \$10; Sunday-school, \$4, by Rev. J. E. Tinker.....	\$14 00
Colchester, Legacy of Mrs. Elizabeth Clark, by E. Ransom.....	100 00	Spencerport, by S. H. Day, in full, to const. Miss S. F. Lincoln a L. M.....	30 00
Connecticut, A Friend.....	500 00	Syracuse, Plymouth Ch., by W. Spalding, to const. A. Bates and Mrs. D. A. Moses L. Ms.....	128 84
East Hampton, First Ch., by Rev. E. Root.....	33 37	Woman's Miss. Union, by Mrs. L. H. Cobb.....	1 30
East Hartford, First, by E. A. Williams.....	20 00	Utica, J. Woodward.....	10 00
Greenwich, Presb. Ch., by S. M. Brush.....	19 00	Wellsville, J. Hoyt.....	10 00
Groton, A Friend.....	2 00	West Winfield, by Rev. C. A. Kingsbury.....	27 00
Guilford, First Cong. Ch.....	10 00	Yonkers, A Friend.....	5 00
Hartford, Informal Legacy of Abby P. and Catharine Skinner, paid by their heirs, by H. A. Stillman, Ex.....	300 00	NEW JERSEY—\$1,428.82; of which Legacy, \$500.00.	
Higganum, by R. J. Gladwin.....	17 00	Bloomfield, D. B. C.....	50 00
Killingworth, by J. Buell.....	40 49	Chatham, Stanley Ch., by Rev. R. S. Stone.....	8 00
Marlboro, A Friend.....	4 00	Irvington, Rev. R. S. Underwood, \$22; Mrs. R. S. Underwood, \$8; in full, to const. Miss Elizabeth S. Underwood a L. M.....	30 00
Meriden, Cent. Ch., by Mary A. Wood... A Friend in Center Ch.....	25 00 5 00	Montclair, First, \$4.30; by F. D. Somers, Sunday-school, \$70, by T. H. Bouden. Woman's H. M. Soc. of the First Ch., add'l, by Mrs. J. R. D. Noyes, for Woman's Dept.....	10 00 10 00 1 00
Middletown, Ladies' Home Miss. Soc. of the North Ch., by S. C. Southmayd, for Woman's Dept.....	57 00	New Brunswick, Miss Mary H. Parker.. Orange, From a Lady Friend.....	288 72 31 10
Monroe, Mrs. D. C. Curtis and Daughter.....	10 00	Upper Montclair, Christian Union Ch., by F. W. Dorman.....	
North Haven, by Rev. W. T. Reynolds.....	61 94	Vineland, Legacy of James Hardy, by A. S. Gould, Ex.....	500 00
New London, Ch. of Christ, by L. C. Learned.....	42 32	Woodbridge, First, by D. S. Voorhees..	
Pomfret, A Friend.....	2 00	PENNSYLVANIA—\$337.84; of which Legacy, \$166.40.	
Ridgfield, First, by I. S. Keeler.....	11 00	Received by Rev. A. C. Barrows: Allegheny, Plymouth Ch., by J. Ablett.....	\$17 94
Sharon, On account of Legacy of Harry Cowles, by E. B. Reed.....	734 41	Pittsburgh, First, by J. Morris.....	36 80
Thompson, by Dea. C. C. Brown.....	33 40	Ashland Run, by Rev. E. T. Griffith....	54 74
Wallingford, by G. M. Judd.....	26 79	Catasauqua, Bethel Welsh Ch., by Rev. D. R. Griffith.....	3 00
Winchester, by O. A. Bronson.....	6 52	Clarendon and Stoneham, by Rev. S. Rowland.....	6 60
Windham, cash.....	5 00	Drifton, by Rev. J. F. Humphrey.....	11 50
Woodbury, Mrs. C. P. Churchill.....	2 00	Meadville, Legacy of Ruth K. Gould, by Mrs. Mary E. McCune, Ex.....	3 00
Woodstock, Mrs. Eleanor H. Palmer, by Rev. B. A. Dean.....	36 00	Mercer, by C. S. Burwell.....	166 40
NEW YORK—\$2,487.56; of which Legacy, \$100.00.		Mount Carmel, Welsh Ch., by T. S. Williams.....	65 80
Albany, C. A. Beach.....	25 00	Scranton, Plymouth Ch., by T. Eynon..	17 00 9 80
Black Creek, by Rev. G. C. Jewell.....	95	MARYLAND—\$172.09.	
Brooklyn, Church of the Pilgrims, by S. F. Phelps, \$219.61; Estate of R. P. Buck, \$100; Misses C. and E. Thurston, \$100; W. F. Merrill, \$50; S. F. Phelps, \$25; Misses C. L. and E. H. Smith, \$10.....	504 61	Baltimore, First, by M. Hawley.....	172 09
Rochester Avenue Ch., by Rev. Dr. Roberts.....	51 00	DISTRICT OF COLUMBIA—\$305.00.	
Nazarine Ch., by Rev. R. F. Wheeler. Woman's Miss. Union, Tompkins Avenue Ch., by Mrs. L. H. Cobb, special. Legacy of Mrs. M. L. Thalheimer, for Woman's Dept.....	6 00 5 00 100 00	Washington, First, by S. H. Galpin.... Miss E. H. Shelton, for Woman's Dept.....	300 00 5 00
Rev. Dr. E. P. Thwing.....	2 00	WEST VIRGINIA—\$16.00.	
Candor, by Rev. C. C. Johnson.....	40 00	Received by Rev. A. C. Barrows: Huntington.....	\$10 00
Danforth, by Rev. D. T. Harris.....	47 01	Ceredo, by G. K. Osgood.....	6 00
Eaton, by T. Wilson.....	14 56	ALABAMA—\$4.00.	
Ellington, \$7; Salamanca, \$9.25; \$31.36, by Rev. W. C. Scofield.....	47 61	Selma, Mrs. Herbert Post, for Woman's Dept.....	4 00
Fairport, Mrs. Lydia C. Ives, to const. herself a L. M., by Mrs. M. Olney.....	50 00	LOUISIANA—\$16.20.	
Flatbush, Two Friends of the Cause....	3 00	New Orleans, S. Y. L.....	16 20
Gainsville, by Rev. M. Gaffney.....	11 00	FLORIDA—\$124.12.	
Gilbertsville, Prof. A. Wood.....	10 00	Interlachen, The Orthodox Ch., by Rev. J. C. Houghton.....	22 81
Homer, by S. C. Webb.....	\$2 37	Jacksonville, by E. H. Scofield.....	21 00
Java, Cong. Sunday-school, by A. Lyford.....	19 21	"The Sunbeams," Juvenile Miss. Soc. of the Cong. Ch., by Minnie C. Scofield.....	33 00
Lebanon, First, by Rev. J. J. Bond.....	5 00	Mt. Dora, \$2.50; Interlachen, \$2, by Rev. S. F. Gale.....	4 5
Madison, \$8.53; Steuben, \$4, by Rev. C. C. Creegan.....	12 53		
Moravia, by Rev. G. H. Bailey.....	16 00		
New York City, Broadway Tabernacle Ch., by J. E. Fisher, of which, \$100 from A. H. and E. P. C., and \$100 from C. N. Bliss.....	925 57		
Mrs. Parker, \$200; H. L. Clapp, \$25; L. P. Tibbals, \$5; Anonymous, \$5; W. Abbott, \$2; A Friend, \$1.....	238 00		
North Walton, by W. M. Hoyt.....	8 00		
Orwell, by J. K. Griffith.....	8 00		
Royalton, First, by Rev. E. Howard.....	4 00		
Schenectady, by Rev. J. H. Munsell, for Emergency Fund.....	25 00		

Norwalk, by Rev. B. F. Stafford.....	\$7 81
Sanford, Mrs. M. Lyman.....	10 00
Winter Park, by Rev. Dr. E. P. Hooker.....	25 00

TEXAS—\$22.50.

Palestine, by Rev. E. F. Fales.....	22 50
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INDIAN TERRITORY—\$3.50.

McAllister, by Rev. S. H. Brown.....	3 50
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TENNESSEE—\$8.00.

Knoxville, First Ch., \$6.26; Sunday-school, \$1.74, by Rev. D. D. Davies...	8 00
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OHIO—\$1,634.75.

Received by Rev. A. C. Barrows:

Alexandria, by D. Williams.....	\$7 90
Belpre, by G. Dana.....	10 00
Berea, by C. W. Sanborn.....	10 00
Chagrin Falls, by Rev. O. D. F. Cincinnati, Vine Street Ch., by W. Sumner.....	21 92
Cleveland, Irving Street Ch., by Rev. F. M. W.....	271 00
Plymouth.....	11 00
Columbus, Eastwood Ch., add'l, by J. W. M.....	75 45
Greenwich, by W. A. Houler.....	5 00
Hartford, by Rev. G. Martin.....	15 00
Huntsburgh, by Rev. J. T. Blanchard.....	6 70
Ironton, by Rev. R. S. Lindsay.....	40 00
Kent, Sunday-school, in full, to const. Rev. E. B. Chase a L. M.....	4 00
Lucas, \$6; Washington, \$5, by D. S. Jones.....	7 56
North Fairfield, Rev. R. J. Smith.....	11 00
Oberlin, First Ch., Ladies' H. M. Soc., by Mrs. J. H. Brand. A Friend, by Mrs. J. H. Brand.....	7 00
Ravenna, Ch., \$30; Young People's Assoc., \$10, by Rev. C. A. S.....	5 00
Ruggles, add'l, by Rev. A. Bowers.....	2 00
Springfield, Young Men's Club, by H. B. Headley.....	40 00
Steuben, by Rev. J. W. Charlton.....	8 70
Tallmadge, Welsh Ch., by T. B. Thomas.....	25 00
Vermilion, Miss. Soc.....	6 00
Wayne, Ch.....	2 40
	2 26
	20 43
	615 32

Received by Mrs. W. Clayton, Treas. Womans' H. M. S.:

Akron, W. H. M. S.....	\$10 00
Atwater, W. H. M. S.....	5 00
Cleveland, The Boys' and Girls' Mission Band of First Ch.....	6 82
Hudson, W. H. M. S.....	7 00
Madison, W. H. M. Soc. of Cong Ch.....	7 29
Mt. Vernon, W. H. M. Soc., special.....	25 00
North Monroeville, W. H. M. S.....	11 68
Oberlin, Ladies' Soc. of Second Ch.....	10 00
Aid Soc. of First Ch.....	5 00
Painesville, Mrs. E. Hickok.....	5 00
Salem, Mrs. D. A. Allen.....	5 00
Springfield, W. H. M. S., First Ch.....	5 00
Union, O. W. H. M. S.....	4 00
Vermilion, W. H. M. S.....	5 00
Wauseon, W. H. M. S.....	5 00
	116 79

Andover, by H. Holcombe.....	11 00
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Bellevue, by Rev. W. G. Roberts.....	\$47 91
Bradner and Rollersville, by Rev. S. R. Dole.....	3 00
Castalia, First Ch., by J. C. Prentice...	3 00
Cincinnati, Young People's Christian Asso. of the Columbia Ch., by Rev. G. H. Smith.....	15 00
Walnut Hills Ch., by G. E. Hopkins...	88 10
Clarksfield, by Rev. J. C. Thompson...	7 50
Cleveland, Jennings Avenue Ch., by W. J. Sheppard.....	40 00
Madison Avenue Ch., by Rev. O. D. Fisher.....	3 00
Collinwood, by Rev. C. L. Hamlen.....	10 00
Columbus, First, by F. C. Sessions.....	208 27
Woman's H. M. Soc. of Eastwood Ch., for Woman's Dept., by Mrs. C. R. Bell.	10 00
Cuyahoga Falls, Miss. Soc. of Happy Workers, Cong. Sunday-school, by Nellie B. Upson.....	2 00
Gomer, Welsh Ch., by J. Jones.....	18 42
Harmar, by D. Putnam.....	123 87
Hertford, First, by Rev. A. Striemer.....	8 90
Hudson, Mrs. N. P. Seymour, for Emergency Fund, by Mrs. W. Clayton.....	5 00
Kelloggsville, A Friend.....	10 00
Madison, Central Ch., \$15; Sunday-school, \$25, by L. H. Kimball.....	40 00
Marietta, by A. D. Follett.....	15 83
Mt. Vernon, by S. J. Penfield.....	45 40
Oak Hill, Welsh Ch., by W. W. Morgan.	5 35
Oberlin, Second, by E. Regal.....	50 00
Penfield, by Rev. T. C. Walker.....	4 48
Randolph, by Rev. J. Meriam.....	5 50
Rockport, by E. A. Hoffman.....	9 00
Saybrook, by C. L. Johnson.....	17 70
Toledo, Second, by Rev. A. M. Wheeler.	10 00
Troedshewdalar, Welsh Ch., by D. Bevan.....	8 10
Wakeman, Ladies' Benev. Soc. Cong. Ch., \$25; Cong. Ch., \$8.35, by A. J. Barney.....	33 35
Mrs. S. W. Rowland, by A. J. Barney.	3 50
Wauseon, by S. J. Clark.....	16 70
West Andover, by H. Holcombe.....	19 00
West Millgrove, by Rev. J. C. Thompson.....	3 81

INDIANA—\$57.46.

Received by Rev. L. P. Rose:

Bremen.....	\$4 58
Cardonia.....	5 38
Center Union.....	4 25
Hart Township.....	1 50
Lanesville.....	1 00
Michigan City.....	5 00
Olive.....	5 25
Ontario.....	5 00
South Vigo.....	2 00
West Vigo.....	3 50
	37 46
Indianapolis, Plymouth Ch., by O. C. McCulloch.....	20 00

ILLINOIS—\$18.60.

Illinois Home Missionary Soc.....	*14,910 74
Batavia, Young People's Miss. Soc. of the Cong. Ch., by Lillian Mann, for Emergency Fund.....	10 00
Hamilton, Ladies of the Cong. Ch., for Woman's Dept., by Abby L. Safford...	4 25
Rockford, Mrs. H. M. Helm, for Woman's Dept.....	4 35

MISSOURI—\$1,440.53.

Amity, by Rev. F. B. Doe.....	2 00
Anson and Athens, by Rev. A. W. Wiggins.....	2 50
Breckenridge, by Rev. J. Stevens.....	5 00
Brookfield, by A. W. McNish.....	13 70
Cameron, A Friend.....	5 00
Iberia, by Rev. W. R. B. Mercer.....	2 50
Kidder, First, by C. L. Shaw.....	3 60

La Grange, German Ch., by Rev. J. Reuth.....	\$6 50
Lathrop, Plymouth Ch., by H. P. Thompson.....	3 75
St. Louis, Pilgrim Ch., by G. L. Day.....	1,309 63
Ladies' H. M. Soc. of Pilgrim Ch., for Emergency Fund, by Mrs. C. T. Bradford.....	60 00
Third, by D. R. Whitman.....	21 35
Sedalia, First, Dea. B. F. Dean, by E. W. Sinclair.....	5 00

MICHIGAN—\$3,035.93.

Received by Rev. L. Warren :

Allegan, Ch., \$28.76; Dea. N. B. West, \$15, in full, to const. Rev. I. W. McKeever a L.M. Sunday-school, of Cong. Ch..	\$43 76
Bay City.....	15 00
Bedford.....	10 30
Bedford.....	25 00
Charlotte, add'l.....	50 00
Clinton, add'l.....	15 50
Clio, add'l.....	10 00
Cooper, Mrs. O. C. Walker's Sunday-school class, for Emergency Fund.....	1 00
Gaylord.....	12 25
Goodrich.....	10 00
Grand Rapids.....	100 00
Ladies' Soc. Sec. Ch.....	6 54
Grass Lake, add'l.....	40 00
Hancock.....	161 40
Lansing, Ch., add'l.....	134 95
H. A. Holcomb.....	45 00
Michigan Center.....	13 50
Pontiac, Dea. and Mrs. A. P. Frost.....	2 00
Port Huron, Sunday-school.....	38 55
Portland.....	61 03
Port Sanilac, add'l.....	6 40
Summit, Cong. Sunday-school Ch.....	5 27
Tallman.....	1 73
Union City, by Dea. J. W. Clark.....	6 09
Vermontville, add'l.....	206 50
Wayne.....	10 00
Wheatland.....	25 00
	56 03

1,112 74

Received by Mrs. E. F. Grabill :

Treas. Woman's H. M. Soc.: Almont, from the Women in the Ch., by Mrs. A. Durham..	\$5 00
Bridgeport, W. H. M. S., by Mrs. C. A. Sull.....	1 40
Clinton, L. M. S., by Mrs. F. C. Hause.....	10 00
Covert, L. M. S., by Mrs. Sarah E. Shaw.....	10 00
Grass Lake, Young Ladies' H. M. Soc., by Miss M. Dibble.....	20 00
Greenville, Woman's H. M. Soc. W. H. M. S., by Mrs. C. C. Ellsworth.....	4 70
Hancock, Woman's H. M. Soc. S., \$11.75; Miss. Box, of the family of Charles Stewart, \$1.25, by Mrs. J. V. D. Wycokoff.....	1 50
Lansing, Woman's H. M. Soc. of Plymouth Ch., by Mrs. L. Warren.....	25 00
Memphis, "Cheerful Workers" by Master R. H. Sidebotham.....	21 00
Muskegon, W. H. M. S., by Mrs. R. S. Thomson.....	3 00
Shelby, L. S., by Mrs. F. L. Waldo.....	25 00
Three Oaks, F. and W. H. M. S., by Mrs. J. B. Pomeroy.....	6 00
Vernon, W. H. M. S., by Mrs. G. Garrison.....	13 50
	16 00

White Cloud, Ladies' Working Soc., by Mrs. K. J. Jefferies.....	\$3 00
Worden, Sunday-school, by Mrs. H. C. Thompson.....	5 00
	190 10

Ada, First and Second, by Rev. T. Parker.....	20 09
Addison, by Rev. J. Armstrong.....	5 00
Alamo, by Rev. E. Andrus.....	6 70
Alba, by Rev. R. M. Burgess.....	50 00
Alma and Breckenridge, First, by Rev. C. H. Stevens.....	3 25
Almira, \$2.53; Glen Arbor, \$3.55; Maple City, \$2.11; Solon, \$7.50, by Rev. M. W. Tuck.....	15 69
Ann Arbor, Young People's Miss. Soc. of the Cong. Ch., by Mrs. S. W. Wead.....	68 93
Augusta, by Rev. L. Kelsey.....	8 35
Baldwin, by Rev. S. B. Demarest.....	2 18
Bay Mills, Pine Grove and Superior, by Rev. J. McGregor.....	2 00
Big Rapids, by Rev. W. McCracken.....	7 00
Bridgeport, \$6; Munger's \$4, by Rev. W. D. King.....	10 90
Cadillac, First Ch., by Rev. T. Beale.....	25 00
Chase, by Rev. J. Nicol.....	16 00
Clare, by Rev. A. J. Van Camp.....	3 75
Clare and Farwell, by Rev. A. J. Van Camp.....	28 85
Coloma, First, by Rev. C. Evans.....	4 07
Covert, First, by D. B. Allen.....	43 39
Delta and Wacousta, by Rev. J. H. Ashby.....	30 00
Detroit, First, by G. M. Lane.....	217 26
Second, by W. F. Baker.....	*350 00
East Fulton, \$11.30; Maple Rapids, \$18.55, by Rev. R. Stapleton.....	29 85
Eastmanville, by Rev. C. Finster.....	12 00
Edmore, First, by Rev. H. Marsh.....	3 00
Essexville, by Rev. J. B. Dawson.....	4 00
Excelsior and Kalkaska, by Rev. T. A. Porter.....	3 00
Flat Rock, First, by Rev. R. Parsons.....	7 25
Fredonia, First, by Rev. A. N. McCounghev.....	30 00
Gaylord and Smith Center, by Rev. W. C. Sanford.....	50
Grand Blanc, Ch., \$1.50; Rev. F. Hurd, \$5, in full, to const. Dr. A. Slaght a L. M.....	6 50
Hilliards, by Rev. C. D. Bannister.....	1 00
Ithaca, First, by Rev. N. D. Glidden.....	22 77
Kalamazoo, First, by J. O. Seely.....	7 00
Laingsburg Ch., by J. V. Wyckoff, in full, to const. C. E. Hollister a L. M.....	10 46
Lake Linden, by Rev. J. W. Savage.....	125 00
Leroy, First, by Rev. F. C. Wood.....	28 27
Leslie, by Rev. W. C. Allen.....	33 12
Maybee and Raisinville, by Rev. C. C. Wood.....	3 18
Morenci, by Rev. O. B. Waters.....	25 00
Newaygo, First, by Rev. A. H. Norris.....	13 75
Olivet, add'l, by G. W. Keyes, in full, to const. Mrs. Abby H. Hosford, Mrs. Mary A. Reed, Mrs. Sophia B. Ely, Mrs. Hannah M. Follett and Prof. Hamilton King L. Ms.....	224 01
Onekama, by Rev. E. B. Scott.....	6 00
Onondaga, by Rev. W. Bradley.....	2 00
Orion, by Rev. N. D. Lanphear.....	11 00
Ovid, by Rev. A. T. Waterman.....	26 25
Peatwater, \$1.50; Rev. E. J. Ayer and wife, \$1.....	2 50
Reed City, by Rev. S. J. Thomas.....	25 00
Romeo, Cong. Sunday-school, by H. O. Smith.....	20 00
St. Joseph, Ch., \$40; Sunday-school, \$3.07; Ladies' Home Miss. Soc., \$10, by Rev. J. V. Hickmott.....	53 07
[Erroneously acknowledged in March.]	
Salem, First, by M. B. Gelston.....	48 82
Saranac, by Rev. J. A. S. Worden.....	6 50
Saugatuck, First, by Rev. W. D. Attack.....	10 80
Standish, Ladies' Home and Foreign Miss. Soc., by Rev. O. B. Thurston.....	10 00

Traverse City, Rev. W. J. Puddefoot...	\$5 00
West Branch, Rev. J. Jones.....	
White Cloud, Cong. Ch., Mr. Roedel, \$5;	
Lull, \$3; Latham, \$1; Teachout, \$1;	
Clark, \$1; Plemon, \$1; Mrs. Trask,	
50c.; Mrs. D. McFarland, 10c.; Rev. J.	
Jefferies, \$10; M. Standish, \$5; J. Har-	
wood, \$1; C. Laing, \$1; Mr. McKay,	
50c., by Rev. J. Jefferies.....	30 10

WISCONSIN—\$1.00.

Wisconsin Home Missionary Society.....	\$9,752 43
Merrillan, "H. J.".....	1 00

IOWA—\$131.46; of which Legacy \$100 01.

Iowa Home Missionary Society.....	\$10,514 97
Des Moines, On account of Legacy of	
Mrs. Harriet L. Rollins, by Dr. H. L.	
Whitman, Ex., \$100.01; \$28.....	128 01
Lansing Ridge, German Ch., by Rev. J.	
Single.....	3 45

MINNESOTA—\$324.43.

Received by Rev. J. H. Morley:	
Havelock.....	\$2 00
Rochester.....	24 16
	26 16
Minn. Woman's H. M. Soc., by Mrs.	
J. N. Cross, Treas.:	
Alexandria, by Mrs. M. L. Rob-	
erts.....	\$25 00
Brownton, Mrs. H. R. Bartlett.....	3 00
Minneapolis, by Miss Morrison.....	40 00
Owatonna, by Mrs. O. E.	
Gromps.....	8 67
St. Cloud.....	15 00
St. Paul, "Y.".....	80 00
Stillwater, by Miss Laura	
Smith.....	4 00
Villard, by Miss M. Schingler.....	1 50
Worthington, by Mrs. J. P.	
Durfee.....	6 50
	143 67
Alexandria, First, by E. E. Haughwout.	18 19
Audubon, Ch., \$5; Detroit, \$5; Lake	
View, \$5.23, by Rev. E. H. Stickney.....	15 23
Benson, First, by Rev. C. A. Ruddock.....	2 00
Brownton, by Rev. M. K. Pascoe.....	5 00
Freeborn, by Rev. W. Fisk.....	3 45
Hamilton, by C. V. Knox.....	10 00
Lake St. Clair, by Rev. H. Fairbank.....	5 74
Minneapolis, Plymouth Ch., by C. M.	
Cushman.....	25 49
Pelican Rapids, by Rev. H. W. Gleason.	15 00
Sleepy Eye, by Rev. C. P. Watson.....	4 50
Wadena and Verndale, by Rev. E. P.	
Crane.....	10 00

KANSAS—\$549.30.

Received by Rev. A. Blanchard:	
Altoona, adu'l.....	\$3 50
Ellis.....	10 00
Osage.....	25 00
Southwestern Assoc.....	3 50
	42 00
Anthony, First, by Rev. M. M. Tracy.....	7 50
Bavaria and Brookville, by Rev. S. G.	
Wright.....	8 00
Bethel, by Rev. H. Huddle.....	3 00
Bissell Creek and Iowa Union, by Rev.	
B. R. Turner.....	3 35
Cimarron, by Rev. H. Thrall.....	20 00
Cottonwood Falls, by Rev. W. B. Fisher.	3 00
Downs and Lincoln Township, First, by	
Rev. I. Booth.....	7 00
Elmdale, by Rev. N. R. George.....	3 50
Fredonia, First, by Rev. A. M. Pipes.....	3 00
Garden City, by Rev. H. Thrall.....	10 00
Great Bend, by Rev. I. R. Prior.....	7 60

Hodgeman Center, Ch., by Rev. J. F.	
Tooker.....	\$1 50
Kanwaka, \$6; Tonganoxie, \$12, by Rev.	
A. M. Richardson.....	18 00
Lawrence, by Rev. W. Woodmansee.....	25 30
Manhattan, First, by J. Adams.....	37 30
Mr. Vernon, by Rev. N. Emerson.....	10 80
Nickerson, First, by Rev. R. H. Cole.....	6 00
North Topeka, by Rev. J. F. Bacon.....	32 07
Olathe, First, by Rev. J. G. Dougherty.	7 86
Oneida, for Emergency Fund, J. O.	
Steinbach, 10c.; H. A. Steinbach, 10c.;	
Myra Steinbach, 10c.; Louise John-	
son, 10c.; J. H. Larabee, 10c.; C. T.	
Sale, 10c.; W. Magee, 10c.; Martha	
Magee, 10c., by L. A. Smith.....	80
Oswego, by Rev. O. M. Swearingen.....	5 00
Ottawa, First, by Rev. J. G. Dougherty.	50 00
Seneca, First, by Rev. G. C. Locuridge.	10 30
Spring Hill, First, by Rev. J. Davies.....	2 50
Topeka, First, by E. H. Blake.....	218 42
Udall, First, by Rev. B. F. Baker.....	5 50

NEBRASKA—\$333.52.

Received by Rev. J. L. Maile:	
Camp Creek.....	\$12 64
Fairmount.....	10 00
York.....	50 00
	72 64
Received by Rev. H. Bross:	
Burnett.....	\$2 30
West Cedar Valley.....	9 00
	11 30
Received by Mrs. H. D. Perry,	
Treas. Neb. Womans' H. M.	
Soc., special:	
Lincoln.....	\$10 00
Syracuse.....	20 00
Weeping Water.....	11 00
	41 00
Ainsworth, by Rev. J. A. Milligan.....	3 00
Ashland and Mainland, by Rev. W.	
Leavitt.....	36 95
Avoa, by Rev. J. Morley.....	3 25
Cowles and Wheatland, by Rev. A.	
Martinis.....	2 25
Creighton, First, by Rev. T. Kent.....	10 00
Crete, by A. B. Fairchild.....	50 00
Exeter, First, by H. G. Smith.....	7 00
Lake Preston, \$11.18; A Friend, \$1.75,	
by Rev. J. T. Otis.....	12 93
Lincoln, First, by J. C. Leonard.....	60 00
Milford, by Rev. S. G. Lamb.....	10 00
Ogallala, by L. E. Brown.....	5 00
Red Cloud, by Rev. E. E. Webber.....	3 20
Spring Ranch, First, by R. R. Williams.	5 00

DAKOTA—\$131.54.

Alton, by Rev. G. W. Shaw.....	4 00
Carrington, by Rev. W. C. Fowler.....	5 00
Chamberlain, by Rev. W. B. Hubbard.....	10 00
Dawson, by Rev. A. J. Pike.....	10 75
Dover, by Rev. J. H. Gurney.....	2 73
Egan, Rev. C. W. Mathews.....	6 00
Eldridge and Windsor, by Rev. D.	
Wirt.....	5 00
Firesteel, \$14.10; Letcher, \$2.79, by	
Rev. F. G. Appleton.....	16 89
Grand Forks, by Rev. E. F. Goff.....	10 00
Huron, First, by Rev. J. S. Voornees.....	11 05
Jasper, by Rev. J. G. Gordon.....	1 80
Powell City, Welsh Ch., by Rev. J. H.	
Griffith.....	10 00
Sanborn and Eckelson, Central Ch., by	
Rev. J. W. Donaldson.....	2 00
Sioux Falls, Womans' Miss. Soc.....	12 50
Valley City, Ch. of Christ, by Rev. T.	
Sims.....	5 57
Valley Springs, by Rev. C. W. Wuley.....	3 76
Wahpeton, First, by Rev. G. B. Barnes.....	12 00
Winifred, by Rev. F. E. Matlock.....	2 50

COLORADO—\$40.40.

Boulder, First, by Rev. G. N. Kellogg..	\$6 00
Breckenridge, by Rev. W. R. Turner...	1 40
Colorado Springs, by J. B. Severy.....	33 00

WYOMING—\$3.00.

Sheridan and Big Horn, by Rev. H. E. Probert.....	3 00
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MONTANA—\$18.00.

Butte City, Plymouth Ch., by Rev. C. L. Diven.....	18 00
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CALIFORNIA—\$324.41.

Received by S. S. Smith, Fin. Agent. ..	258 00
Clayton, \$4.20; Pacheco, \$3.06, by Rev. J. H. Strong.....	7 26
Los Angeles, First, by Rev. W. H. Ramsay.....	5 00
Railroad Mission, by Rev. F. A. Field..	5 00
Merrillville and Susanville, by Rev. H. C. Langley.....	5 00
Saratoga, by Rev. W. H. Cross.....	7 10
Sierra Valley, Pilgrim Ch., by Rev. C. E. Philbrook.....	7 05

OREGON—\$209.15.

Received by Rev. J. Steele,	
Treas. Oregon H. M. Soc.:	
Portland, First.....	\$98 65
Salem.....	5 00
The Dalles.....	25 25
	128 90

Beaverton and Mt. Zion, by Rev. A. W. Bower.....	12 40
Hillsdale, by Rev. H. Lyman.....	16 35
Oregon City, First, by Rev. G. A. Rockwood.....	12 25
Pendleton, by Rev. O. W. Lucas.....	1 00
Portland, Plymouth Ch., by Rev. G. H. Lee.....	34 95
Stayton, First, by Rev. T. B. Goodpasture.....	3 30

WASHINGTON TERRITORY—\$170.95.

Received by Rev. Dr. Atkinson:	
Spring Brook, by Mrs. C. F. Manley.....	\$4 10
Dea. J. W. Blakeslee.....	10 00
Washougal, by Mrs. J. E. C. Durgin.....	4 00

Cheney, First, by J. Steele.....	6 85
Colfax, Plymouth Ch., by Rev. T. W. Walters.....	25 00
Ferndale and Semiahmoo, by Rev. G. Baker.....	3 00
Fidalgo Is., Pilgrim Ch.....	5 00
Houghton and Interlake, First, by Rev. S. Greene.....	20 25
Kamichie, \$2.60; Olympia, \$4.15, by Rev. J. Campbell.....	6 75
Lake View and Steilacoom, by Rev. C. E. Newberry.....	10 00
Seattle, Plymouth Ch., by Rev. C. C. Otis.....	36 00
Sprague, Rev. N. F. Cobleigh.....	30 00
Tacoma, The Scandinavian Ch., by Rev. K. Neison.....	5 00
Walla Walla, First, by A. J. Anderson.....	5 00

TURKEY—\$50.00.

Constantinople, Rev. G. Washburn, D.D.....	50 00
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HOME MISSIONARY..... \$766 25

26,714 71

EMERGENCY FUND.

SUBSCRIBERS TO DIME SHARES.

Crary's Mills, N. Y.

Cooper, Mich.

Lee Forbes.	Alice Huntley.
Edith Forbes.	Lydia Walker.
Addie Forbes.	Laura Weed.
Florence Freeman.	Ella Travis.
Ella May Morris. (10)	Alida Layton.
Leslie Church.	Olive Vickery.
Milton Freeman.	May Thayer.
Erwin Olmstead.	Dell Talladay.
George Harvey Branch.	Iva Lallie.
Lyman Langdon. (2)	Gertie Babcock.
Vincent Mason.	

Donations of Clothing, etc.

Allegan, Mich., Mrs. W. W. Warner, package.....	\$2 00
Auburndale, Mass., Ladies' Benev. Soc., by Elizabeth M. Strong, bbl.....	50 00
Bennington Center, Vt., Ladies' Home Miss. Soc. of First Ch., by Juliet Stamford, bbl, freight and cash.....	103 00
Boston, Mass., Woman's Home Miss. Assoc., by Miss Nathalie Lord, 9 bbls.....	1,530 18
Burlington, Vt., Ladies' Benev. Soc. of Winoski Ave. Ch., by Mrs. John E. Peck, bbl, cash and freight.....	100 00
Clinton, Mich., Woman's Home Miss. Soc., by Mrs. E. F. Grabill, box.....	40 00
Cromwell, Ct., Mrs. Emma S. Coe, bbl.	
East Haddam, Ct., Miss Carrie E. McCall, box and freight.....	82 00
Greenville, Mich., Woman's Miss. Circle, by Mrs. E. M. Lundy, bbl.....	32 40
Holliston, Mass., Ladies' Benev. Soc., by S. Eliza Cutler, bbl.....	58 83
Homer, N. Y., Ladies' Soc., by Ellen F. Phillips, bbl, cash and freight.....	70 13
Kent, Ct., Mrs. R. J. Hopson, bbl. and freight.....	60 00
Lansing, Mich., Woman's Home Miss. Soc. of Plymouth Ch., box.....	53 97
Young People's Soc., by Rev. L. Warren, box.....	45 00
Lebanon, Ct., Ladies' Soc. of First Ch., by Hattie E. Hewitt, bbl.....	70 00
Meadville, Pa., Ladies' Miss. Soc. of Park Ave. Ch., by R. A. Carnachan, box and freight.....	115 00
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Ladies' Aid Society of United Ch., by Mrs. M. T. Landfear, box.....	101 79
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Worcester, Mass., Union Ch., Benev. Soc., by Mrs. F. P. Kendall, bbl.		
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<i>Receipts of the Massachusetts Home Missionary So-</i> <i>cietly in March,</i> REV. GEO. N. ANTHONY, Treas.		
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Alford & West Stockbridge, by Rev. J. G. Willis.....	15	66
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Ashby, by C. F. Hayward.....	5	04
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Holland, by Mrs. M. P. Bixby	248	33
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Home Missionary.....	5	40
[Erratum—In March No. "Somerville, First, East, E. Howe." should have been "Somerville, East, E. Stone."].....		
	\$2,917	94
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<i>Donations of Clothing, etc., received at the office o</i> <i>the Mass. Home Miss. Soc. in March.</i>		
Chester, Ladies, by Mrs. A. E. Todd, bbl. and freight.....		
Hyde Park, Ladies, by Mrs. M. C. Clark, bbl.....	\$18	28
Somerset, Ladies, by Rev. J. C. Halliday, bbl.....	95	00
Spencer, Ladies' Char. Soc., by Mrs. A. R. Hallett.....	29	00
Westboro, Ladies' Sewing Circle, by Susan M. Miller, cash.....	46	64
	15	00

<i>Receipts of the Missionary Society of Connecticut, in March, WARD W. JACOBS, Treas.</i>		Farmington, A. W. Richards.....	\$50 00
Avon, West, "Young People's Society," by Hattie B. Day.....	\$10 00	Forrest.....	12 00
Brooklyn, First Trin., by M. W. Crosby, ann'l.....	10 00	Galesburg, First.....	73 39
Canterbury, First, from income of be- quest of Miss E. L. Williams, by L. B. Morgan, Trustee.....	10 21	Young People's C. Ass'n.....	12 00
East Granby, by James R. Viets.....	5 44	First Church of Christ, Rev. J. D. Wyckoff, special.....	10 00
East Windsor, Broad Brook, by S. B. Adams.....	6 50	Gap Grove.....	14 15
Glastonbury, South, by H. D. Hale.....	5 53	Garden Prairie.....	11 00
Hartford, Talcott Street, by A. O. Cleg- gett.....	2 00	Geneseo, special.....	50 00
Middletown, Third, by J. J. Wilcox.....	20 00	Glencoe, add'l.....	10 00
New Britain, South, by W. H. Hart, \$201.95; special, \$2.....	203 95	Granville, First.....	42 00
New London, First, by L. C. Learned, quarterly.....	59 21	John B. Blake, special.....	5 00
Roxbury, by A. W. Fenn.....	40	Greenville.....	20 75
Sufield, by J. W. Spelman.....	61 80	Gridley.....	20 00
Trumbull, by Rev. N. C. Merwin.....	13 00	Godfrey, Church of Christ.....	12 00
West Hartford, by Anson Chappell.....	5 00	Hamilton.....	4 40
Willimantic, Mrs. S. H. Kimble, by Rev. S. G. Willard.....	5 00	Harvard.....	10 00
	\$418 04	Illini.....	16 00
<i>Boxes.</i>		Jacksonville, First.....	55 33
Southport, "Ladies Society," by Mrs. A. Camp, box.....	\$200 00	Jefferson.....	20 00
		Kemper, special.....	19 50
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		Lombard, Wom. Miss. Soc.....	10 00
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		"Helping Hands".....	10 00
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		Oak Park.....	199 53
		James W. Scoville, special.....	100 00
		Board of Trustees, special.....	100 00
		George Eckart, special.....	10 00
		Mrs. Helen K. Rockwell.....	2 00
		Mrs. Julia A. Huggins.....	25 00
		Olive, James Green, special.....	5 00
		Olney, special.....	1 00
		Paxton, special.....	93 00
		Peoria, Rev. A. A. Stevens, special.....	10 00
		Plano.....	7 25
		Young Ladies' Miss. Soc.....	20 00
		Plymouth, N. F. Burton.....	2 00
		Princeton, Mrs. Asa Pendleton.....	1 00
		Rockford, S. B. Herrick.....	5 00
		Rodhouse.....	25 00
		Roscoe, Rev. M. F. Sargent, deceased, per Mrs. Mary K. Sargent, special.....	10 00
		Rosemond.....	45 35
		Sandoval.....	4 50
		Sterling.....	30 00
		Summer Hill.....	6 00
		Tolono, Mrs. L. Haskell.....	30 00
		Union, special.....	8 45
		William Mariott, special.....	5 00
		Arthur Curtiss, special.....	25
		Victoria.....	12 00
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		Winnetka.....	36 41
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		Rev. John D. McCord, special.....	10 10
		A Friend, special.....	123 99
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<i>Receipts of the Illinois Home Missionary Society, in Feb. and March, JAMES W. SCOVILLE, Treas.</i>			
Algonquin.....	\$16 50		
Alton, Church of the Redeemer.....	51 70		
Ambury, \$125; S. School, \$10.....	135 00		
Atkinson, special, Rev. G. L. Dickinson.....	5 00		
Bartlett.....	23 80		
Beecher.....	12 50		
Belmont, special.....	29 06		
Big Rock.....	6 73		
Bloomington, special.....	25 80		
Bowmanville.....	10 00		
Byron.....	20 00		
Cable.....	5 00		
Canton.....	8 00		
Champaign, Young People's Aid Soc.....	25 00		
Chesterfield.....	6 90		
Chicago, First.....	125 00		
New England.....	137 45		
G. K. Dauchy.....	10 00		
Lake View.....	11 50		
South.....	83 86		
Crystal Lake.....	25 35		
Danvers, special.....	7 75		
DeKalb.....	15 74		
Dundee.....	19 00		
Elgin, \$ 8.64; W. M. Soc., 9.61.....	28 25		
Emington, Rev. C. B. Ruggs and wife, special.....	10 00		
Englewood.....	16 00		
Evanson.....	34 36		



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THE

HOME MISSIONARY.

JUNE, 1885.

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Vol. LVIII. No. 2.

NEW YORK:

AMERICAN HOME MISSIONARY SOCIETY.

BIBLE HOUSE, ASTOR PLACE.

SIXTY CENTS A YEAR, IN ADVANCE, POSTAGE PAID.

THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable names should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of the discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz. :

Population of the place.
Names of the church or churches, and preaching stations.
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address : Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised?
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?...*Rom. x. 15.*

VOL LVIII.

JUNE, 1885.

No. 2.

THE SARATOGA MEETING.

PLACE: Saratoga Springs, N. Y., in the Methodist Church, Washington Street, as in 1883 and 1884. Time: June 2d to 4th. Programme: In the necessary absence of President Woolsey, Rev. Dr. C. L. Goodell, of St. Louis, Mo., one of the Vice-Presidents, has been invited to preside. Annual Sermon, Tuesday evening, June 2d, by Rev. Dr. EDWIN B. WEBB, of Boston, followed by the Communion service. Wednesday, A.M., Papers by the Secretaries, and reports from several Auxiliaries will be presented. Wednesday, P.M., Woman's Meeting, in behalf of the Woman's Department of the A. H. M. S. Wednesday and Thursday evenings, General Meetings, with addresses by well-known friends of Home Missions from the East and the West. Among those expected are Rev. Dr. Goodwin and Professor Curtiss, of Chicago, Rev. Dr. Dana, of St. Paul, Dr. Lyman Abbott, of New York, Rev. C. R. Palmer, of Bridgeport, Ct., etc. The importance of the themes for discussion insures an occasion of the deepest interest. Practical questions of the greatest moment must be decided; and it is earnestly desired that every member of the Society, and friend of its work, not kept away by actual necessity, will be present.

PASSENGER FARES.—Such is the disturbed state of railway business west of New York, that no arrangement corresponding to that of last year could be effected. Should the present "cut rates" on the principal railway lines continue, no further reduction could properly be asked. Round tickets from New York to Saratoga and return, good for going from May 23d to June 3d, and for returning until June 10th, will be sold for FOUR DOLLARS, both by the "West Shore" and the "New York Central" roads, to attendants on the meeting. Such persons may receive certificates, entitling them to buy at the reduced rates, by applying to the Treasurer of the A. H. M. S., Bible House, New York. Round trip tickets by the People's line of steamboats, from Old Pier 41, North River, or Citizens Line, foot of Christopher Street, two dollars and a half, good from May 28th to June 10th. Arrangements with the

New England roads will be made by the officers of the Massachusetts and Connecticut Auxiliaries, and published in the religious papers. Terms on the Massachusetts roads same as last year. Should further concessions be secured on Western roads, notice will also be given in the public prints.

HOTELS AND BOARDING-HOUSES.—The local committee, at Saratoga, have secured very generous concessions in terms for board and rooms, during the continuance of the meeting, as will be seen by the following notice :

The following named houses will accommodate, at the prices named, all persons coming to the anniversary of the A. H. M. Society at Saratoga, June 2d. The accommodations in all of them are comfortable. The price does not always determine the grade of the house, for some houses bid lower than others for patronage ; but the rates of all are greatly reduced : in most cases one-half. It is impossible for the committee to assume the responsibility of assigning places in a way to satisfy all ; so they give the names of the houses with their recommendation, that persons may communicate directly with the houses. Houses and distances are so well known to most who will attend, that it will be easy for them to select from the list given below. But all persons coming, who are perfect strangers, and have no friends to direct them, or any desiring, because of physical infirmity, to be located near the place of meeting, may address Rev. T. W. Jones ; but let such state the price they wish to pay, and inclose an addressed postal or stamped and addressed envelope. This secures speedy reply. Saratoga is being put, this season, as never before, in as perfect a sanitary condition as possible. Have your correspondence addressed to your stopping-place. The mails are delivered at hotels and residences, in Saratoga, four times a day.

HOUSES AT \$1.00 PER DAY.

Franklin House, Church St.; Regent St. House, Regent St.; Continental Hotel, Washington St.; Irving House, Broadway; Empire Hotel, Front St.; Wheeler House, Broadway; Mrs. Wright, No. 1 Ellsworth Block, Henry St.; Mrs. Gilbert, No. 5 Ellsworth Block, Henry St.; Mrs. Markell, 125 Lake Avenue; Mrs. L. L. Sharpe, 65 Spring St.; Mrs. Maggee, 103 Circular St.; Mr. Mabie, 23 Franklin St.; Mrs. Warring, 101 Washington St.; Mrs. Dewel, 109 Phila St.; Rositer House, Cor. of Phila and Regent St; Irving Hotel, Broadway; Mrs. C. A. Thompson, 34 Matilda St.; Mrs. Sherman, 147 Matilda St.

HOUSES AT \$1.25 PER DAY.

The Aberdeen, 194 Broadway; Bates House, Circular St.; Vermont House; Mrs. L. L. Morrey, 39 Franklin St.; Mrs. Vandenburg, 139 Phila St.; Mrs. Hayden, 101 Congress St.; Miss March, 1 Batchelor's Row, Regent St.; Mrs. Carroll, 125 Phila St.

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"Trim Cottage," 61 Phila St.; Mrs. Scoville, 59 Phila St.; Washburne House, next to the M. E. Church; "Circular House," Circular St.; Washington Hall, 578 Broadway; "Summer Rest," 75 Spring St.; Mrs. Weller, 52 Washington St.

HOUSES AT \$2.00 PER DAY.

Linwood Hall, South Broadway; American House, Broadway; Dr. Strong, \$2.00 per day, or \$10.00 and \$14.00 per week.

HOUSES \$1.00 AND UPWARD, ACCORDING AS ONE OR TWO OCCUPY A ROOM.

Broadway House, \$1.25 and \$1.60; Balch House, 526 Broadway, \$1.50 and \$2.00; Mrs. Bullard, 135 Circular St., \$1.25 and \$1.50; Mrs. Eddy, 107 Caroline St., \$1.00 and \$1.50; Mrs. Carpenter, 186 Regent St., \$1.00 and \$1.25; Dr. Hamilton's, Franklin St., \$1.25 and \$1.50; Albemarle House, 235 South Broadway, \$1.25 and \$1.50; Holden House, 423 Broadway, \$1.25 and \$1.50; Elmwood Hall, \$1.00 and \$1.50.

REV. T. W. JONES, S. A. RICKARD, GEORGE F. HARVEY,
WILLIAM S. McRAE, NICHOLAS WAGMAN,
Committee of Arrangements.

MUSTARD SEED.

So many have been the calls from interested readers of *The Home Missionary* for April, containing Miss ALICE M. EDDY's "Mustard Seed and a Mountain," written for the magazine, that we have issued that article in one of our little Tracts for the Times. We shall be glad to furnish the friends of Home Missions with a reasonable number of copies, gratuitously, for judicious distribution, not doubting that the interest it excites will many times repay the cost. We feel in duty bound, however, to notify such distributors that they should warn all readers who have positive engagements that must be met "on time, sharp," not to begin the reading unless they are prepared to finish it at a single sitting. So far as heard from, no one yet has succeeded in stopping short of the close of its fourteen pages. We trust, moreover, that there have been few who, on closing the little tract, have not set about planting their quota of mustard seed. You will not be the first to drop out of this line of working apostolic succession, will you, reader?

AUNTY PARSONS'S STORY.

ANOTHER capital little article with the above heading caught in a newspaper, credited to the *Presbyterian Journal*, is not less adapted to Congregational (and all other evangelical) latitudes, than to the Presby-

terian. We have put it, also, into our Tract series, and offer it on the same terms for distribution, hoping and praying that it may stir up Christians of all names to imitate Aunty Parsons in personal work for the Master. No doubt there is many a church that has received missionary help for years, which might speedily be brought to self-support, if some earnest Aunty Parsons, listening to the heavenly call, would take upon herself the task of rousing her fellow members to a sense of their privilege and responsibility.

MRS. RICHARDSON'S DIALOGUE.

MRS. C. A. RICHARDSON, of Chelsea, Mass., a life-long friend of Home Missions, in seeking to interest young people therein, hit upon the happy idea of a familiar dialogue between a party of girls, in the course of which are brought out many of the principal facts concerning the aim, fields, work, and methods of this Society and its missionaries. On all these points there is a lamentable ignorance on the part of many of the younger members even of Christian households; but few fail to be interested in the work when once they know the facts.

The Dialogue, in manuscript, was put to the practical test of recitation by a company of young ladies at meetings of a Woman's Mission Band, a Society of Christian Endeavor, and a monthly Missionary Concert. It was received with such favor that we have printed it for the use of our friends everywhere. The Dialogue fills twenty-five pages of the size of *The Home Missionary*, and is printed from the same type. Specimen copies will be mailed, free, for examination, and any desired quantity will be furnished, postpaid, for five cents a copy. By its use young people can enjoy a pleasant and profitable afternoon's or evening's entertainment and help a cause second to none in its claim on the good will of Christian people.

ON THE FRONTIER.

God has indeed been with us, and our membership has more than doubled since I came. We lost one by drunkenness, and another withdrew. He is fixing up his house for a saloon, I am told. We could get on without more of that kind of work. There are so many cowboys and soldiers at the Fort who indulge, that, I am sorry to say, we run to saloons *badly*. There are twenty-one places, I believe, where liquor is sold. But we have some extra fine people here, for all that. God called away, last week, from a saloon, one poor soul who had been here from the beginning of the town, or rather before it was a town. She had time to call "her man," or helper, and say, "I am dying; give me a decent funeral; sell the house and pay the debts." They sent for me to

carry out the "decent funeral" part. I went, and found a saloon, a dance-house, and worse than that all in one. I don't know how I forgot to mention the skating-rink up-stairs. You would never have forgotten that, if you had boarded in that end of the town for six weeks. For when the dancers were dancing, the skaters skating, and the drunkards drinking, and the cowboys swearing, you would just think that pandemonium had broken loose; especially about 3 o'clock A.M., when the cowboys began yelling on the streets. Now you think I am trying my hand at a pen picture. Well, come with me to the funeral, and see for yourself. First, a house, say 24x40 feet, end to the street, your unworthy missionary approaching with a good brother, carrying his hand trunk, with twelve Moody and Sankey books in it. I had my books and Bible under my arm. The door opens. A very fleshy lady, well-dressed, and good looking, with a cigarette in her mouth, put out her hand, and grasped mine; then began to introduce me to some sixteen or eighteen, perhaps twenty, poor girls, who stood in the hall behind her, most of them crying. I went into a small reception-room to the right, opened my valise, and said: "Now, ladies, will you please select three or four pieces from those books to sing at the funeral?" They did so. I said: "Now show me where I am to preach." They took me to the large room beyond a long hall, with one window at the right side, near the far end; at the left, a long counter or bar; behind it a row of decanters, bottles, etc. The floor was of rough boards. In a rich casket, before the one window, lay the remains of the poor, unfortunate woman I had come to bury. Between it and the bar were some twenty or more women; the rest of the room was filled with men. I laid my Bible on the coffin, and read some twenty or thirty passages suitable for the occasion, and prayed. The poor girls sang, "We are going home, no more to roam," etc. I spoke from Matt. xxiv, 44, with more than usual liberty. Then they sang "Shall we gather at the river?" I never attended just such a funeral before. Many present seemed very much impressed, especially the women; but I have been told since that most of them got very drunk the same evening.

We have been North during the quarter, pretty well on to Montana and found a broad field with plenty of willing hearers. I spent a night and a part of two days with the cattle-men. They treated me with great kindness. When I was leaving, one of these men said in reply to my invitation to devote himself to Christ: "When I go to town, there are but three places open—viz., a saloon, a gambling-house, and a worse place still." That is true, and I could say nothing. I went home, and hired the most suitable room in the place for three months, and shall open a reading-room for those poor fellows. There is no other way to reach them here. If the proper man could be found to go to them on those ranches, a vast amount of good could be done. I have scattered

over forty dollars' worth of tracts and papers among them during the past month.

I never had such a big thing on my hands before, but our God is able to do exceeding abundantly above all that we can ask or think.

God is saving souls here; the membership of the church has more than doubled since I came, and most of our members are loyal to God.

This is a great center, and now is the time to prepare for great successes. Oh! that our people in the East could take in the situation of this great and mighty cattle country. We want hundreds and thousands of little books and tracts mailed to us, and we will scatter them among these neglected, perishing souls in Wyoming.

I am feared and hated by saloon men, and all that kind of people. I fear no one, I hate no one, I ask the prayers of all. Sometimes the pressure from without is terrible; but God fills me, and I go forward I shall do my duty as I see it, the Lord helping me. Amen.—*A Missionary in Wyoming Ter.*

HOME MISSIONS AS SEEN FROM TURKEY.

“ROBERT COLLEGE, CONSTANTINOPLE, March 1st, 1885.

“I send you herewith a check for fifty dollars, on my birthday. Wish it were a hundred times that.

“We live in one of the great crises in the world's history, and I am afraid that Christians in America do not fully appreciate it. There has never been a time since the coming of Christ when it was more essential for every disciple of his to devote every energy to the service of his Master. There has never been a time when the fate of the world depended more upon America than it does now. The storm will break on this side of the Atlantic first, and I should not be surprised if it was as violent as that which closed the last century. America then preserved to the world the principle of civil liberty, which, but for her, would have been buried in disgrace under the excesses of the French Revolution; and now it is for America to prove to the world that a broad and pure Christianity is its only hope. The storm will break here and spend its force in vain. It will clear away the fog and darkness of the present, if only America is true to Christ.

“I am afraid that even you hardly realize the importance of the work you are doing, not only for America, but for the world. But you are doing it, all the same, which is the essential thing. I wish that every home missionary organization in America might adopt for its motto a modification of the old ‘Not one cent for tribute; millions for defense.’ Not one cent for sect; but millions for Christ.

“There is nothing to spare for sectarian work in this crisis, and

Christians ought to realize it. If we can only hold on to Christ and build up his kingdom, the questions of creed and philosophy, and the more pressing problems of modern civilization will find a solution. But if we lose Christ, all is lost.

"I believe that the American Home Missionary Society fully recognizes this. and I hope that you will have the grace never to appropriate a cent *simply* to build up Congregationalism.

"Yours fraternally,

"GEORGE WASHBURN."

INTERESTING READING.

In all my reading, I find but little that interests me more than that which I find in *The Home Missionary*. Not inappropriately might this publication be styled *The Acts of the Apostles*. The devoted missionaries, whose labors and experiences it reports, show unmistakably that they are in the true line of succession, and that the mantle of the apostles has fallen upon them. As I read their interesting narratives from month to month, I admire their noble spirit, and bless God that he has raised up such a body of men to do the work to which they have consecrated themselves. If there be anywhere a more worthy class of men, I know not where to look for them, unless it be amongst our foreign missionaries, who show a like noble spirit. Conspicuous amongst the traits for which they are characterized, may be mentioned the following:

First and foremost, love for the souls of men. This seems to be the mainspring of their endeavors, as was the case with the Savior, who loved us, and gave himself for us. What but love, pure and fervent, would prompt them to the privations and toils to which they have devoted their lives?

Closely associated with their love is faith. Strong must be their faith in the great Master who sends them forth; in his personality, in his gracious promise to be with them, in his precious salvation, and in the final triumph of his cause. Nothing but a prevailing faith in him could hold them fast and firm in the midst of their many and great discouragements.

And, as a result of their faith, conspicuous is their courage. Nothing but this could make them the heroic men that they are. They are Pauline in this regard. In the contemplation of difficulties and perils, many and great, we seem to hear them saying, with the undaunted apostle: "Yet none of these things move me."

Great are their self-denials. Their work as pioneers on the frontiers calls them to a renunciation of ease and comfort. We are often pained as we read of their experiences in this regard. We find it difficult to keep back the tears as we look in upon them and their families in their

poorly-furnished homes, and as we follow them in their travels over their extended parishes in all weathers, and in the face of all discomforts.

Nor should their patriotism be unnoticed. They are true lovers of their country. They make no boasts in this regard; but the land has no more devoted patriots than are to be found amongst our home missionaries at the West. To no class of men does the country owe a greater debt of gratitude than to them.

And, to specify but one other thing, we are impressed with the superior ability of these missionaries as a class. Their reports from month to month show unmistakably that they are men of no ordinary endowments. They have evidently buried themselves in the wilderness, not because they were not competent to occupy conspicuous positions in the older States, but rather because the Master seemed to point them to the more needy fields. Nor shall they lose their reward. Wherever they may be toiling, the eye of the Master is observant of them. He knows all their self-denials, and hardships, and labors for his sake, and the day hastens when he will acknowledge them before assembled worlds, and approvingly say unto them: "Well done, good and faithful servants; enter ye into the joy of your Lord."

MASSACHUSETTS.

THE NORTHWEST COAST.

Our most delightful Pacific weather greeted us, on the 27th of February last, in Plymouth Church, and we celebrated Longfellow's birthday in a way I shall never forget. Perhaps many of us did not think so much of Longfellow as of the services of Congregational ordination to ministry and pastorate, and the doings of that august council. Clergymen and laymen of other denominations present expressed their admiration of this company assembled: men strong in the faith, positive in doctrine, pure in life and ecclesiastical practices. Such a council might hopefully ask the Spirit to manifest his presence and grace. I was subjected to a rigid examination, lasting over an hour. It was plain that these servants of Christ, most of whom, I believe, hold commission from your Society, thought it vitally important that a preacher and pastor be sound in word, doctrine, and practice. They finally declared themselves "satisfied"; and in the evening the services of ordination took place. Our city had been notified, and our little church was full. Everything was arranged so as to make the audience comfortable. Our new carpet and chairs, recently put in by the self-denial of my people, contributed not a little to this.

Many of those present had never seen an ordination service before, and were much impressed by its solemnity and appropriateness. You

should have heard them sing, too, and the anthem by my choir which I am training every Saturday night. So now we go on our way at "Plymouth" with new rejoicings. In full order, as a little church of our Lord, we shall struggle more and more earnestly and successfully to shed abroad the light of truth in this city and on this coast.

My church-members are taking up all the work that is consistent with their occupations and other stewardship, more and more readily, and also are coming to appreciate our Congregational system of church polity as adapted not only to individual intelligence, but to individual spirituality and sense of responsibility.—*Rev. Geo. H. Lee, Portland, Or.*

ROUGHING IT.

THIS people are poor in earthly goods, some of the best improvements in the valley having been washed out and carried away with the flood a year ago. But, according to ability, they do well. I am situated as well as many of my parishioners, and even better. And if I tell you how we live, you will have a miniature of my field. My parlor is in a rough board house, and is my study, sitting-room, reception and dining-room, hall, and depository for trunks: a corner wardrobe being curtained off. My bedroom is our closet, wardrobe, bath-room, drawing-room, etc. Our dishes and food are deposited in a packing-box, with a shelf across, and curtain in front, of clean, white, well-worn sheet. This stands in one corner of the bedroom, on two small boxes, all useful. We cook in an adobe fireplace, in company with another party, occupying an adjoining log-house. Our furniture for both parties includes one borrowed stove pot, an old well-bucket, one skillet, one griddle, and tin cans. These we use on two iron rods laid across the andirons, on which we set these articles, with fire underneath, and cook, boil our coffee, etc. We have one good spring bed and bedding that we brought with us. This stands on four boxes for a bedstead, and we sleep sweetly. Four chairs, two rockers, one table. My study table is two rough boards put up in one corner. Our center table I made of my wife's rolling board, and four poles for legs. We are not cumbered with much luxury, surely, but have excellent brook water from the mountains, good, substantial food, and plenty of firewood cheap. We have two real annoyances. The yellow wasps from the roof above, and the ants from the desert ground, both infest our house, wardrobe, bed, and night-clothes, which warn you of their presence when too closely pressed. The latter are about as offensive as a larger animal, clothed with hair of black and white. But this is fully up to an equality with the majority of our parishioners. We, however, find those who welcome us to their homes and hearts.

This gives good cheer. One sick lady, who had not been to church for a long time, especially welcomed us, and pressed us to come again.

Our prayer-meetings are interesting. None of the brethren live nearer than two miles of each other. At one meeting at my house, two young lady members rode together on one mule, nine miles, to attend meeting; eighteen miles for one attendance. We have a large Mormon population among us. These, of course, are not to be counted for much help yet. They attend, and hear, and by kindness we hope to do them good.

Now, you may ask, why do you not supply yourselves with comforts? I answer, they are not to be had short of fifty-five miles through the mountain pass. Freight costs more than goods, sometimes; but we hope when the cars arrive to be relieved somewhat. May the dear brethren and sisters pray for us here in the desert valley, and may God answer.—*Rev A. P. Field, Halleck, Cal.*

SCANDINAVIANS IN DALLAS, TEXAS.

READERS of *The Home Missionary* may feel some interest in a brief statement as to the Scandinavian people of this city.

Nine years ago, Rev. A. Smith began missionary work here among the Scandinavians. His labors at first met with great opposition. The people would not attend his preaching. In the neighborhood where he was working was a great dancing hall. He soon saw that it was useless to continue to compete with this. So he gave up his mission post, rented the hall from under these dancers, and converted it into a church. Together with some of the deacons of our First Church here, he held revival meetings at this place for weeks. The dancing party were specially invited to attend. With few exceptions, they came out. The dancing master was converted the first night, the following night ten more, and before the meetings broke up nearly all the dancers were brought over to the Lord's side. They were organized by Secretary Barrows and Superintendent Doe, last April, into the Pilgrim Congregational Church. They all are proving faithful members.

The pastor is an untiring worker, and manages things well at the church. The writer was surprised, on visiting his church, a few Sabbaths ago, to find him with such a large Sunday-school. His congregations were also large, both morning and evening.

The greatest hindrance to this church, as well as to Plymouth, is the want of a house of worship. They have recently secured a very delightful lot for one. May God soon bless our Congregational Union with funds, so it may help this people to a shelter.—*Rev. J. W. Roberts.*

A PAINFUL REMINISCENCE.

"BE not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." (Gal. vi: 7.) We were reminded of the crushing weight of these, among the most awful words in the Bible, as we glanced over the following newspaper item in the *St. Louis Anzeiger des Westens*, a short time since: "Mr.——, editor of the German paper of ——, after attending a pleasure party, and when partly under the influence of wine, missed the stairs, and broke one of his legs. He died amid great pain, in consequence of injuries received, still in the full vigor of manhood."

A God of justice must surely punish sin. How shall we escape, if we neglect his great salvation? Well aware that some may accuse us of uncharitable bitterness, we assure the reader that it is by no means with a feeling of Pharisaic self-righteousness, but with sincere regret, that we give a few touches toward a sketch illustrating the justice of God's threatenings.

Mr. —— was a highly talented man, of superior education, a bright star, shining in German social life in a busy prairie city of the West. With an aristocratic gait, combined with soldier-like bearing, full of wit, and eager to fall in with any of the pleasures and dissipations that fortunate and favorable circumstances can provide, he could not but be a prominent and powerful leader in the circles over which he wielded an immense influence. But what is appearance, without reality? It is but a house of cards. A ship may be built of the strongest oak; but without that trembling needle which a child may fancy a toy, it is useless. Poor Mr. ——! Why did he never try the foundation on which his fancies were resting? Why did he miss the prize?

The big apostle of modern unbelief was the idol of his soul. Ingersoll's sins were the salt wherewith he was salted. That blasphemer exerted an omnipotent attraction over Mr. —— . A full-sized, finely-executed picture of Ingersoll adorned the editor's writing-desk and seemed to furnish him the inspirations to deny even the existence of a Creator, and to put in his mouth the blaspheming cries: "Christ is nothing and cannot begin to compare with Ingersoll. Ingersoll is the true Savior of mankind. The preachers are nothing but deceivers, and the churches are an outrage on the coming civilization. Away with Christ! Crucify him! Crucify him!"

"You crazy little gospeler," he would often, in a patronizing way, accost me, (he did not mean to insult, but merely to point out the road to better success in my work, engaged as I then was by the American Home Missionary Society, to interest my German countrymen in the cause of religion) "when will you ever be a free man and a rational fellow? Your God and Jesus does not pay you. Make up your mind;

quit your nonsense; preach Ingersoll, and we educated and cultured Germans pledge ourselves to pay you an annual salary of \$1,000."

Their words are pointed arrows, actual nails piercing Christ unto the cross. All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. The iron will of this man, his defiant opposition to all my pleadings with him, were a blow to my inner life that sent me prostrate to the ground, and compelled me to give up further work there as useless.

And now, what an end! Behold how this mighty warrior of Ingersoll has been arrested in his mid-career! What hand can seize the billow by its snowy mane, and hold it back! Only one; God's own right hand. The Lord knows, I do not desire to dwell unkindly on the death of one who injured my usefulness more than any other living. May he have found pardoning mercy in his dying hour!

Dear reader, awake to salvation; time is pressing. Awake to work; the night is falling. Seek the Lord while he is to be found.—*A German Missionary.*

HOW IT LOOKS TO ONE FELLOW-LABORER.

THE extreme hardships, I mean—narrated in the last two numbers of *The Home Missionary*, and often before—of our unquestioning and heroic fellow servants among the scattered peoples, and in the terrible winter climate of the North and West, make one feel almost guilty to sleep in a comfortable bed every night, and to have work, however important in its way, in an easy climate to endure. (No wonder my namesake doesn't ask for "pity" in Florida as against that old cold parsonage in Middlebury.) And yet we know that one mission of the gospel intended by its Founder, is to ameliorate the temporal condition of men, to bring the poor and destitute and miserable to wisdom and comfort of living. I would not encourage the selfishness of any of us readers who are too willing already to shirk self-denying hardship for the cause of Christ; but, seriously, and on the broadest ground, I have questioned in my own mind a good many times, when reading these campaign incidents of the great fight (which almost equal in soldierly resoluteness and suffering or danger that of Russians or Turks warring in the Balkans), whether the Master, for whom these our brethren so love to labor loyally at any cost that he requires, does truly require, in the main and often, that they and their backers should calculate upon such methods of work. Is it not, after all, suicidal to the cause of best and most telling continued service, for the missionary to expose his health and strength by such walks and rides through cold and storms, when, also, it is unsafe for attendants, however resolute, to expose

themselves? Have they and we no trust that the Judge of all the inhabited earth will do right and mercifully by the scattered ones, *according to their circumstances*, while we still work toward them for the greatest good of the greatest number of equally needy and tempted ones "through all the cities and villages," as Christ and his disciples did? Do not the principles and example of the Master, and of the early apostles in their "Acts," favor a more merciful economy of human nerve and health than that which often amazes the comfortable readers of *The Home Missionary*? Verily, they have their great reward, these trampers and depot watchers in Dakota and Michigan. The Master will see to that most lovingly. But he called his disciples "into a desert place" only to rest a while from even the wearing friction of multitudes, when they worked chiefly, and he only, in one small territory, Palestine, trusting to the leaven thrown in where there was most prepared meal. So it looks to your A. M. A. friend and brother, also trying to do with his might as pastor of Plymouth Church and teacher in the Avery Institute.

CHARLESTON, S. C.

EDW. T. HOOKER.

A SADDENED HOME.

A CLOUD is resting upon our home, for "One is not." On the second of this month Mrs. Davies was taken very sick, and for three weeks her dear life was hanging in the balance. On the tenth of the month, her little babe, four months old, had to be taken from her. A member of my church took it to her home, full of health and vigor. We all felt its going, and I was fearful that something would befall the child. On Saturday following, it was taken sick, and brought home to fade away before our eyes. Its death brought on a relapse, and for seven days afterwards, it was hard to say which way the life of my dear wife would flow. I was alone at the time, with what I supposed a dying wife on the one hand, and the dear babe entering the valley, on the other. A 3 A.M. on the 19th inst., while moistening the fevered lips of my dear wife with one hand, I was called upon to close the eyes of my darling babe, in death, with the other. If it had not been for the precious consolations of the gospel at such a moment, my burden of sorrow would have overwhelmed me. Alone with death and, as I supposed, with the dying, too, the Lord was my strength and stay. The words of the Psalmist came like a still, sweet voice: "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

At this writing Mrs. Davies is much better, although very weak, and it will be some time before she can regain her former strength.

These secret trials, known only to the Home Missionary, wring the

heart, and deprive life of many joys. I have endured more, since coming here, than during my entire connection with the Society. If the Christian people of this land could only see and feel the burdens of the Home Missionary, I think there would be no lack of means for their support, and the treasury would overflow.—*Rev. J. Davies, Spring Hill, Kan.*

RENEWING ITS YOUTH.

YESTERDAY we received into membership, on confession of faith, four, and by letter, four, making our total additions, since January 1st, fifty-one, and the total, since the commencement of the work of your missionary here, on October 1st, 1883, seventy-nine or eighty. The membership is now about 102, double what it was a year since. The Lord permitted us to celebrate Easter day by opening for worship our new audience room. The occasion was a memorial service. The life and services of the Rev. Horace Bushnell, for fifty years the pastor of the church, were brought to our minds afresh, by addresses from two of his old associates in the ministry, Rev. B. W. Chidlaw and Rev. James C. White.

Our new church edifice is now nearly complete. It is certainly a most substantial, and in every way a suitable and beautiful one, and promises to become to this large community of working-people, a powerful means of spiritual uplifting.

One of the most encouraging things connected therewith has been the large number of Germans—not only the children, but older people—of the better class, who seem to be warmly attached to us, some of them having become members.

We find that, by beginning with the children, we gain a great hold upon the parents, whom we hope to reach even more largely in the future. Eight or ten of the additions to the church have been children; fifteen or twenty are young men and women; but the majority have been heads of families. In some cases, all the members of the family have come in. “Truly the Lord has done great things for us, whereof we are glad.” Rejoice with us, and pray that God will bless us still more wonderfully.—*Rev. J. B. Johnston, Cincinnati, O*

PROGRESS IN ATLANTA.

Six months in Atlanta. What has been accomplished? A divided church united, harmonized, tuned to the New Song; a discouraged church inspired with zeal; a costly lot for a church edifice purchased: over \$3,000 raised and in the bank, for the building; \$1,100 of that contributed by members of other congregations in Atlanta; the Southern prejudice rapidly disappearing, etc.; Baptists and Presbyterians

friendly—really cordial. Dr. Hawthorne (Baptist) has invited me to preach twice, at a united service. Last evening I preached for Dr. Strickler (Presbyterian) to a large audience, and he earnestly invited me to unite my congregation with his, next Sunday evening, and preach the sermon. I mention these things to show you that we are gaining the confidence of the Southern people. The door is opening. It will soon be wide open.

Before the next report I think our chapel will be ready to dedicate. It will be picturesque and beautiful. We want all the secretaries and Dr. Cobb to come to the dedication.—*Rev. Z. Eddy, D.D., Atlanta, Ga.*

OUT OF THE RUTS.

How shall we get out of the ruts? This problem, constantly before us, remains unsolved! The routine of quarterly reports passes, and the reckonings of years go by, without arriving at a satisfactory conclusion. One conclusion, however, is reached: we must do more to pull ourselves out!

How would it work to have the stronger churches of the State, two uniting if necessary, take the obligation of supplying some missionary church; asking the missionary to make a duplicate report to such church or churches as become responsible for his support, thus bringing the churches into more intimate relations with missionary work, that their interest and sympathy may be stimulated? We are now too far separated from each other, in this State, to be warmed by contact.

Several of our weaker churches have been blessed with the presence and converting power of the Holy Spirit. Ontario, supplied by a non-commissioned missionary, is deserving of special mention. A very deep work of grace, with no boisterous demonstrations, characterized a series of meetings conducted by their regular supply, Rev. J. R. Preston, with no other ministerial help except what I rendered. As a result, twenty-two have united with the church by profession, which more than doubled their membership. Sixteen were heads of families. One whole family (parents and son, fourteen years old) professed Christ together! The church enters upon a new life, with bright hopes. Two years ago they thought themselves too weak to employ a preacher. A church meeting was held on the Saturday of my late visit there, when a schedule of benevolence for each quarter was adopted, a weekly prayer-meeting established, a live board of trustees elected, and preaching engaged for every Sabbath, which we hope to secure for them without asking aid, by yoking with another church. With a substantial membership, it takes its place as the leading church of the town.—*Rev. L. P. Rose, Superintendent, Ind.*

ONE MAN WITH GOD.

I COMMENCED special meetings at Herrick, an out-station, the second Sunday in March. There was but one praying person in the community, and he could not attend on account of sickness. The whole community was without God and hope in the world. Drinking, swearing, gossiping, working on Sunday! Infidels, scoffers, with some of the leading ones, were saying they wanted no lazy loafers of preachers, nor silly mumming around them. I said: "Lord, use me. Here I am alone. I hear no one's voice for God but my own. One man and God!" I thought of Elijah, on Mt. Carmel; of Daniel, in the lions' den; and then, "I can do all things, Christ strengthening me." I thought what Fred Douglass said: "God and one man are a majority."

On the fifth evening I gave opportunity for seekers. Seven arose. The school-house was crowded every night. They would bring in their wagon seats till every nook and corner was filled. On the seventh evening, I again gave opportunity for all those who desired to know Christ in the pardon of their sins, to so indicate by raising their hands—the house was so crowded it was inconvenient to have them arise—and between thirty and thirty-five held up their hands, four-fifths of them being fathers and mothers. I said: "Fathers and mothers, what are you doing for your children? You build sheds to protect your cattle from the cold winds that sweep over these prairies; you plow fire-guards to protect your groves; but, in the name of our common Father, what are you doing for your children? What protection have you given them from the head-fire of infidelity that is sweeping across our country? What protection from the withering side-fires of vice? I pray God that you place them inside of gospel lines, and, to do this, you must first get inside of gospel lines yourselves." Steps are now taken to organize a church.—*Rev. W. H. Stubbins, Aten, Neb.*

STARTING IN FLORIDA.

OUR church, we think, is starting out under very favorable auspices. Four joined it on confession, and fourteen by letter. Our town continues to grow very rapidly. About 125 new houses have been erected since I came, in October, and building continues at a rapid rate, even so late in the season as this. The town is livelier now than at any time during the winter. It is estimated that we now have a population of over 2,500. With this increase come a number of our Congregational people from all parts of our country. Only last Sabbath, a new family from Burlington, Iowa, prominent members of Dr. Salter's church, made their appearance here. They expect to locate either here or at Winter Park. So others are coming every few days—first for a few days, when

they invest : then return to spend the winter ; then make a permanent residence. There are as many as twenty-five or thirty of our people here this winter, whom we hope to have as permanent residents, and to swell our church ranks. I believe, if things are well-managed, we ought to have a church-membership of forty or fifty, in one year from the time of our organization.

Our Sabbath-school is flourishing. Although small, it is growing all the time. We are at a disadvantage from meeting in the Opera House, and not having a church of our own ; but we are beginning to make arrangements for a lot to build upon.—*Rev. S. D. Smith, Orlando, Fla.*

A LIVE PRAYER-MEETING.

For the mode of our Young People's Prayer-Meeting at Solon, I refer you to the following, clipped from *The Advance*. "The prayer-meeting is the fireside of the church, not the school-house. We make it, then, a conversation-room, not a lecture-room. Encourage the brethren and sisters to keep their seats when they speak, just as they would in their sitting-room at home. Why should there be the formality of rising ? The average church prayer-meeting is not so large that the people cannot be heard from their seats, if they sit in semicircular form, and speak in a clear voice. It is a singular fact, but none the less true, that many people lose their thoughts upon rising to their feet, but can speak intelligently and composedly if allowed to remain in a sitting posture. By this practice, moreover, the meeting gains intensely in sociability, and the social feeling is introduced where it is most especially needed, namely, *in* the meeting itself, not before or after it. People forget themselves, become less reserved, and many are induced to take part whose voices have never been heard in the weekly conference meeting. Formal addresses are annihilated, mannerisms disappear, timid souls, who cannot utter two or three sentences at a time, are encouraged to speak, and the increased number of participants gives variety and spice to the meeting."

Our prayer-meeting was organized last fall ; it does not take the place of the regular weekly one. It has continued all winter, and from it we have received five members on profession. They elect a leader weekly. The leader is chosen two weeks before the meeting which he or she is to lead ; and one week before, he or she announces the Scripture lesson for that meeting, giving all one week to study the lesson, which is short. Thus we throw the responsibility of the meeting upon the people, which keeps all alive. It is interesting to drop in as a pastor, and see them all working. I always preach easily the Sunday following.—*Rev. M. W. Tuck, Maple City, Mich.*

BEREAVED.

WE have been called to bereavement and sorrow, in the loss of a very promising son, aged eleven years. He fell from a horse, six years ago, in Nebraska, and has been ailing ever since. He rose for prayers, and to join the church, at Murphy's, during our revival there. We thought he was too small to join then, and the opportunity was lost. We are sorry for it now; for it would have been a practical fulfillment of the words, "From the mouth of babes hast thou perfected praise." In this case, his will, in the sight of heaven, will be taken for the deed, and we shall try to be more careful in the future not to offend one of these little ones, by refusing to admit them into the church; for their angels are always in heaven, beholding the face of our Father.

The friends in South Vallejo have been very, very kind to us in our bereavement. They decorated the church with flowers, and Dr. Warren looked as if his face had been the face of an angel amid the flowers, as he talked to us of Christ and the Cross and the resurrection. They covered the grave again with flowers and roses, and Dr. Warren remarked, as we were coming away from the grave: "That is the first grave I have ever seen literally covered with wreaths and flowers." Never did his voice sound so heavenly to me as when he said at the grave: "I am the resurrection and the life," etc. We find that the gospel of Christ is the only consolation in the hour of trials and sufferings and death. I have been singing and preaching in funerals for the last thirty-four years, in the United States. But I find that, looking down at the mourners in their tears, from the pulpit, is one thing, and to be one of the mourners, is quite another thing. We are perfected through tribulation. The best steel has to go through the hardest process, and we feel that we are disciplined to let go of earth, and think more of heaven, and the glory that is revealed to us in the Kingdom of our Father in heaven.

The friends assumed the funeral expenses; for which we are very thankful. The Californians, I dare say, are the most generous people in world. Oh! that they would take more interest in the things above.—
Rev. J. A. Jones, South Vallejo, Cal.

WANTS AN OVERCOAT.

Of course we are, as is everybody else, feeling the financial straitness. But we ought not to complain. The "boxes" of the past two seasons have been rather hard on *me*. I greatly need a spring overcoat. Mine is played out, after seven years of service. I don't think it helps the cause of Home Missions, or of Christ, for a minister to look *too* seedy. I do wish the Lord would send me a coat, or the money with which to

buy one. I want one that will fit me, and would be glad to send my measure to any one of the Lord's agents who should really seem to *want* it. Who knows but the new administration may turn the tons of silver dollars which burden the nation so much into overcoats for home missionaries? How many "might bes" we have to be thankful for.—*Rev. J. B. Doolittle, Grafton, Neb.*

FLORIDA PIONEERING.

THE winter is our busy and most eventful season. Then we have our visitors from the North, and they contribute to our business, our amusements, and sometimes to our instruction; especially if among them are any ministers, public lecturers, or good singers. The past winter has been very pleasant; not extremely cold, only a few frosts, some rain, and very many pleasant, warm, sunshiny days. Altogether, we have had a pleasant and profitable winter. We observed the Week of Prayer, with good, though not specially marked results.

We are now occupying our new church. It is not finished, but is so far enclosed that we can use it very comfortably. We could not use it at the North in its present condition, that is, without windows or a stove; but we do it here, and ordinarily it is comfortable enough. We have muslin curtains at the windows, but have not yet got the glass. This we expect to get, in due time, say next winter. Our congregations have notably increased since we have been in the church; running from 140 to 175. We think we have a pretty, as well as a commodious church; and one good feature of the situation is that we are not in debt for it, and do not intend to be. Our Association at its last session resolved to take measures to at once begin the establishment of a Congregational college somewhere in the State. I have been very busy canvassing our place, to see what inducements we can offer. We have the healthy location, the river, the ocean, and the grounds; but I fear that, in the money line, we may come behind some of our competitors. This is a hard time for building colleges in the South, as business is dull, and money unusually scarce, and hard to get. However, as we are pioneers and foundation-layers, we propose to do the best we can for those who come after us. If there are any rich men at the North, who are desirous of putting their money in a good place, there is a most excellent chance now, in the building of a college somewhere in Florida. *Rev. C. M. Bingham, Daytona, Fla.*

SECTARIAN DIVISION.

FEELING the influence of infidelity in our town, and recognizing the fact that skeptics were reached mainly through evangelistic efforts, Christians in our community, and especially of our church, sought faith-

fully to enlist all believers, and to preserve Christian union during a series of gospel meetings at the church, conducted by the pastor and myself. We had mutually agreed to avoid all that should tend to impair union, believing the feeling in the community to be such that neither church could do so well alone. All went well for a time. Convictions were deepened, some were anxious and inquiring, when one pastor, while conducting the after meeting, resorted to rather questionable means for testing the interest, making his call rather obscure, and by this means got some twenty persons to come forward, some of them scoffers. One of our good deacons (privately, as he supposed) urged the brother to be more clear in his invitation to the anxious seat. He merely offered it as a suggestion for the good of the meeting, having not the remotest thought of hurting feelings, as he had been a good deal with ministers in revival work for some thirty years; nor had he thought of breaking the union, if his suggestions were disregarded. We, as a church, had voted to go into union meeting; so it was not an arrangement to be broken or kept with a single member. Under this pretense (for such it seemed) our brethren withdrew, and fitted up another place for their meetings, leaving us to continue ours by ourselves, which we did, with good attendance, fifty being present the evening following the separation. The results, as might have been expected, were disastrous to the cause, turning the public mind away from the immediate work in hand, to build up a certain sect. Though special meetings were held, both by ourselves and the other church, yet no substantial results were gained in the conversion of sinners. How could the effects be otherwise upon the outside world? The union between Christian disciples must be something visible and perceptible, if men are to believe in Christianity.

—*A Nebraska Missionary.*

FINANCIAL DEPRESSION.

NEITHER in England nor in this country have I ever before witnessed such general poverty as we have locally suffered during this winter. The few men among us whose means are usually ample have lately known what a nearly empty pocket means. Many have been entirely destitute, or dependent for food upon the liberality and long suffering credit of our "corner grocery." "No clothes" has been more generally than before an excuse for absence from church and Sunday-school. The outlook is vague, and to many unpromising. As a church we share largely in this financial depression, though spiritually, I think God has used these hard times for our good. Our trust in his goodness enabled us to ask for a less grant this year, and that for six months only. In surveying the future, our cry goes up to God that there may be more consecration on the part of men of wealth, in whose hands are principally

the lumber, salt, etc., of this highly privileged State. The book, "Michigan and its Resources," may well cause you to ask why we are not self-supporting; but let it be remembered that these "resources" are not largely at the command of our churches, nor even of Michigan people. Our church here is earnestly striving to attain self-support. But we have at present no certain financial data upon which to base our calculations. "Our help cometh from the Lord, who made heaven and earth."—*Rev. J. W. Thrush, Sheridan, Mich.*

NOTES OF REVIVALS.

WASHINGTON TERRITORY.—A series of meetings for three weeks quickened the church-members. Five were hopefully converted, and several reclaimed. Eight united with the church last Sabbath, all of whom are heads of families.—*Rev. J. Wolfe, Whatcom.*

OUR little church has grown from eleven to twenty-four, as the result of revival services. Rev. N. F. Cobleigh spent nearly three weeks with us, and a real live deacon, from a neighboring church, was here a few days. One aged couple, with no church home for twenty-five years, found one with us. Another couple, eight years from New Haven, Conn., who had attended church but a few times since, were brought in, and do not know how they have been contented to remain away from their natural home so long. It was a season of great rejoicing when we greeted our thirteen new members; for we felt that they were but the first fruits, and that many more would follow.—*Rev. J. L. McCollom, Sprague.*

THORNE'S CREEK, seventy miles from here, has to be reached by buggy. The road is very miry in the fall and spring, so that I cannot go there quite as often as to Ritzville, which I visit at least once a month. Five new converts have been added in Ritzville, so that we have there at the present time thirty-two good members. Church and prayer-meetings are always well attended, in both places, and the members live in Christian love and harmony.—*Rev. F. H. Friiht, Endicott.*

DAKOTA.—Jan. 4th I went to Hartland, reorganized a Sunday-school, and preached. In the latter part of February and in March I began special work there. The Lord wonderfully blessed the Word with a glorious revival. There were sixteen conversions, many backsliders reclaimed, and Christians greatly quickened. We organized a church with twenty-six members, twelve upon profession, fourteen by letter. Eight more have signified their intention of uniting in May. One remarkable thing is that, in this church, of their own will, are to be found those who have either been members of or brought up in families of *eight* different denominations, and, I am almost positive, *ten*. There has been no urg-

ing whatever, to induce any to join, and only those who have come freely, and have given good evidence of a change of heart, have been admitted. The church was organized by regular council, March 19th. I spent a week at Aurora, two days at Lake Preston, five at De Smet, two at Carthage, at each of which special interest has been shown, and quite a number of conversions, under the faithful ministrations of their respective pastors, through the blessing of God.—*Rev. W. D. B. Gray, Lake Preston.*

Two months ago, we received twelve, as the first fruits of our special meetings of January and February. That was the largest number received to this church at any one time. There are more than as many more who ought to unite. Nowhere is the effect of the meetings more manifest than in our prayer-meetings. The attendance has been satisfactory, as never before. The younger converts are connected with my Children's Christian Association, where I endeavor to give instruction, etc., in addition to that of the Sunday-school.—*Rev. W. H. Atkinson, Rapid City.*

SPECIAL meetings for three weeks. Result: 200 or more hopeful conversions, and ten or more backsliders, once members of churches in the States, reclaimed. We hope to receive twenty next Sabbath. I began with nine members; third year ends with about eighty, over two-thirds of them new converts.—*Rev. W. G. Dickinson, Webster.*

OUR special services resulted in probably thirty conversions; have had a good effect upon Christian people, and upon many families who have never hitherto attended church. The harmony and co-operation between the two sister evangelical churches of this place is quite unusual and very encouraging.—*Rev. J. L. Granger, Milbank.*

NEBRASKA.—Nightly meetings were held through the month of January. The church was greatly quickened, and many souls gave evidence of new life. Most of the converts were young people. A Young People's Society of Christian Endeavor is proving an excellent means of grace for the young disciples.—*Rev. G. E. Taylor, Clay Center.*

WE held a meeting, lasting thirty-three days, and had nineteen hopeful conversions. Thirteen have been received, and we think others will unite with us soon.—*Rev. P. St. Clair, Salem.*

I PREACHED about ten nights, and spent two Sabbaths, at Arborville, 200 miles away, and received ten to membership there. The outlook is more hopeful than ever along the line.—*Rev. C. S. Harrison, Franklin.*

MINNESOTA.—Brother Rogers spent a little time with us, and the results gladdened our hearts. I report thirty conversions, of whom twenty

are so-called Americans. I have good evidence as to the conversion of quite a number of Norwegians. They constituted the larger part of our audiences during the meeting; and more Norwegians than Americans expressed themselves by rising. One of their churches started a prayer-meeting, which is well attended, and well spoken of. Our domestic says: "It is like an American prayer-meeting." She was one of the converts, and shows much of the spirit of Christ.—*Rev. W. W. Snell, Rushford.*

EIGHT were received at the January communion, four on profession, and four by letter; all adults. Several men have sent for letters, and there are indications that our next communion will be the best of all.—*Rev. J. W. Hargrave, Aitkin.*

WE have been greatly blessed by the labors of Brother Rogers. The Methodists united in a series of meetings, and it was a real union. About thirty conversions resulted, and many returns from backsliding. Many in the church have renewed their covenant. Seven were added last Sunday, the first in several years.—*Rev. W. J. Parmelee, High Forest.*

KANSAS.—Special meetings held during January and February, with the valued help of Rev. L. P. Broad for two weeks, resulted in about seventy-five persons commencing a religious life. Thirty-five good members were added during the meetings, and fifty-one within the year. The church is much encouraged. A young people's Society of Christian Endeavor now numbers over fifty members, and is doing much good. About twenty have been converted and joined the church from the Sunday-school.—*Rev. O. M. Van Swearingen, Oswego.*

A GENUINE revival has greatly strengthened the church, and eight were hopefully converted. Thirteen were received into membership, six on confession.—*Rev. L. K. Long, Strong City.*

A GENERAL spiritual revival in all the four churches, resulting in about thirty-five hopeful conversions. Eight have been received in the churches by letter, and thirty-five by profession, adding forty-three to our numbers. We have also five Sabbath-schools, carried on mostly by our members. Last year we had only three. We have five weekly prayer-meetings, all in connection with our churches.—*Rev. J. Wilde, Chanute.*

WE held a series of meetings at an out-station, and ten espoused the Christian faith. Among them were some who had been long noted as hard characters. At our last communion four good workers united with us here.—*Rev. C. L. McKesson, Longton.*

A MEETING at one of my out-stations, begun on the first of February, held through several weeks. Twenty-two were hopefully converted,

and backsliders were reclaimed. It has resulted in the organization of a church of twenty-four members, which will be increased at our next communion to about forty, with a very bright prospect for the future.—*Rev. C. B. Messer, Pipe Creek.*

MISSOURI.—We held meetings with unabated interest, every night except Saturday, for two weeks. Several brethren in the ministry helped, as well as lay-members of our own church. On one evening we had twenty-six persons, young and old, on their knees, crying to God for mercy, while several of our own people were praying for a deeper work of grace in their own hearts, and a higher plane of spiritual living. As the result, twenty-three united with the church, on the first Sunday in March, and others will soon follow. All but eight came in on confession of faith; in one instance, father, mother, and three sons were received. We have 448 children under instruction on the Lord's Day, the majority of whom never went to a Sabbath-school till they came in with us. Our church is in its infancy, having been organized on the 16th of April, 1884, and now numbers eighty-one members.—*Rev. E. T. Colman, Olive Branch Mission, St. Louis.*

OUR church has been crowded—just think of it!—for two Sabbaths. Eight were propounded for membership last week, six of them on profession. Several others will be ready to come on the first Sabbath of May. We propose to have a jubilee on that day, in honor of getting out of debt, and in reception of the good number of members whom we hope then to welcome.—*Rev. S. P. Dunlap, Hannibal.*

AT Billings there were five hopeful conversions, and several accessions; Sunday-school organized, Bible reading and prayer-meeting weekly; the dilapidated, dingy church, in process of renovation, when completed will be the neatest church in the place. Personally, I have been greatly blessed and strengthened, and the same is true of the membership, while a good moral and spiritual influence has extended through both communities. At Republic the work of grace shows itself in a new spirit of work.—*Rev. S. Richards, Republic.*

MICHIGAN.—I began a series of meetings, Feb. 8th. The Methodists joined. We continued for six weeks, and some thirty persons were converted. The Methodists received twelve, and we sixteen. Twenty were received at Coral, and twenty-one at Sand Lake. I preached twenty-five sermons, and we had prayer-meetings nearly every day. In the meetings at Coral and Sand Lake eleven consecutive weeks, 41 members is the result. The Sand Lake church had one member when I came here; it now has 21. It is to be hoped that we shall soon sustain ourselves.—*Rev. E. C. Herrington, Sand Lake.*

A REVIVAL began with the prayer-meeting, March 26th, and promises

to be quite extensive. We had twenty-five at a 4 p.m. cottage prayer-meeting yesterday. The members are pledging themselves to personal effort among friends and neighbors to win them to Christ.—*Rev. A. J. Van Camp, Clure.*

NEXT Sabbath is our communion day, and ten or more will unite with us, nearly all on profession, and all but two heads of families.—*Rev. J. J. Bunnell, Bridgman.*

DURING the month of February I conducted revival meetings in East Fulton for nearly four weeks, holding two services each day. The church has been refreshed, and eleven conversions have taken place, five being heads of families. Bless the Lord for his goodness!—*Rev. R. Stapleton, Meple Rapids.*

THIS evening the mercury is thirty degrees below zero: and on Wednesday evening it was several degrees below, and yet, there were seventy out to prayer-meeting. It is to be said, however, that most of them live within half a mile of our chapel, though some come one mile. Meetings were held during the Week of Prayer and the week following, with good results. Thirteen have joined on profession, seven being heads of families, and several others are very thoughtful. Some will probably join within the next few months.—*Rev. J. W. Savage, Lake Linden.*

THE last of April I held meetings at Homestead. God was very good to us: twenty-eight asked prayers, and next Sabbath, I am expecting to receive at least fifteen, if not twenty, into the church. I have been hoping and praying for just such a work, but when it began, I was discouraged; bad roads, stormy, few members, small faith. But God's ways are not man's. The work is mostly among the young people.—*Rev. C. W. Carrick, Benzonia.*

OHIO.—A grand revival, in union with other churches at Sullivan. Result: about twenty conversions, ten of whom united with the Congregational church, and four others came in by letter.—*Rev. L. J. Alrich, Oberlin.*

I HELD meetings for four weeks with very precious results to the church, and a number of conversions, nearly all heads of families. We are expecting at our communion, next Sabbath, some eight or ten accessions by profession. We have only thirty-five resident members.—*Rev. J. C. Thompson, Clarksfield.*

INDIANA.—At the South church we have had a season of spiritual revival, and thirteen will unite on profession on the last Sabbath of this month, making sixteen since January 1885, mostly heads of families.—*Rev. J. Hayes, Macksville.*

PENNSYLVANIA.—About sixty additions have been made to our church, children and adults. The revival has encouraged us greatly, showing that the mining population here are open to the power of the gospel. Among our new converts are Germans, Welsh, Scotch, English, Irish and Americans. A great work is now before me, to train them in Christian work and benevolence.—*Rev. J. G. Evans, Wyoming.*

WE are holding a union revival prayer-meeting every night, and there is a great interest manifested among our people in general. Several have joined the church already, and we have a strong hope of many more coming soon.—*Rev. J. Williams, Bangor.*

ABOUT twenty-five of the one hundred and eight received to the church are from the Mission. Two meetings weekly have been held in the Mission Hall, not counting Sunday. Meetings were held every night for two weeks, resulting in a dozen hopeful conversions, and greatly strengthening the class which meets in the Mission Hall every week. The school has two hundred and ten on the rolls, and is increasing almost every Sunday. The labor of Rev. R. S. Underwood, who preached daily for nine days, was greatly blessed of God.—*Rev. J. Edwards, Scranton.*

WOMAN'S DEPARTMENT.

YOUNG LADIES' CIRCLES.

How shall we start, and how shall we conduct, a circle of young ladies, working for Home Missions?

Let some lady whose heart is warm, who is generally acquainted in the church, and who has some popularity, invite all the young ladies to her house; tell one or two pathetic stories of the need of enlarged home missionary labor, and of the self-denials and hardships of the missionaries; propose an organization, elect a President, Vice-President, Secretary, and Treasurer, a Committee on Work, and a Committee on Entertainment (intellectual).

Let it be understood that every member will work with her hands, and will take her turn in reading or relating something appropriate at the meetings, under the direction of the Entertainment Committee.

Adopt a simple Constitution, which shall provide for a small annual membership fee, and a weekly or monthly pledge of a small sum (if but one cent weekly) from all members. Honorary life members may be made by a contribution of fifty cents.

Let all kinds of fancy work or plain sewing be done according to the taste and ability of the members, with the approval of the Work Com-

mittee, the aim being to have all such work subserve the replenishing of the treasury.

[Sometimes a good woman in the church, who has nothing but her time and service to give, will carry around from house to house a neat covered basket filled with aprons, bags, etc., etc., and sell them for the Society. The young ladies must be satisfied with a very small profit on each article; then they will readily sell.]

By-Law.—*Any member may bring and do private work at a meeting by paying a tax of ten cents.*

Let the meetings be free, social, and even merry. At a fixed hour during the time they propose being together let a bell be tapped by the President, to ensure silence and attention while something is read or related to them under the direction of the Entertainment Committee; work may be simply dropped in the lap during the fifteen, twenty or thirty minutes thus occupied. This part should be brief, pointed, informing or stimulating. Often it might be some extract from *The Home Missionary*, like Miss Eddy's "Mustard Seed and Mountain."

Have a Mite Box belonging to the Society in the care of the Treasurer, which shall be on the table at every meeting to receive the weekly or monthly pledges and birthday offerings.

SPECIAL OBJECTS.

WE have issued, within the last few weeks, a schedule of "special objects," thus meeting a demand from many of our newly organized Woman's Societies. Any society may assume the entire salary of any one of our missionaries, in whatever portion of our field it may feel a special interest. To meet the ability of small societies, or young ladies' circles, or children's bands, we have divided the salaries of our missionaries in Utah, our teachers in the Indian Territory, Georgia, Arkansas, and Salt Lake City, into shares of \$500, \$400, \$300, 200, \$150, \$100, and \$50. Any society or band assuming one or more shares in a salary is entitled to letters direct from the missionary or teacher.

We have also issued a leaflet of suggestions in relation to the forming and carrying on of Young Ladies' Home Missionary circles.

These leaflets can be obtained by application to the Secretary of the Woman's Department of the A. H. M. S., Bible House, New York.

MISSIONARIES' CHILDREN.

HAVE you time, in your busy life, to pause long enough to read a short letter from me? For some time I have felt that I wanted to write you; now a little business gives me an apology for doing so. You probably know that my husband entered his new field of labor some

time ago, leaving myself and children alone. I assure you, my dear sister, I have passed through severe trials known only to the Home Missionary's wife, but *you* know all about them and I am so glad I am counted worthy to suffer for his dear name's sake. I cannot yet induce the ladies of our church to see that it is their privilege to give at least a little to the home work, but I enclose to you my own humble offering. Do as you think best with it.

I want to express my gratitude to you personally for that precious missionary box sent us by the dear ladies of your church this winter. It has been the source of untold joy and comfort, and really I cannot see how we could have gotten through this excessively cold winter comfortably without it; and yet we know our Father would have cared for us in some way.

It was with a view of doing better by our rapidly growing children that we decided to make the change we have. The two older ones need a school of greater facilities than can possibly be procured in this new and lumbering region. We feel we owe a duty to them, and we are trying to fulfill it. We have given them to God, and we feel that he would have us fit them, as far as possible, for spheres of usefulness. We now expect to move to our new home in May; and may we not ask the prayers of our kind friends for a blessing from God upon our new field of labor?—*Wisconsin.*

KANSAS WOMAN'S HOME MISSIONARY SOCIETY.

THE Kansas Woman's Home Missionary Society was organized, Oct. 27th, 1881, at Topeka.

It was an outgrowth of the feeling that the prayers and efforts of Christian women should embrace our own country; that too long we had left undone what we might have done to help Christianize our own fair land. At our first annual meeting there was reported little else than the laying of foundations; but it was evident that love to Christ was the motive power, and faith in his abiding presence our strength.

The second annual meeting, at Leavenworth, showed a large increase in interest and zeal. Our Vice-presidents had, however, done very little. The Secretary and President, through our valuable church paper, *The Telephone*, and by correspondence, had endeavored to reach the hearts of our sisters in the various churches; but the need of thorough organization was apparent.

We did not desire to see separate societies for home and foreign work. The field is the world. Home and foreign missions must join hands in order to "preach the gospel to *every* creature." We advised one missionary society in each church, with a secretary and treasurer for

home work, and a secretary and treasurer for foreign work, each pushing their own branch as zealously as possible. We also urged that our auxiliaries should not be content with their present membership, but that the cause be presented to every woman connected with the church, by some member whose warm-hearted interest should be contagious. We were happy in finding at that meeting women of zeal and faith, willing workers, for vice-presidents. Yet the money given last year was only \$313—a very small sum. But, as the Lord himself sits over against the treasury, he doubtless sees that these small sums from struggling churches may represent as much faith and love as hundreds from older and more wealthy localities, and we believe they are precious in his sight. It should be remembered that most of our churches are pecuniarily weak—only twenty self-supporting ones in the State—and several of these lately come to self-support through great effort. All the others, assisted by the Home Missionary Society, are expected to contribute to its funds generously for their ability. Since, in most of these churches, women quite outnumber the men, much of the general contribution is given by them, and it is not strange that the organization of woman's societies is slow.

The women of about thirty churches have been moved to respond by the efforts already made, and we look for a future of promise from these churches trained to give in their infancy. Also, we confidently expect their example to be generally followed.

Meantime, we hear reports of good gained, as well as done, and believe the benefit to every church, where there is a live missionary organization, to be greater than is often supposed. "We have been greatly blessed in our monthly meetings," is often heard, and illustrates anew the promise: "He that watereth shall himself be watered."—*Mrs. S. F. Armstrong, Sec.*

YOUNG FOLKS IN UTAH.

DURING this quarter we have had our usual Christmas exercises in all the schools, which were interesting and profitable. We have given a Sunday-school concert in each school, all of them marked successes. There has been a temperance organization effected in one ward, which is in a very flourishing condition, officered by the people themselves. Another item that we think significant is that of a social, after the manner of Americans. A large number were present—between 80 and 100—all grown people, the parents and friends of our schools; and a good many came in to this that we had never succeeded in getting out to any of our meetings. We regard this as one of the successes of the quarter. We think the time has come now for some sort of an organization, and

we are arranging for two or three "Societies of Christian Endeavor," the successful operation of which we feel confident of reporting, at the close of next quarter. I have given ten entertainments with magic lantern and music box, in different parts of the Territory, which were regarded as very helpful by the teachers at the places visited.—*Rev. A. B. Peebles, Salt Lake City, Utah.*

TRUE MISSIONARY SPIRIT.

A YOUNG lady from the North, who is now teaching in Washington City, writes to her mother that she is very weary and worn with her year's labor, and has hoped that she could afford next year to take an easier position, on less salary, and be nearer to that widowed mother: "But," she adds, "when I read, last Sunday, *The Home Missionary* for April, I thought perhaps it was my duty to come back here, and bear the unpleasantnesses, and earn the larger salary, that I might have the more to give. My heart ached for those devoted Home Missionaries who walk so many miles every Sabbath, through the bitter cold, to preach the gospel to the needy, because they cannot afford to keep a horse."

FROM A TEACHER IN UTAH.

YOUR letter and the quarterly reports have arrived. I will give my report after being here three months. I am working among the Scandinavians, and God is blessing my work. It seems to go very slowly, though. The most of my work is here in Salt Lake City, but I go sometimes to other places.—*Ellen Modin.*

AMERICAN COLLEGE AND EDUCATION SOCIETY.

10 Congregational House, Boston.

REV. JOHN A. HAMILTON, *Secretary.*
JAMES M. GORDON, Esq., *Treasurer.*

[Money may be sent to JAMES M. GORDON, Esq., Treasurer, No. 10 Congregational House, Boston; or to REV. ALEXANDER H. CLAPP, D.D., 34 Bible House, New York.]

ABOUT COLLEGES.—To aid but one college at a time in a given State is the standing policy of this Society. Indeed its management from the beginning has been upon the principle that, State institutions apart, a single college for each State, as properly located and sustained, is adapted most effectually to promote the ends of higher education in all the States.

The disposition to disregard this principle was early and persistently

manifested in connection with the planting and training of the collegiate institutions of New England. And it is still asserting itself in the more newly settled States. Herein lies the chief explanation of the failure, or the little success, of not a few of the numerous so-called colleges which have come into being in our land during the current century.

Local and sometimes sectional considerations have frequently given rise to attempts at founding and fostering collegiate institutions at points in closer proximity to one another than could reasonably be justified on the ground either of the population or resources of the general vicinity. The result often has been rival and mutually injurious endeavors for patronage, whereby each has practically served as hinderer of the other, and the great work involved, which might have grandly succeeded at the hand of either, alone, has attained but partial and limited success at the hands of both.

This serious evil is naturally incident to a new and growing country, and can be fully obviated, perhaps, only when no more States are to be founded therein, and the number of its inhabitants shall have reached that stationary point illustrated by Old World populations. But it may at least be measurably obviated, and to the accomplishment of this, attention cannot too early be given by the friends of higher learning.

At the present time the beneficiary institutions acknowledged by this Society are: Pacific University, Ripon, Carleton, Drury, Doane, Colorado, and Whitman, with Yankton soon to be added.

Of these institutions the Society aims to possess accurate knowledge, both in relation to their needs and their prospects, and is ready to give information as to the same to any who may inquire. In regard, also, to any still younger institutions whose position and promise warrant them in soliciting benevolent aid, the Society seeks to be duly informed, and desires to communicate to others accordingly, in so far as they may make inquiry. In the interest, therefore, of the good cause in question, this Society deems it the part of duty to suggest to churches and benevolent givers generally, who are so often solicited to contribute in aid of educational institutions, that, before giving, they thoroughly acquaint themselves with the nature of the claims urged, by applying to these headquarters, and in whatever other directions they may reasonably hope for needed and full information. The giving public may thus be saved from an overburdening multiplicity of solicitations, and the institutions most meriting benevolent aid may be appreciated accordingly, in the measure of the gifts bestowed. It is only by the successful urging of this policy of inquiry and discrimination that this Society can hope to protect the churches and benevolent individuals from the ceaseless and perhaps wearisome appeals for aid from the sources above mentioned.

APPOINTMENTS IN APRIL, 1885.

Not in commission last year.

Miss Ellen Modin, Teacher in Salt Lake City, Utah.
 Rev. John Askin, Kearney, Neb.
 Rev. John Lich, Friend and Turkey Creek, Neb.
 Rev. Henry L. Chase, Hutchinson, Minn.
 Rev. J. Johnson, Anoka, Minn.
 Rev. B. Johnson, General Miss. work among the Scandinavians in Minn. and Iowa.
 Rev. James Hayes, South Vigo, West Vigo and Macksville, Ind.
 Rev. H. Hammond Cole, Tucson, Ariz.
 Rev. Robert T. Liston, Benson, Wilcox and Nogales, Ariz.
 Miss Jean B. Doe, Teacher, Vinita, Ind. Ter.
 Rev. Benjamin F. Foster, Cherokee Town, Ind. Ter.
 Rev. Charles Tucker, Mustang Creek and White Oak, Ind. Ter.
 Rev. James Hutchinson, Evangelist for the Southwest (Texas, etc).

Re-commissioned.

Rev. Frederick H. Fruith, Endicott and Ritzville, Wash. Ter.
 Rev. Ezra Haskell, Walla Walla, Wash. Ter.
 Rev. Michael A. Starr, San Francisco, Cal.
 Rev. Arthur E. Armstrong, Denver, Col.
 Rev. William D. Westervelt, Denver, Col.
 Rev. Miles E. Bacon, Theodore and Arena, Dak.
 Rev. Aurelian L. N. Brown, Henry and Kampeska, Dak.
 Rev. Albert J. Canney, Frankfort and Timber Creek, Dak.
 Rev. William G. Dickinson, Webster, Ft. Sisseton, and out-stations, Dak.
 Rev. Andrew J. Drake, Iroquois, (South) Dak.
 Rev. John L. Granger, Milbank, Dak.
 Rev. John H. Gurney, Dover, Dak.
 Rev. Lucius Kingsbury, Canton and out-station, Dak.
 Rev. Anson H. Robbins, Lake Preston, Dak.
 Rev. George W. Shaw, Ashton, Dak.
 Rev. Uriel W. Small, Onida and Summit Township, Dak.
 Rev. Ephraim H. Baker, Sutton, Neb.
 Rev. Frank W. Barber, Riverton, Neb.
 Rev. George A. Coleman, Wymore, Neb.

Rev. Alfred Marsh, Neligh, Neb.
 Rev. George S. Pelton, Omaha, Saratoga and Florence, Neb.
 Rev. Edward Southworth, Harvard, Neb.
 Rev. William H. Stubbins, Aten, Blyville and Herrick, Neb.
 Rev. Joseph F. Bacon, North Topeka, Kan.
 Rev. Benjamin F. Baker, Udall, Kan.
 Rev. William A. Bosworth, Independence, Kan.
 Rev. James Cooper, Neodesha, Kan.
 Rev. Charles F. Graves, Argentine, Kan.
 Rev. Benjamin F. Haskins, Galva, Kan.
 Rev. Thomas A. Humphrey, Cawker City, Kan.
 Rev. Charles S. Marvin, Alma, Paxico and Hiner, Kan.
 Rev. Samuel M. Bronson, Wiscoy, Minn.
 Rev. Daniel Magnus, Scandinavian Miss. work in Minn.
 Rev. John W. Todd, Paynesville, Minn.
 Rev. Elihu H. Votaw, St. Paul, Minn.
 Rev. William C. Allen, Leslie, Mich.
 Rev. John Allworth, Oxford, Mich.
 Rev. William Bradley, Onondaga, Mich.
 Rev. Richard M. Burgess, Alba and two out-stations, Mich.
 Rev. George M. Clarke, Ionia, Mich.
 Rev. Fred. Flemen, Grand Ledge, Mich.
 Rev. John B. Roberts, Old Mission, Mich.
 Rev. Henry H. Smith, Hopkins and Bradley, Mich.
 Rev. Levi F. Waldo, Shelby, Mich.
 Rev. Alfred T. Waterman, Ovid, Mich.
 Rev. Samuel P. Dunlap, Hannibal, Mo.
 Rev. Irvine T. Hull, Sharon and Osborn, Mo.
 Rev. Thomas C. Johnston, Memphis and Honey Creek, Mo.
 Rev. Elisha A. Hoffman, Cleveland and Rockport, Ohio.
 Rev. D. Sebastian Jones, Lucas and Washington, Ohio.
 Rev. Fletcher A. Valentine, Monroe, Ohio.
 Rev. John S. Whitman, Canfield, Ohio.
 Rev. Charles Bluejacket, Bluejacket and Russell Creek, Ind. Ter.
 Rev. George H. Brown, McAllister, Ind. Ter.
 Rev. William C. McCune, Ft. Worth, Tex.
 Rev. Moses C. Welch, Pomona, Fla.
 Rev. Evan Evans, Curtis, Ark.
 Rev. Isaiah D. Sammons, West Spring Creek and Spring Creek, Penn.

RECEIPTS IN APRIL, 1885.

MAINE—\$180.99.

Cumberland Mills, Warren Ch., by Rev. E. M. Cousins.....	\$87 31
Gorham, First, by J. S. Leavitt, Jr.....	27 68
New Castle, Second, by Rev. C. D. Crane.....	30 00
Portland, Williston Ch., by L. R. Loring.....	26 00
South Bridgton, by F. W. Sanborn.....	10 00

NEW HAMPSHIRE.—\$226.18.

Received by L. D. Stevens, Treas.	
N. H. H. M. S.:	
Concord, A Friend.....	\$1 00
First.....	30 00
Manchester, Franklin Street Ch.....	94 97
New Ipswich.....	4 60
Pembroke, Mrs. Sarah A. —, a Christmas thank-offering.....	5 00
	135 57
Atkinson, Rev. J. O. Barrows.....	5 00
Dover, First, by J. H. Wheeler, M. D.....	56 43
Dublin, Trin. Ch., by Rev. G. B. Cutler.....	5 69
Hampstead, Miss Ann M. Howard, by J. H. Barnard.....	5 00

Nashua, Miss E. P. Flanders.....	\$5 00
Troy, Trin. Ch., by E. Buttrick.....	13 49

VERMONT—\$117.85.

St. Johnsbury, Ladies' Benev. Soc. of North Ch., by Mrs. Walter P. Smith, to const. Mrs. Henry W. Jones a L. M.....	50 00
West Brattleboro, addl, by H. H. Thompson, in full, to const. Hervey C. Harris a L. M.....	13 25
Westminster West, Mrs. C. Powers, by H. H. Thompson.....	1 00
West Rutland, by H. D. Tuttle, to const. Miss Lucy J. Perry a L. M.....	53 60

MASSACHUSETTS—\$8,875.13; of which Legacy, \$2,500.00.

Mass. Home Miss. Soc., by Rev. G. N. Anthony, Treas.....	6,000 00
Amherst, First, by W. Hamlin.....	65 00
Boston, Legacy of Mrs. Eliza C. Ford, by F. D. Child, Ex.....	2,500 00

Woman's Home Miss. Soc., by Mrs. H. M. Moore, Treas., special, for salary of Miss Ada A. Durham, Vinita, Ind. Ter.....	\$50 00	Cambria, Sunday-school, by J. T. Whitwell.....	\$13 00
Cambridgeport, Prospect St. Ch., Mrs. E. W. Haynes, in full, to const. Mrs. Abbie C. Sawyer a L. M., by S. H. Fuller.....	30 00	Chenango Forks and Triangle, by Rev. C. H. Crawford.....	13 00
Dalton, by Rev. G. W. Andrews.....	18 47	Clinton, Joseph S. Avery.....	500 00
Hadley, Ladies of First Ch., by Mrs. Edwin Smith, in full, to const. Mrs. Edwin Jewett a L. M.....	37 00	Fort Covington, Miss Adelia Bliss.....	3 00
Leominster, "A.".....	10 00	Hamilton, Second, by O. S. Campbell.....	13 50
Monterey, by J. Townsend.....	5 00	Keene Valley, by O. Estes.....	15 00
Northampton, Sunday-school of Edwards Ch., for Emergency Fund, by F. N. Kneeland.....	23 84	Lysander, by J. B. Gillett.....	13 00
North Brookfield, First, by J. E. Porter, to const. W. H. Holt a L. M.....	50 00	New York City, Broadway Tabernacle, D. K. Baker, \$20; by Rev. Dr. Taylor, add'l, \$25.....	45 00
South Deerfield, by Dea. C. A. Stowell.....	15 24	Legacy of Mrs. Jane Redheld, by Isaac S. Platt, Ex.....	500 00
Southfield, Mrs. L. Gibson.....	1 40	Legacy of Dr. W. B. Bibbins, by M. W. Lyon.....	250 00
Sprungfield, Stephen Chapin.....	3 80	New York State, A Friend.....	70 00
Stockbridge, A Friend.....	5 00	Oxford, by Rev. B. F. Bradford.....	26 00
Westminster, Juvenile Miss. Circle, The Cheerful Givers, by Susie A. Wood.....	5 00	Penn Yan, C. C. Sheppard.....	500 00
West Newton, Eliza M. Kissick, for Woman's Dept.....	5 00	Rensselaer Falls, by J. J. Doty, in full, to const. Miss Esther Dart a L. M.....	22 07
Williamstown, First, by C. L. Cole.....	17 28	Smyrna, by H. M. Dixon.....	100 00
Worcester, Plymouth Ch., for Woman's Dept., by Rev. G. N. Anthony.....	33 00	Spencerport, add'l, by S. H. Day.....	1 00
		Spuyten Duyvel, A Friend.....	1 00
		Wadhams Mills, H. A. Sanders.....	10 00
		Walton, First, by G. W. Fitch.....	72 11
		West Greece, Rev. H. P. Hamilton.....	6 40
RHODE ISLAND—\$19.95.		NEW JERSEY—\$35.00.	
Kingston, by M. T. Perry.....	9 95	Closter, Cong. Sunday-school, by Miss B. Hammond.....	10 00
Providence, Mrs. E. P. Johnson.....	10 00	Summit, Central Pres. Ch.....	25 00
CONNECTICUT—\$915.58; of which Legacies, \$194.00.		PENNSYLVANIA—\$5.00.	
Received by F. T. Jarman:		Exeter and West Pittston, by Rev. J. G. Evans.....	5 00
Madison.....	\$10 00	MARYLAND—\$5.00.	
Mrs. Henry Lee.....	10 00	Baltimore, Missionary Box of Mrs. Susan D. Metcalf.....	5 00
	20 00	DISTRICT OF COLUMBIA—\$34.69.	
Birmingham, Legacy of Caroline E. Bassett, by J. Tomlinson.....	100 00	Washington, First, add'l, by S. H. Galpin.....	34 69
Bristol, Ladies, by Mrs. L. A. Camp, for Emergency Fund.....	14 06	VIRGINIA—\$2.10.	
Center Brook, Mrs. E. E. Kelsey.....	1 40	Herndon, by E. G. Sweetzer.....	2 10
Cheshire, by A. C. Peck.....	42 32	NORTH CAROLINA—90 cents.	
Colebrook, by J. M. Grant.....	22 00	Asheville, Mrs. H. G. Shaw, for Woman's Dept.....	90
Connecticut, A Friend.....	50 00	ARKANSAS—\$5.00.	
A Friend.....	10 00	Rogers, A Friend.....	5 00
East Windsor, Mrs. Sarah L. Wells.....	5 00	FLORIDA—\$17.00.	
Farmington, Cong. Sunday-school, by H. W. Barbour.....	103 71	Daytona, First, and Port Orange Union Ch., by Rev. C. M. Bingham.....	12 00
Greenfield Hill, by N. B. Hill.....	24 04	Hawthorne, Mrs. J. E. Chadwick, by L. D. Stevens.....	5 00
Killing worth, On account of Legacy of Jane L. Hull, by W. A. Hull, Ex.....	94 00	INDIAN TERRITORY—\$6.00.	
Milford, First, by N. D. Platt.....	152 54	Caddo and Lehigh, by Rev. S. R. Keam.....	6 00
New Haven, From Ladies of the Dwight Place Ch., by Mrs. C. S. Gray, for Women's Dept.....	30 00	NEW MEXICO—97 cents.	
Norwich Town, Miss S. H. Perkins.....	1 80	Las Vegas, Hot Springs, W. Voltaire.....	97
Portland, Miss Martha White.....	6 00	OHIO—\$1,546.63; of which Legacies, \$124.09.	
Saybrook, Ladies' Home Miss. Soc., by Mrs. G. A. Bushnell.....	18 25	Received by Rev. A. C. Barrows:	
Sharon, by Rev. J. R. Bourne.....	64 72	Cortland, by J. Williams.....	\$8 20
Stanwich, Mrs. C. Brush.....	5 00	Grafton, by J. P. R.....	5 00
Wethersfield, for Emergency Fund, by S. F. Willard.....	15 00	North Bloomfield, by W. C. S., Ch., \$1.90; Mr., Mrs. and Miss Savage, \$3.10.....	5 00
West Redding, Mrs. J. H. Meeker.....	10 00	Steuben, add'l.....	50
Windsor Locks, A Friend.....	9 00		18 70
Winsted, First, by C. B. Hallett.....	109 74	Birmingham and Florence, by Rev. L. J. Donaldson.....	10 00
Woodstock, Elenor H. Palmer, add'l and in full, to const. her a L.M., by Rev. B. A. Dean.....	14 00	Chatham Center, by M. W. Packard....	14 38
NEW YORK—\$2,226.30; of which Legacies, \$750.00.			
Received by Rev. C. C. Creegan:			
Barryville.....	\$2 00		
Strykersville.....	6 00		
Volney.....	29 22		
	37 22		
Batavia, Mrs. Lydia B. Smith.....	15 00		

Cleveland, On account of Legacy of Elusha Taylor.....	\$24 69
Elyria, First Ch., by H. Ely, of which, H. E., \$250; T. L. N., \$50; E. W. M., \$50; I. S. M., \$25; Golden Links, \$5; L. Clark, \$50, which const. him a L.M.	538 15
Etnaville, Welsh Ch., by Rev. W. Lewis	11 30
Four Corners, by E. B. Cook.....	3 80
Jefferson, by E. J. Betts.....	9 51
Medina, Henry Reed.....	800 00
Norwalk, A Friend.....	2 00
Oberlin, W. M. Mead.....	10 00
Painesville, Legacy of Mrs. Mary S. Hine, by A. Hine, Ex.....	100 00
Weymouth, by Rev. G. J. Webster.....	5 00

INDIANA—\$50.41.

Received by Rev. L. P. Rose:	
Cardonia.....	\$5 70
Kokomo.....	3 50
Miss McCune's Sunday-school class No. 6, Cheerful Givers.....	1 50
Ridge.....	6 50
	22 40
Cedar Wood and Central, by Rev. J. Trueblood.....	5 00
East Glead, Fremont and Jamestown, by Rev. D. W. Andrews.....	4 50
Terre Haute, First, add'l, by J. A. Foote.....	18 51

ILLINOIS—\$4.00.

Floraville, German Ch., by F. B. Cunz.....	4 00
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MISSOURI—\$165.00.

Billings and Republic, by Rev. S. Richards.....	2 00
Bonne Terre, by Rev. T. W. Spanswick	15 00
De Soto, Ladies of the Cong. Ch., by Mrs. J. W. Johnson, for Woman's Dept.....	11 00
Hannibal, by Rev. S. P. Dunlap.....	14 50
Meadville, First, by Rev. J. V. Willis.....	13 50
Nashville, Rev. D. L. Fordney and family.....	3 00
St. Louis, Fifth Ch., by L. J. Peek.....	60 00
Hyde Park Ch., by Rev. A. K. Wray.....	40 00
Sharon and Osborn, by Rev. J. T. Huil.....	6 00

MICHIGAN—\$312.77.

Received by Mrs. E. F. Graybill, Treas. Woman's H. M. S. for Mich.:	
Adrian, L. M. S., by Mrs. R. H. Fisk.....	\$15 50
Coloma, W. H. M. S., special, by Mrs. S. E. Vincent.....	5 00
Greenville, W. H. M. S., by Mrs. C. C. Elsworth.....	3 10
Lake Linden, W. H. M. S., by Mrs. L. O. Coggin.....	12 50
Port Huron, Mrs. W. J. Mulford.....	1 00
Somerset, W. H. M. S., by Mrs. J. A. Strong.....	8 00
	45 16
Anegan, Woman's Miss. Soc., by Rev. L. Warren.....	10 00
[Omitted from the acknowledgments in March.]	
Ann Arbor, First, by R. Campbell.....	113 00
Banks, by Rev. P. F. McClelland.....	11 20
Croton, by Rev. L. Curtiss.....	5 60
Dundee, by Rev. H. Coate.....	8 46
East Lake and Filertown, by Rev. W. T. Beale.....	2 00
Grand Ledge, First, by Rev. F. Flemen	5 00
Grand Rapids, South Ch. and Sunday-school, by Rev. B. F. Sargent, to const. Mrs. Ruth T. Hauchett a L. M.	50 00
Hersey, by Rev. E. Constant.....	27 00
Ionia, by Rev. G. M. Clarke.....	5 00
Ithaca, add'l, by Rev. N. D. Glidden.....	5 23
Onondaga, by Rev. W. Bradley.....	2 50

Perry, \$4.19; Ladies' H. M. Soc., \$5.75, by Rev. R. Quaife.....	\$9 94
Romeo, mon. con., by W. Loud.....	13 59
Roscommon, First, by Rev. G. C. Dalghesch.....	4 15
Sheridan, by Rev. J. W. Thrush.....	5 00

WISCONSIN—\$8.40.

Monroe, Our Family Miss. Box, by H. E. Boardman.....	8 40
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IOWA—\$30.00.

Downey, Mrs. D. O. Goodrich.....	20 00
Elkader, Mrs. Mary H. Carter.....	5 00
Hopkinton, Miss Sally Wier.....	5 00

MINNESOTA—\$866.81.

Received by Rev. J. H. Morley, Treas. Minn. H. M. Soc.:	
Elk River, by Rev. W. M. Jenkins.....	\$7 13
Morris, by A. Stone.....	14 08
Reedsville, A Friend.....	30 00
Spring Valley, Bequest of the late A. H. Billings.....	30 00
Winona, by O. N. Roberts.....	150 00
Zumbrota, "Tithings".....	6 00
	\$237 21
Minn. Woman's H. M. Soc., by Mrs. J. N. Cross, Treas.:	
Aiken, W. H. M. S., by Mrs. F. Young.....	\$4 66
Clearwater, W. H. M. S., by Mrs. M. Dunston.....	8 00
Elk River, W. H. M. S., of Union Ch., by Mrs. M. A. Jenkins.....	6 00
Excelsior, W. H. M. S., by Mrs. D. W. Latham.....	4 50
Mantorville, W. H. M. S., by Mrs. H. A. Smith.....	1 53
Medford, W. H. M. S., Lena R. Whitford.....	94
Minneapolis, Plymouth Ch., W. H. M. S., by Mrs. A. H. Carpenter.....	160 35
Vine Ch., for Emergency Fund.....	1 69
Mission Band, by Mrs. E. S. Williams.....	2 40
St. Cloud, Young Ladies' M. S., by Carrie Clark.....	10 71
	\$140 78

Received by Rev. E. E. Rogers:	
Hamilton.....	\$50 00
High Forest.....	11 32
Minneapolis, Mayflower Ch.....	25 00
Second.....	37 00
Rev. E. E. Rogers.....	7 48
Rushford.....	40 00
Spring Valley.....	46 15
	216 95

Center Chain and Fairmount, \$5; Sherburne, \$2.75, by Rev. J. H. Nason.....	7 75
Crookston, First, by Rev. C. E. Page.....	10 00
Fergus Falls, Soc. of Young Girls, the "Merry Hearts," by Rev. J. F. Taintor.....	3 00
Hawley, Union Ch., \$4.50; Muscoda, \$4.50, by Rev. O. M. Smith.....	9 00
High Forest and Stewartville, by Rev. W. J. Parmelee.....	1 50
Janesville, First, by Rev. J. S. Rounce	1 00
Minneapolis, Plymouth Ch., by C. M. Cushman.....	30 17
Woman's Home Miss. Soc. of Plymouth Ch., special.....	100 00
Como Avenue Ch., by C. T. Richard.....	6 00
Ortonville, by Rev. J. B. Fairbank.....	17 40
Rushford, First, add'l.....	7 00
St. Charles, by C. E. Stevens.....	5 00
St. Paul, Pacific Ch., by E. C. Evans.....	55 00
Wabasha, by J. Stewart.....	19 05

KANSAS—\$498.07.

Alma, by C. S. Marvin.....	\$2 50
Atchison, special, by Rev. S. D. Storrs.....	6 40
Axtell, by Rev. D. Duham.....	23 00
Cardendale, \$26.19; Ridgeway, \$13, by M. J. Morse.....	39 19
Cawker City, by Rev. T. A. Humphrey.....	18 26
Centralia, by Rev. A. S. Bush.....	2 75
Chase, by Rev. J. G. Eckles.....	9 50
Dry Creek, Welsh Ch., by Rev. H. Rees.....	3 00
Dunlap, by Rev. G. P. Cladin.....	1 00
East Branch and West Branch, by Rev. C. B. Messer.....	2 50
Emporia, First, by J. F. Drake.....	117 50
Fredonia, First, by Rev. A. M. Pipes.....	1 05
Galva, by Rev. B. F. Haskins.....	2 50
Good Intent and White Cloud, by Rev. D. E. Todd.....	5 85
Greeley, by Rev. L. Hull.....	3 81
Hodgeman Center, by Rev. J. F. Tooker.....	8 00
Kinsley, First, by Rev. S. E. Busser.....	8 00
Longton, First, by Rev. C. L. McKesson.....	4 76
Manhattan, Mrs. Mary Parker, of Cong. Ch., by Rev. R. D. Parker.....	60 00
Muscotah, by Rev. R. Killip.....	41 85
Neodesha, by Rev. J. Cooper.....	2 50
Reading, by Rev. M. H. Smith.....	6 00
Russell, First, by Rev. M. S. Riddle.....	5 00
Salem, by Rev. R. M. D. Feemster.....	7 26
St. Mary's, by Rev. W. S. Crouch.....	3 00
Sterling, First, by W. M. Quigley.....	68 92
Strong City, by Rev. L. K. Long.....	9 23
Wakefield, by Rev. K. Kerr.....	5 34
White City, by Rev. W. D. Webb.....	20 00
Wyandotte Forest, by Rev. W. M. Wellman.....	9 40

NEBRASKA—\$114.40.

Received by Rev. J. L. Maile:	
Camp Creek.....	\$2 00
Fairfield, Mrs. F. E. Brewer, \$1; Minnie Case, \$1.....	2 00
Geneva.....	3 50
Lincoln.....	30 15
Courtland, by Rev. C. H. Heustis.....	37 65
Eden, Mineola and Richmond, by Rev. W. F. Eastman.....	5 25
Friend, by Rev. O. C. Clark.....	5 00
German Ch., by Rev. J. Lieb.....	20 00
Grafton, by Rev. J. B. Doolittle.....	4 00
Harvard, by Rev. E. Southworth.....	4 00
Martinsburgh, by Rev. J. C. King.....	10 50
Sutton, by Rev. E. H. Baker.....	8 71
Syracuse, by Rev. E. H. Ashmun.....	15 38

DAKOTA—\$66.65.

Arena and Theodore, by Rev. M. E. Bacon.....	3 25
Canton, by Rev. L. Kingsbury.....	4 50
Elk Point, by Rev. L. P. Sabin.....	20 00
Gettysburg, by Rev. P. B. Fisk.....	11 85
Melville, by Rev. C. A. Mack.....	3 70
Onida, by Rev. U. W. Small.....	2 50
Spearfish, First, by Rev. J. Richards.....	3 85
Springfield, by Rev. C. Seecombe.....	2 00
Watertown, by Rev. S. G. Updyke.....	15 00

COLORADO—\$88.81.

Boulder, Mrs. H. D. Harlow.....	4 40
Leadville, Pickett Memorial Ch., in full, to const. Rev. J. H. Phillips a L. M.....	30 00
Longmont, by Rev. J. W. White.....	10 00
Manitou, First, by Rev. W. F. Bickford.....	4 00
West Denver, Ch., \$35.15; Sunday-school, \$5.26, by Rev. R. T. Cross.....	40 41

CALIFORNIA—\$169.22.

Received by Dea. S. S. Smith, Fin. Agent:	
Eureka, First.....	\$17 00
Los Angeles, First.....	25 00
Park Ch.....	2 00
Sunday-school.....	1 00
Merced Falls, Mrs. A. C. Nelson.....	5 00

Oakland, First.....	73 30
Riverside.....	22 20
Santa Barbara.....	50 75
Santa Cruz.....	15 00
Saratoga, H. B. Land.....	50 00
Woodland, First.....	15 10
Alameda, First, by Rev. O. G. Mav.....	\$255 35
Alturas, First, \$5.85; Rev. G. Griffiths, \$2.50, by Rev. G. Griffiths.....	\$25 00
Calico, by Rev. D. McCunn.....	8 35
Copperopolis, Murphy's and San Andreas, by Rev. A. Ostrom.....	10 00
Eureka, Second, by Rev. D. D. Bowman.....	12 42
Fairview and Pescadero, by Rev. J. B. Clark.....	20 00
Highland, \$8.60; San Bernardino, Second, \$11.40, by Rev. J. G. Hale.....	2 50
Highlands, Sunday-school of Ch. of Christ, by S. H. Barrett.....	5 00
Loraine, Park Ch., by Rev. I. F. Tobey.....	
San Bernardino, First, by Rev. J. D. Foster.....	35 75
Mission Congregations, by Rev. C. H. Gauthier.....	6 40
San Mateo, by Rev. E. B. Tuthill.....	10 00
Westminster, by Rev. E. Cash.....	11 30

OREGON—\$71.25.

Received by Rev. Dr. Atkinson:	
Eight Mile, by Mrs. M. Barden.....	\$1 00
Oregon City, by Mrs. W. Fisk.....	1 00
Portland, Rev. Dr. Atkinson.....	37 50
Salem, by Rev. F. McConaughey.....	14 00
Alkali and Blalock, by Rev. E. R. Beach.....	53 50
Astoria, First, by Rev. W. S. Hamlin.....	7 50

WASHINGTON TERRITORY—\$30.50.

Endicott, by Rev. E. J. Singer.....	2 50
Endicott and Ritzville, German Chs., by Rev. F. H. Fruht.....	2 50
Spokane Falls, First, by Rev. J. B. Renshaw.....	7 00
Spring Brook, by Mrs. C. F. Manley, through Rev. Dr. Atkinson.....	3 50
West Kittitas and Wenas, by Rev. R. G. Hawn.....	15 00
HOME MISSIONARY.....	156 55

\$16,853.20

Donations of Clothing, etc.

Astoria, N. Y., Miss May Mallory, bundle books.....	
Baltimore, Md., Ladies' Soc. of First Ch., by Mrs. Martin Hawley, barrel and freight.....	\$90 00
Belchertown, Mass., Rev. P. W. Lyman, box books.....	
East Hampton, Mass., Ladies' Benev. Soc. and the Home Miss. Band of Payson Ch., by Lydia A. Ferry, box and freight.....	176 00
Hartford, Ct., Ladies, by Mary H. Tryon, two boxes.....	352 96
Ladies' Home Miss. Soc. of Pearl St. Ch., by Mrs. J. C. Richards, barrel and half barrel.....	143 64
Lakeville, Ct., Ladies' Sew. Soc., by Mrs. Geo. B. Burrall, barrel.....	125 17
Middletown, Ct., Ladies' Soc., by Miss C. M. Bacon, barrel and freight.....	82 00
New Britain, Ct., Ladies' Benev. Soc. of South Ch., by Kate M. Brown, box and cash.....	170 00
New Haven, Ct., E. S. Gilman, trunk.....	
Northampton, Mass., Young Ladies of First Ch., by Harriet Lathe, box and cash.....	112 00
Pawtucket, R. I., Ladies' Home Miss. Soc., by Mrs. L. B. Goff, box.....	150 00
Orange, N. J., Trinity Ch., barrel, books and magazines.....	

St. Louis, Mo., Ladies' Home Miss. Soc. of Pilgrim Ch., by Mrs. C. W. S. Cobb three boxes.....	\$412 25
Washington, D. C., Ladies' Home Miss. Soc. of First Ch., by Sarah A. Thacher, barrel.....	75 00
Waterbury, Ct., Ladies' Benev. Soc. of First Ch., by Mrs. H. M. Dutton, box, barrel, bale, carpet, cash and freight..	300 00
West Hartford, Ct., South District Sew. Soc., by J. L. Faxon, barrel, cash and freight.....	115 95

Receipts of the Massachusetts Home Missionary Society, in April, REV. GEO. N. ANTHONY, Treas.

Andover, Ballardvale, by Rev. S. Bowker	\$10 00
Arlington, by Charles K. Crane.....	30 00
Berlinton, Waverly, by Wm. Jewett.....	21 12
Berlin, Germany, Prof. and Mrs. C. M. Mead.....	75 00
Beverly, North, Francis Jenness.....	7 40
Boston, Mrs. A. F. Daniels, with prev. don. to const. her a L. M.....	5 00
Dorchester, Second, by Miss Elizabeth Tolm in.....	109 17
West Roxbury, South Ch., by J. H. Guild.....	72 74
Boxford, First, by John Sawyer.....	37 04
Brookline, Harvard, by H. B. Eager.....	82 03
Danvers, Center, Franklin W. Fisher.....	2 00
Dedham, A Friend.....	2 00
Deerfield, South, "L. M.".....	5 00
Erving, Ev. Cong., by Rev. F. B. Phelps..	11 81
Essex, First, by Mary C. Osgood.....	66 36
Fairhaven, Miss Sarah Pope.....	5 00
Fall River, Central, by R. B. Borden.....	60 45
Falmouth, First, by Rev. H. K. Craig..	12 76
Hamden Benev. Asso., by Charles Marsh, Treas.:	
Chester, Second.....	\$13 33
Chicopee, Faird.....	18 93
Mons in.....	45 00
Palmer, First.....	8 78
Second.....	20 00
Springfield, First.....	95 14
Olivet.....	29 51
North.....	62 69
Memorial.....	100 00
Westfield, First.....	7 00
West Springfield, First.....	27 00
Park St.....	15 00
Mittineague.....	34 82

Hampstead, N. H., Miss J. S. Eastman..	15 00
Heath, Rev. B. B. Cutler.....	2 00
Holbrook, Winthrop, by E. Holbrook.....	145 76
Holliston, Mrs. S. G. Burnap, to const. her a L. M.....	30 00
Lawrence, Trinity, by John Hartley.....	40 69
Leicester, by Parkman T. Denny.....	219 77
Leominster, North, by Mrs. Serena Cowdrey.....	12 76
Lexington, Hancock, by Rev. E. G. Porter	18 50
Malden, First, by C. W. Dyer.....	59 46
Mass., A Friend.....	10 00
Maynard, by W. H. Gutteridge.....	150 00
Medford, West, by E. B. Shepard.....	10 13
Natick, First, by E. E. Kinsman.....	100 00
Newton, Eliot, by D. E. Snow.....	150 00
Northampton, First, by Wm. F. West.....	45 93
North Andover, by Jos. S. Sanborn, to const. George W. Lawson a L.M.....	50 00
Oakham, by Jesse Allen.....	15 61
Peabody, Est. of Sally Sanger, by Geo. F. Sanger, Ex.....	415 00
South Ch., by Geo. F. Osborne.....	153 60
Peru, S. S., by S. S. Bowen.....	10 00
Princeton, Me., Rev. G. E. Chapin.....	1 00
Reading, A Friend.....	5 00
Old South and Bethesda, by S. G. B. Pearson.....	31 06
Revere, Beachmont, by Rev. J. P. Bixby	3 71
Sherborn, Pilgrim, by Rev. E. Dowse.....	30 00
Somerville, First, East [Franklin St.], by E. D. Conant.....	142 57

South Abington, A Friend, to const. Mrs. Susan M. Sprague, of South Marshfield, and Mrs. Susan P. Torrey and Albert K. Joslyn, of Brockton, L.Ms. of A.H.M S.....	\$150 00
South Hadley, First, by Joseph Dickinson.....	24 50
Stoneham, by Rev. W. J. Batt.....	12 60
Sutton, A Friend.....	10 00
Tewksbury, by Enoch Foster.....	47 00
Topsfield, Est. of Susan Wildes, by Moses Wildes.....	100 00
Wareham, by Rev. C. C. Watson.....	25 00
Webster, Edw. L. Spalding (special).....	5 00
Wellesfleet, South, Second, by A. F. Paine	4 00
Westport, Pacific Union S. S., by J. C. Macomber.....	6 25
Whitins, J. C. Fund, Income of.....	362 50
Wilmington, Mrs. C. E.....	2 50
Winchester, Est of D. N. Skillings.....	100 00
Worcester, Central, by S. H. Larned.....	100 00
Salem St., by Wm. Woodward.....	75 00
Plymouth, by Jonas White.....	\$155 00
For Woman's Dept.....	33 00
Mrs. A. B. Smith.....	188 00
Piedmont, by A. E. Bigelow.....	50 00
	45 00

Home Missionary.....	\$4,267 48
	2 50

————— \$4,269 98

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., in April.

Andover, Ballardvale, Ladies' Social Circle, by Mrs. S. Bowker, bbl.....	\$50 00
Newton Center, Ladies, by Miss H. S. Cousens, 2 bbls.....	122 50
Eliot, Ladies, by Mrs. W. H. Biodgett, 3 bbls.....	366 12

Receipts of the Missionary Society of Connecticut, in April, WARD W. JACOBS, Treas.

Bridgeport, Park Street, by F. W. Storrs.	22 50
Colchester, Legacy of Mrs. Almira Comstock, by Henry Fox, Ex., of Salem, Ct., 1,000	00
East Windsor, by J. F. Fitts.....	20 00
Farmington, by Hon. Wm. Gay, quarterly, \$100 from Dea. H. D. Hawley, to const. Henry W. Barbour, of Farmington, and Stephen A. Selden, of Wettersfield, Ct., L.Ms.....	202 38
Haddam, by Edw'd W. Hazen.....	16 62
Hartford, First, from Sunday-school, for "Emergency Fund," by C. T. Welles.....	37 00
Litchfield, Milton, by Rev. Geo. J. Harrison.....	9 57
Norwich, Broadway, by S. B. Bishop.....	300 00
Orange, West Haven, by Wm. H. Tallmadge.....	25 43
Oxford, by R. B. Limburner.....	17 43
Plainfield, Wauregan, by Rev. S. H. Fellows.....	16 00
South Windsor, Wapping, one-tenth of Residuum of Est. of Franklin A. Sadd, dec., by H. W. Sack, Ex.....	624 75
Sprague, Hanover, by Rev. E. W. Merritt	9 30
Stamford, by Philip H. Brown.....	16 65
Thomaston, by P. Darrow, monthly.....	25 15
Voluntown and Sterling, Ekono, by Rev. J. Elderkin.....	18 00
Wallington, Church Pledge Fund, by Geo. M. Judd.....	12 48
Wethersfield, by S. F. Willard.....	69 56
Winchester, West Windsor, by John Hinsdale.....	260 19
"Woman's Cong'l Home Miss. Union," from First Church in Durham, Ct.....	13 09

————— \$2,716 10

Boxes.

Hartford, Asylum Hill, box and two pks., for Home Missionaries in Connecticut.....	280 00
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HER MAJESTY'S FAVORITE
Cosmetic Glycerine

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The Royal British Company
 OF

CHEMISTS AND PERFUMERS,
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5. Mail to the missionary one of these receipts, a list of the articles sent in the box, and the money, \$2, \$3, or \$4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

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HOME MISSIONARY.

JULY, 1885.

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Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

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THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?.. *Rom. x. 15.*

VOL. LVIII.

JULY, 1885.

No. 3.

FIFTY-NINTH ANNIVERSARY

OF THE

AMERICAN HOME MISSIONARY SOCIETY.

THE American Home Missionary Society convened for its fifty-ninth annual meeting in the Methodist Episcopal Church, Saratoga Springs, New York, at 7:30 P. M., Tuesday, June 2d, 1885.

Rev. DAVID B. COE, D.D., Honorary Secretary, called the meeting to order. The devotional services were conducted by Rev. EDWIN S. WILLIAMS, of Minnesota.

Rev. EDWIN B. WEBB, D.D., of Massachusetts, preached the Annual Sermon, from Romans i, 16, and Matthew vi, 10; after which the Lord's Supper was administered by Rev. Drs. EDWARD HAWES, of Vermont, and HENRY L. HUBBELL, of New York.

After the benediction, the body adjourned till 8:30 A. M., Wednesday.

WEDNESDAY MORNING, June 3d.—At 8:30 the Society spent a half-hour in devotion, led by Rev. JAMES L. HILL, of Massachusetts.

At 9 o'clock, in the necessary absence of the President, Rev. CONSTANS L. GOODELL, D.D., of Missouri, one of the Vice-Presidents, was called to the chair.

The following names were handed in, as of members of the Society, or of one of its Auxiliaries, in attendance:

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Rev. Geo. M. Sanborne.	Mrs. L. H. Higgins,	Edward P. Goodwin, D.D.,
<i>California.</i>	Rev. Wm. H. Holman,	Robert West, D.D.,
Samuel A. Chapin.	Rev. James W. Hubbell,	Rev. Henry Willard.
<i>Colorado.</i>	Mrs. H. C. Hurd,	<i>Iowa.</i>
Rev. R. T. Cross,	Ward W. Jacobs,	Rev. Julius A. Reed.
Geo. N. Marsden.	Mrs. M. Lander,	<i>Kansas.</i>
<i>Connecticut.</i>	Rev. Wm. DeLoss Love, Jr.,	Rev. Addison Blanchard.
Rev. Edward E. Atwater,	Rev. Samuel J. M. Merwin,	<i>Maine.</i>
H. S. Bartholomew,	Mrs. Mary B. Moore,	Rev. H. Houston,
Sabra A. Bartholomew,	Rev. W. H. Moore,	Mrs. L. A. Newell,
Mrs. J. B. Beadle,	Mrs. John Olmsted,	L. L. Paine, D.D.,
Mrs. L. A. Beadle,	Rev. Charles Ray Palmer,	<i>Massachusetts.</i>
Rev. Loren F. Berry,	Mrs. Mary B. Palmer,	Wm. Abbott,
Philo Bevin,	Lavalette Perrin, D.D.,	C. P. Adams,
Elmina S. Bissell,	Rev. Elbert S. Porter, Jr.,	Mrs. C. P. Adams,
Rev. Erastus Blakeslee,	Mary O. Richards,	Mrs. A. M. D. Alexander,
Rev. Chas. H. Bullard,	Thomas Rotch,	W. S. Alexander, D.D.,
G. S. Burroughs, Ph.D.,	Wm. W. Sherman,	Rev. Frank H. Allen,
Mrs. Jennie W. Catlin,	Rev. H. L. Slack,	Rev. W. F. Arms,
W. H. Catlin,	Rev. H. D. Smith,	Edward S. Atwood, D.D.,
David N. Camp,	Rev. L. W. Smith,	Mary G. Batchelder,
Rev. John G. Davenport,	Robt. T. Spencer,	Joseph N. Bacon,
Prof. George E. Day, D.D.,	Mrs. Sabra A. Stoughton,	Mrs. J. N. Bacon,
Rev. A. C. Denison,	Rev. Geo. J. Tillotson,	Rev. Fritz W. Baldwin,
Rev. Homer H. Dunning,	J. E. Twitchell, D.D.,	Jas. H. Barton,
Rev. S. H. Fellows,	Mrs. S. T. Wells,	Rev. J. P. Bixby,
Mrs. G. F. Forbes,	Rev. J. L. R. Wyckoff.	Mrs. J. P. Bixby,
Mrs. E. T. Gilbert,	<i>Dakota.</i>	Rev. John T. Blades,
Mrs. G. W. Gilbert,	Rev. Stewart Sheldon.	Rev. S. Leroy Blake,
T. Haines,	<i>Florida.</i>	
Chas. Hawley,	Rev. John C. Houghton,	
	E. P. Hooker, D.D.	

Mrs. Blaney,
 Mrs. K. Bond,
 H. B. Braman,
 S. E. Bridgman,
 Edward P. Burgess,
 Charles C. Burr,
 Rev. E. H. Byington,
 Samuel B. Capen,
 M. A. Chamberlain,
 H. Chandler,
 Mrs. H. Chandler,
 Rev. Edward L. Chute,
 Rev. Isaac Clark,
 Oliver R. Clark,
 Wm. S. Coggin,
 Rev. Joshua Coit,
 Rev. A. H. Coolidge,
 Harriett M. Coolidge,
 Rev. Silas Cook,
 Rev. W. W. Curtis,
 Rev. Joseph Danielson,
 A. M. Davis,
 Rev. C. A. Dickinson,
 Rev. Myron S. Dudley,
 S. T. Dudley,
 Rev. L. R. Eastman, Jr.,
 Rev. Jonathan Edwards,
 Wm. I. Edwards,
 A. C. Estabrook,
 Mrs. Mary P. Esty,
 Wm. T. Eustis, D.D.,
 Rev. E. C. Ewing,
 Rev. Bradford Fullerton,
 Rev. J. E. Fullerton.
 D. L. Furber, D.D.,
 J. H. Goddard,
 Henry M. Grout, D.D.,
 W. C. Harding,
 Rev. E. C. Hawkes,
 Rev. W. S. Hawkes,
 Mrs. J. F. Hayward,
 Rev. Henry A. Hazen,
 Rev. T. A. Hazen,
 Hiram Hill,
 Rev. James L. Hill,
 Mrs. James L. Hill,
 Edmund Hobart,
 Rev. James Hunter,
 Rev. George A. Jackson,
 Rev. J. L. Jenkins,
 G. H. Kendall,
 Mrs. G. H. Kendall,
 Rev. J. D. Kingsbury,

Rev. C. M. Lamson,
 Isaac P. Langworthy, D.D.,
 Mrs. I. P. Langworthy,
 Miss Jennie W. Lasell,
 Mrs. C. H. Leavitt,
 Rev. H. H. Leavitt,
 Mrs. Jane N. Leonard,
 Matting Leonard,
 Eldora E. Loring,
 Rev. H. A. Loring,
 Rev. A. L. Love,
 Rev. P. W. Lyman,
 Rev. Wm. A. Mandell,
 Orlando Mason,
 R. R. Meredith, D.D.,
 W. E. Merriman, D.D.,
 A. D. Montague,
 W. H. Montague,
 Rev. W. Newell,
 James Y. Noyes,
 Rev. E. N. Packard,
 S. F. Packard,
 Rev. H. J. Patrick,
 Chas. Phelps,
 Rev. Geo. W. Phillips,
 S. K. Pierce,
 Eleazer Porter,
 Miss Angie B. Pratt,
 Sarah S. Pratt,
 Rev. Chas. B. Rice,
 Mrs. Mary E. Richardson,
 Rev. T. P. Sawin, Jr.,
 J. H. Shedd,
 S. A. Spooner,
 Mrs. Reuben Stevens,
 Rev. Henry A. Stimson,
 Miss S. H. Thayer,
 C. B. Tilton,
 Rev. J. Wadhams,
 Mrs. C. T. Ward,
 A. C. Warner,
 Edwin B. Webb, D.D.,
 G. Henry Whitcomb,
 Joseph White,
 Lyman Whiting, D.D.,
 Mrs. A. E. Whittier,
 Rev. S. P. Wilder,
 Rev. W. W. Winchester,
 Rev. A. E. Winship,
 Chas. W. Wood,
 Harding Woods,
 Rev. John Wood,
 Mrs. L. H. Wood,

Rev. R. M. Woods.

Michigan.

Allen Brown,
 Rev. W. H. Davis,
 Rev. John P. Sanderson.

Minnesota.

M. McG. Dana, D.D.,
 Rev. Edwin S. Williams,
 Mrs. Edwin S. Williams.

Missouri.

Rev. F. B. Doe,
 Mary B. Doe,
 C. L. Goodell, D.D.,
 Rev. Henry Hopkins,
 L. B. Ripley.

Nebraska.

Rev. Geo. E. Albrecht.

New Hampshire.

S. D. Downs,
 Rev. Chas. N. Flanders,
 Rev. Edward N. Greeley,
 Rev. Elijah Harmon,
 Rev. Wm. H. Hubbard,
 James C. Taylor,
 E. W. Tyler,
 C. W. Wallace, D.D.

New Jersey.

A. H. Bradford, D.D.,
 Rev. Arthur C. Dill,
 John Wiley,
 Rev. Horatio O. Ladd,

New Mexico.

C. B. Sumner,
 Mrs. M. L. Sumner.

New York.

Lyman Abbott, D.D.,
 Marshall Ayres,
 Rev. H. P. Baker,
 Walter M. Barrows, D.D.,
 Alex. H. Clapp, D.D.,
 Joseph B. Clark, D.D.,
 L. H. Cobb, D.D.,
 David B. Coe, D.D.,
 Rev. Chas. C. Creegan,
 Julius Davenport,
 Rev. R. R. Davies,
 Herbert M. Dixon,
 Rev. S. E. Eastman,
 Frank S. Fitch,
 Rev. John H. Frazee.

Rev. E. B. Furbish,	Rev. Thomas Wilson.	Franklin Fairbanks,
Rev. T. H. Griffith,		Rev. Henry Fairbanks,
Rev. Rufus P. Hibbard,	<i>Ohio.</i>	Edward Hawes, D.D.,
Mrs. R. P. Hibbard,	Rev. T. E. Monroe,	Jas. Gibson Johnson, D.D.,
Rev. H. L. Hubbell,	Rev. C. J. Ryder,	Mrs. Edward P. Keyes,
Rev. Chas. C. Johnson,	Rev. H. A. Schaufler,	Miss H. E. Keyes,
Rev. Wm. Kincaid,	J. M. Sturtevant, Jr., D.D.,	C. Cotton Kimball,
Mrs. S. A. Lombard,	Mrs. J. M. Sturtevant, Jr.	Rev. G. H. Morss,
W. E. Mather,		Anna C. Park,
Henry S. McCall,	<i>Rhode Island.</i>	C. S. Sargent,
Rev. J. H. Munsell,	Rev. Henry A. Blake,	Rev. S. Lewis B. Speare,
Rev. F. Oxnard,	J. C. Parkhurst,	Amasa Woolson.
Rev. W. E. Park,	Rev. H. A. Stevens,	
James A. Ross,	Jeremiah Taylor, D.D.	<i>Wisconsin.</i>
Wm. S. Smart, D.D.,		Rev. Chas. W. Camp,
Thomas W. Timpson,	<i>Vermont.</i>	Rev. Daniel Denison,
Rev. Samuel H. Virgin,	Miss L. E. Dame,	Rev. Thos. G. Grassie,
Lucien C. Warner,	Justus Dartt,	Rev. A. L. P. Loomis.

After singing, and prayer by Rev. DANIEL L. FURBER, D.D., of Massachusetts, Rev. WILLIAM H. MOORE, of Connecticut, was appointed Assistant Recording Secretary.

Committees were appointed, as follows:

1. *Local Committee of Arrangements.*—Rev. THOMAS W. JONES, S. A. RICKARD, GEORGE F. HARVEY, WILLIAM S. McRAE, NICHOLAS WAGMAN, Professor CLARK.

2. *On Business.*—Rev. WILLIAM KINCAID, of New York; Rev. EDWIN S. WILLIAMS, of Minnesota; A. M. DAVIS, of Massachusetts; SAMUEL N. CHAPIN, of California; Rev. ALBERT E. WINSHIP, of Massachusetts.

3. *On the Roll.*—Rev. HENRY A. HAZEN, of Massachusetts; Rev. EDWIN S. WILLIAMS, of Minnesota; Rev. ALEXANDER H. CLAPP, D.D., of New York.

4. *On Nominations.*—Rev. PAYSON W. LYMAN, of Massachusetts; Rev. CHARLES C. CREEGAN, of New York; SAMUEL B. CAPEN, of Massachusetts; Rev. SAMUEL E. EASTMAN, of New York; S. E. BRIDGMAN, of Massachusetts.

5. *On Paper of Secretary Barrows.*—Rev. MALCOLM MCG. DANA, D.D., of Minnesota; Rev. LYMAN ABBOTT, D.D., of New York; Rev. AMORY H. BRADFORD, D.D., of New Jersey; Rev. CHARLES A. DICKINSON, of Massachusetts; L. B. RIPLEY, of Missouri.

6. *On Paper of Secretary Clark.*—Rev. CHARLES R. PALMER, of Connecticut; Rev. EDWARD N. PACKARD, of Massachusetts; Rev. HENRY HOPKINS, of Missouri; Rev. WILLIAM H. DAVIS, of Michigan; FRANKLIN FAIRBANKS, of Vermont.

The President made an opening address. Rev. WALTER M. BARROWS, D.D., Secretary, presented a paper: "A Survey of the Home Field."

After singing, Rev. JOSEPH B. CLARK, D.D., Secretary, presented a Paper: "The Historic Policy and the New Work of the A. H. M. S."

These papers were referred to their appropriate Committees.

Rev. CYRUS W. WALLACE, D.D., of New Hampshire, led in prayer.

Auxiliary Societies were represented in addresses by Rev. WILLIAM H. MOORE, Secretary of the Missionary Society of Connecticut, Rev. ALLEN

C. BARROWS, Secretary of the Ohio Home Missionary Society, and Rev. THOMAS G. GRASSIE, Secretary of the Wisconsin Home Missionary Society.

At 12:30, after the Doxology, recess was taken till 2:30 P. M.

WEDNESDAY AFTERNOON.—Met at 2:30 in the lecture-room of the church After prayer by Rev. LAYALLETTE PERRIN, D.D., of Connecticut, an abstract of the Report of the Executive Committee was presented, and together with a Financial Statement by the Treasurer, was accepted, and referred to the following Committee: Rev. HENRY A. STIMSON, of Massachusetts; Rev. DR. EDWARD S. ATWOOD, of Massachusetts; Rev. FRANKLIN S. FITCH, of New York; Rev. THOMAS E. MONROE, of Ohio; and HARVEY JEWETT, of New York.

It was *voted*, That the thanks of this body be presented to Rev. EDWIN B. WEBB, D.D., of Massachusetts, for his Discourse, and that a copy of the same be requested for publication.

The Committee of 1884, "to communicate to the Congregationalists of Sweden and Norway personal expression of the deep interest we feel in them, to inquire further concerning their welfare, and to report next year," made a report which was accepted, and the Committee were thanked for their services.

Rev. Drs. GEORGE E. DAY, of Connecticut, HENRY M. DEXTER, of Massachusetts, and CONSTANS L. GOODELL, of Missouri, were appointed to address a letter to the next Convention of the Free Mission Churches of Sweden.

Rev. THEODORE D. WOOLSEY, D.D., LL.D., of Connecticut, President of this Society, having declined re-election, Rev. ALEXANDER H. CLAPP, D.D., of New York, Rev. CHARLES R. PALMER, of Connecticut, and Rev. CHARLES M. LAMSON, of Massachusetts, were appointed to prepare a Minute in recognition of his long and valuable services.

On report of the Nominating Committee, officers were elected as follows:

PRESIDENT.

Rev. JULIUS H. SEELYE, D.D., LL.D., of Massachusetts.

VICE-PRESIDENTS.

Rev. JAMES H. FAIRCHILD, D.D., of Ohio.

Hon. HORACE FAIRBANKS, of Vermont.

Hon. JOSEPH R. HAWLEY, of Connecticut.

Rev. EDWIN B. WEBB, D.D., of Massachusetts.

Rev. ANDREW L. STONE, D.D., of California.

Rev. EDWARD P. GOODWIN, D.D., of Illinois.

Rev. CONSTANS L. GOODELL, D.D., of Missouri.

AUSTIN ABBOTT, Esq., of New York.

Hon. CHARLES I. WALKER, of Michigan.

Rev. ZACHARY EDDY, D.D., of Georgia.

RECORDING SECRETARY.

Rev. WILLIAM H. HOLMAN, of Connecticut.

AUDITOR.

GEORGE S. COE, of New York.

EXECUTIVE COMMITTEE.

For 1885-6, in place of HOMER MERRIAM, of Massachusetts, resigned, FRANCIS FLINT, of Massachusetts.

FOR THREE YEARS: 1885-8.

CHARLES H. PARSONS, of New York.

ALBERT WOODRUFF, of New York.

REV. JAMES G. ROBERTS, D.D., of New York.

ALFRED S. BARNES, of New York.

JOSEPH WILLIAM RICE, of Rhode Island.

The Committee of 1884, on Comity:—Rev. JOHN L. WITHROW, D.D., of Massachusetts; Rev. ADOLPHUS J. F. BEHREND, D.D., of New York; Rev. ROBERT WEST, D.D., of Illinois; ELIPHALET W. BLATCHFORD, of Illinois; and GEORGE H. WHITCOMB, of Massachusetts, were continued, to report next year

It was *voted*, That a committee of five be appointed to confer with the Executive Committee as to the place, or places, of holding the annual meetings of this Society, and to report next year. At 4:15 recess was taken till 7:30 P.M.

WEDNESDAY, at 2:30 P.M., the Woman's Department held its third Annual Meeting in the Methodist Church. Mrs. WM. KINCAID, of New York, presided, read the Scripture lesson, and made an opening address.

Mrs. RICHARDSON, of Chelsea, Mass., offered prayer.

Miss L. A. BRAINARD, President of the Connecticut State Home Missionary Union, read the minutes of the last Annual Meeting.

Mrs. SHELTON, Secretary of the Woman's Department, reported on the work of the past year. She spoke of the difficulty in securing full reports of women's work, and of the call for perseverance in prayer and effort, until this land, so richly endowed by nature, shall be equally endowed with spiritual gifts. Missouri organized a society, May 13th, and is our youngest sister—the thirteenth vigorous State society among the women. She looked for as many societies as there are States, and as many Auxiliaries as we have churches.

The audience sang "How firm a foundation, ye saints of the Lord."

Miss C. M. STRONG, of New York, spoke on "Work Among Roman Catholics," the indifference of the Christian church to the encroachments of Rome, and the difficulties in the way of the Congregational church as the first to send missionaries among our Spanish-speaking population.

Mrs. E. S. WILLIAMS, President of the Home Missionary Society of Minnesota, gave a practical address in regard to woman's missionary work; the importance of increasing the number of helpers, and of interest-

ing the children, whose enthusiasm and love will put enthusiasm into home missionary effort.

Mrs. KINCAID offered special prayer for Divine aid on the work among the Spanish people of New York, and the audience joined in singing "Our Father's God, to thee."

"Frontier Missionary Experience" was the subject of interesting remarks by Mrs. M. B. NORTON, of Dakota. She had learned the needs and encouragements of mission work from three years' experience there. The bright and the dark sides of the picture were vividly brought out by numerous illustrations.

Rev. G. E. ALBRECHT spoke of "Mission Work Among the Germans." He had found that women could obtain entrance to homes whose doors would be closed in the faces of men. Infidelity is one of the obstacles missionaries meet among immigrants, and especially among the Germans.

The meeting closed with the benediction by Rev. Mr. ALBRECHT.

WEDNESDAY EVENING.—At 7:30, after singing, and prayer by Rev. WILLIAM T. EUSTIS, D.D., of Massachusetts, addresses relating to the Immigrant Population, interspersed with singing, were made by Rev. GEORGE E. ALBRECHT, of Nebraska, on the Germans; Rev. MARCUS W. MONTGOMERY, of Minnesota, on the Scandinavians; Rev. HENRY N. SCHAUFFLER, of Ohio, on the Bohemians, Poles, etc.; Rev. SAMUEL I. CURTISS, D.D., of Illinois; and Rev. ROBERT WEST, D.D., of Illinois.

After singing, and the benediction by Rev. JAMES W. HUBBELL, of Connecticut, at 9:30 the Society adjourned till 8:30 A.M., Thursday.

THURSDAY MORNING, June 4th.—At 8:30 the body spent a half-hour in devotion, led by Rev. JULIAN M. STURTEVANT, Jr., D.D., of Ohio.

The hour from 9 to 10 was occupied by the American Congregational Union. After singing, and prayer by Rev. ISAAC P. LANGWORTHY, D.D., of Massachusetts, addresses were made by Rev. EDWIN B. WEBB, D.D., of Massachusetts, President; Rev. LEVI H. COBB, D.D., of New York, Secretary; Rev. STEWART SHELDON, of Dakota; Rev. JOHN L. MAILE, of Nebraska; and Rev. GEORGE M. SANBORNE, of Arkansas; and the hour was closed by singing.

At 10, the President in the chair, the minutes of Tuesday and Wednesday were approved. The Committee on the Roll made a report which was approved, and the Committee were authorized to complete the Roll.

The Committee on the Paper of Secretary BARROWS presented a report with resolutions. After addresses by Rev. M. MCG DANA, D.D., of Minnesota, Rev. LYMAN ABBOTT, D.D., of New York, and Rev. AMORY H.

BRADFORD, D.D., of New Jersey, the report was accepted and the resolutions were adopted, as follows:

Your Committee would submit, in closing, the following resolutions:

1. That in view of the unprecedented spiritual results of the last twelve months, marking it as a period of revivals, which have replenished the church's membership, and filled it with fresh strength and zeal, we are called upon to acknowledge the good hand of our God in all this gracious dealing.

2. We congratulate the friends, patrons, and officers of this Society that the year has closed without a debt, and that, during the financial depression which has lessened the receipts of nearly all benevolent and missionary agencies, we have been specially befriended, so that the treasury has been enabled to meet all the demands upon it and to pay promptly the brave missionaries toiling, in numbers larger this year than ever before, in our expanding home field.

3. That, in view of the auspicious opening of the work among our immigrant populations and in our great cities, betokening immense possibilities, and a kind of work that cannot safely be delayed, we recommend the raising for this year of \$500,000. By united, enthusiastic effort, based on a solemn apprehension of our peerless obligations and opportunities, we surely can and ought to raise this round half-million, and signalize the year before us by this magnificent achievement for God and native land.

4. That we emphasize as the great need of the field, men—able, and consecrated, and ready to enter the open doors of opportunity that challenge the incoming of the most courageous and devoted of our young men. And we further recommend as helping to a better appreciation of the field work of this Society and the urgent need of gifted workers, the coming West to visit and speak to the home missionary churches and their pastors of those who long have been revered as the leaders and ministers of the churches of the East. Mutual acquaintance-ship would be beneficial, while such evangelistic tours would inspire many a toiling missionary and discouraged church along our extended frontier.

After singing, the Committee on the Paper of Secretary CLARK presented a report with resolutions.

After addresses by Rev. CHARLES R. PALMER, of Connecticut, and Rev. HENRY HOPKINS, of Missouri, the report was accepted, and the resolutions were adopted, as follows:

1. *Resolved*, That in the light of nearly sixty years' experience, the Historic Policy of the Society is vindicated by its results, as a wise and an adequate policy, and as the policy to be adhered to in its future operations.

2. That the new applications of this policy demanded by the emergencies of the present time, must be resolutely and fearlessly made; that the measures which the Executive Committee have adopted experimentally must be deliberately engrafted upon the Society's work, and pushed to the utmost practicable results.

3. That we hail with satisfaction the readiness of the Theological Seminaries at Chicago and Oberlin, to co-operate with this Society in training and instructing the laborers needed for evangelizing the immigrant population in their own languages; and we regard the necessity of commissioning these laborers, and of maintaining them in their self-denying service, as absolutely imperative.

4. That the new work of the Society renders more urgent than ever its claims upon the noblest of our consecrated young men and women, and upon the silver

and the gold in the hands of the Lord's servants; and that we who are here will ourselves endeavor, and we instruct our Executive Committee in their place to endeavor, to press these claims upon the pastors, the Sunday-schools, the churches and congregations, with all possible earnestness.

After a brief statement by Rev. HENRY A. SCHAUFFLER, of Ohio, recess was taken until 2 P. M.

THURSDAY AFTERNOON.—The hour from 2 to 3 was given to the Congregational Sunday-school and Publishing Society, SAMUEL B. CAPEN, of Massachusetts, President, in the chair.

After singing, and prayer by Rev. Dr. EDWARD S. ATWOOD, of Massachusetts, addresses were made by the President; WILLIAM A. DUNCAN, of New York; Rev. ALBERT E. DUNNING, of Massachusetts, Secretary; and Rev. ROBERT R. MEREDITH, D.D., of Massachusetts.

At 3, President GOODELL in the chair, after singing, addresses were made by representatives from the field, as follows: Rev. LUMAN P. ROSE, of Indiana; Rev. STEWART SHELDON, of Dakota; Rev. JOHN L. MAILE, of Nebraska; Rev. ADDISON BLANCHARD, of Kansas; Rev. ROSELLE T. CROSS, of Colorado; Rev. FRANKLIN B. DOE, of Missouri; Rev. CHARLES B. SUMNER, of New Mexico; and Rev. EDWARD P. HOOKER, D.D., of Florida.

After singing, and the benediction by Rev. FRANKLIN B. DOE, of Missouri, at 5, a recess was taken till 7:30.

THURSDAY EVENING.—At 7:30 the minutes of the day were approved, and the Recording Secretary was authorized to complete the minutes at the close of this meeting.

It was *voted*, That the next annual meeting of this Society be held in Saratoga, commencing at 7:30 P.M., Tuesday, June 1st, 1886, at a place to be named by the Executive Committee in the call for said meeting.

The Committee on the Report of the Executive Committee presented a report with a resolution. The report was accepted, and the resolution was adopted, as follows:

Resolved, That hereafter, at the opening of the annual meeting, a Committee be regularly appointed to which the Report, in full, of the Executive Committee shall be referred before its approval by the Society; and that the report of said Committee on the Report of the Executive Committee be made the basis of general discussion by the Society.

The Committee appointed to prepare a Minute on the resignation of President WOOLSEY reported the following, which was adopted unanimously by a rising vote:

The Rev. THEODORE D. WOOLSEY, D.D., LL.D., after twenty-five years of most valued service of the American Home Missionary Society as its President, having felt constrained, by reason of age and physical infirmity, to lay down the responsibilities of that office, we, the members of the Society, in annual meeting assembled, while deeply regretting this necessity, yet feel that it would be unkind not to accept his resignation.

We cannot, however, consent to do this without a warm expression of our gratitude, that, through so many years, the retiring President has given to the Society and the cause of Home Missions the benefit of his widely honored name, his singularly wise counsels, his able advocacy by tongue and pen, with his gifts and his prayers.

Great as are the benefits President WOOLSEY has conferred upon his country and his age by his writings on social science, political economy, international law, and the fundamental principles of government, we are well assured that, by his service in forwarding this work of American Christian Evangelization, he has still more abundantly contributed to the largest and most permanent prosperity of our land.

Several of the past and present executive officers of the Society, a large number of its missionaries and of its ministerial and other members having, as pupils, been under special obligations to Dr. WOOLSEY, he will allow us to tender him our very affectionate and grateful remembrance, with the assurance of our united prayers that he may be spared for years yet to aid his fellow-citizens and fellow-Christians in this spiritual work, before he enters upon the joys of that heavenly commonwealth of which our crucified and risen Lord is the enthroned eternal King.

The Committee to confer with the Executive Committee as to the place or places of the annual meetings were appointed, as follows :

Rev. MALCOLM MCG. DANA, D.D., of Minnesota ; Rev. WALTER M. BARROWS, D.D., of New York ; Rev. EDWARD P. GOODWIN, D.D., of Illinois ; SAMUEL B. CAPEN, of Massachusetts ; and Rev. LYMAN ABBOTT, D.D., of New York.

It was *voted*, That the minutes and the Report of the Executive Committee be printed, and also papers, addresses, and other reports, at the discretion of said Committee.

It was

Resolved, That at this third Annual Meeting in Saratoga, we express our hearty thanks to the Rev. Dr. GOODELL for the Christian urbanity with which he has presided ; to the railroad companies which have granted us reduced fares, and particularly to Superintendent MORRILL, of the Hoosac Tunnel Road, for special trains provided for our accommodation, and to the Delaware and Hudson Canal Company's Road for the excursion to Lake George ; to the officers and choir of this church for numerous courtesies ; to the Century Company, of New York, for the use of its excellent hymn book, "Laudes Domini" ; to the proprietors of Congress Park and the hotels, and citizens of Saratoga, who have been accommodating and kind ; and to all who have done so much to make this occasion memorable and inspiring ; and that we say to the Society which is "the dear mother" of so many of us : "Call us together again."

Responses were made by Dr. GOODELL, Rev. SAMUEL V. LEACH, D.D., pastor of the Methodist Episcopal Church, and Rev. THOMAS W. JONES, of the New England Church.

After singing, and prayer by Rev. JEREMIAH TAYLOR, D.D., of Rhode Island, addresses were made by Rev. JONATHAN L. JENKINS, of Massachu-

setts; Rev. ZACHARY EDDY, D.D., of Georgia; and Rev. EDWARD P. GOODWIN, D.D., of Illinois.

After singing, and the benediction by the Rev. DAVID B. COE, D.D., of New York, Honorary Secretary, at 9:45 the Society adjourned, to meet at the call of the Executive Committee.

WILLIAM H. HOLMAN,

Recording Secretary.

WILLIAM H. MOORE,

Assistant Recording Secretary.

MEETING OF THE EXECUTIVE COMMITTEE.

The Executive Committee met on Wednesday, June 17th, at the Society's Rooms, Bible House, Astor Place, N. Y., and duly elected the following Executive Officers:

HONORARY SECRETARY:

REV. DAVID B. COE, D.D.

SECRETARIES FOR CORRESPONDENCE:

REV. WALTER M. BARROWS, D.D.,

REV. JOSEPH B. CLARK.

TREASURER:

REV. ALEXANDER H. CLAPP, D.D.

FIFTY-NINTH REPORT.

It is the rare privilege of the Executive Committee to open this report of a year's labor without being called upon to record the departure from this life of either one of their own Board or of an elected officer of the Society. True, the number of their responsible official associates has been largely reduced, ten Vice-Presidents now standing in the place formerly filled by four or five times that number, who, with fifty elected Directors, made up a list of nearly or quite one hundred men. Yet of recent companions on that larger roll no one is now known to have been called, within the year, to lay down his work. Thanks to the Lord of Life that these loved fathers and brethren are still spared to pray and give, if, by reason of the weight of years, they may not all personally labor, as in their prime, for their country's spiritual welfare.

From so large a body of missionaries of all ages in the field, however entire exemption from death could not be looked for in the course of nature. Seven have fallen at their posts, as follows: Rev. Messrs. S. G. Foster, in Maine; S. D. Gaylord, in Connecticut; W. Jenkins, in Pennsylvania; E. Morris, in Indian Territory; M. F. Sargent, in Illinois; G. W. Fisher, in Missouri; and P. J. Rutter, in Michigan. Faithful servants of their Divine Master, some of them for many years, they have left behind a blessed memory, and have doubtless heard from him they loved the welcome "Well done."

SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society the last year, whose names are found in the General Table in the full report, together with those engaged in superintending the work, is 1,447. Of these, 1,067 were in commission at the date of the last report, and 380 have since been appointed.

They have been employed in 41 States and Territories, as follows: In Maine, 104; New Hampshire, 66; Vermont, 55; Massachusetts, 88; Rhode Island, 7; Connecticut, 40; New York, 67; New Jersey, 8; Pennsylvania, 18; District of Columbia, 1; Virginia, 2; West Virginia, 3; Georgia, 12; Arkansas, 10; Florida, 16; Texas, 14; Indian Territory, 16; Tennessee, 2; Ohio, 39; Indiana, 13; Illinois, 60; Missouri, 51; Michigan, 135; Wisconsin, 64; Iowa, 74; Minnesota, 87; Kansas, 105; Nebraska, 91; Dakota, 110; Colorado, 24; Wyoming, 5; Montana, 6;

New Mexico, 6; Utah, 12; Nevada, 2; Idaho, 1; Arizona, 5; California, 58; Oregon, 15; Washington Territory, 28; in all, 1,520. Of these 73, having labored in more than one State, are in this enumeration twice counted. The total number of individual missionaries employed is 1,447.

This distribution, retaining the twice counted, gives to the New England States, 360; Middle States, 94; Southern States, 35; Southwestern States, 102; on the Pacific coast, 101; Western States and Territories, 828.

Of the whole number in commission, 648 have been pastors, or stated supplies of single congregations; 498 have ministered to two or three congregations each; and 301 have extended their labors over still wider fields.

The aggregate of ministerial labor performed is 1,017 years.

The number of congregations and missionary districts which have been fully supplied, or where the gospel has been preached at stated intervals, is 2,990.

Four missionaries have been in commission as pastors or stated supplies of congregations of colored people, and 80 have preached in foreign languages: 30 to Welsh congregations; 20 to German congregations; 13 to Scandinavian congregations; 4 to Bohemian congregations; 1 to Hungarian congregations; 1 to Armenian congregations; 1 to Spanish congregations; 1 to Chinese congregations; 3 to Indian congregations; 4 to French congregations; and 2 to Mexican congregations.

The number of Sunday-school and Bible-class scholars is not far from 118,000. The organization of 306 new schools is reported, and the number under the special care of missionaries is 2,085.

The contributions to benevolent objects, reported by 796 missionaries, amount to \$31,008.50.

One hundred and sixty-one missionaries make mention of revivals of religion during the year, some of them reporting 150, 130, 100, 58, 56, 50, 45, 43, 41, 40, and 39 hopeful conversions. In 140 instances the number of reported converts exceeds 10, and the number reported by 530 missionaries is 5,221.

The additions to the churches, as nearly as can be ascertained, have been 8,734—viz.: 4,848 on confession of faith, and 3,886 by letters from other churches.

One hundred and fifty-five churches have been organized, in connection with the labors of the missionaries, during the year, and fifty have assumed the entire support of their own gospel ordinances.

One hundred and twenty-four houses of worship have been completed; 192 materially repaired or improved; and the building of many others commenced. Twenty-five chapels are reported as having been built within the year, and forty parsonages have been provided. Seventy-nine young men, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

THE TREASURY.

RESOURCES.—The balance in the Treasury, April 1st, 1884, was \$10,-365.48. The receipts for the succeeding twelve months have been \$451,-767.66; making the resources for the year \$462,133.14.

LIABILITIES.—There was due to missionaries, at the close of last year, \$4,061.41. There has since become due \$461,042.48, making the total liabilities \$465,103.89.

PAYMENTS.—Of this sum, \$460,722.83 have been paid, leaving \$4,381.06 still due to the missionaries for labor performed. In addition to these past dues, appropriations already made, and daily becoming due, amount to \$55,088.28; making the total of pledges \$59,469.34, toward canceling which there is a balance in the Treasury of \$1,410.31.

COMPARATIVE RESULTS.

The Executive Committee take special pleasure in calling the attention of the friends of Home Missions to this summing up of results, surpassing those of the previous year, the most prosperous the Society had ever known. It will be seen that the cash receipts exceed those of the fifty-eighth year by \$66,763.56, notwithstanding the falling off of \$14,057.88 in legacies, showing the generous gain in the gifts of living donors of \$80,821.44. The number of missionaries is larger by 105 than last year, and larger by 360 than in any year when the Presbyterians co-operated with the Society. Of these 93 more than last year occupied fields west and south of the Middle States, of whom a larger proportion than ever before were at new posts on the frontier. The number of years of missionary labor is greater by 55; the number of churches and preaching stations is greater by 60; 22 more missionaries make mention of revivals; 852 more conversions are reported; the additions to the churches are more by 827; and of these 749 more united on confession of faith. Nearly 1,700 more scholars have been gathered into the Sunday-schools under home missionary care. Six more churches have been organized; 6 more houses of worship have been completed, and 9 more have been materially repaired and improved.

THE WOMAN'S DEPARTMENT.

Another year's experience has made still more manifest the many and varied advantages resulting to the Society and its work from this Department. It has shown, also, the wisdom of organizing it as an integral part of the Society, the objects, methods, and spirit the same in all departments, and all their movements in absolute harmony.

Five more State Home Missionary Societies have been formed within the year, making thirteen now in action. The number of local organizations of women has greatly increased, all of them deepening and extending the home missionary interest of Christian women.

Thousands of children of Christian families and Sunday-schools have so been drawn within the circle of home missionary zeal; young minds and hearts have been awakened, informed, inspired; impressions have been made that will grow deeper with years, and may turn into channels of noblest usefulness the whole current of thousands of lives.

By the largely increased correspondence and personal conference of its Secretary with women of many States who love the cause; by the monthly visits of *The Home Missionary*, with its "Woman's Department"; by the multiplication of Tracts for the Times, special Leaflets, and other forms of literature, the spheres of practical usefulness in which women and children may help Home Missions have been greatly widened, and their money contributions have perceptibly increased. The Woman's Home Missionary Association (Boston) has continued its regular monthly payments of fifty dollars for the support of an excellent teacher in Worcester Academy, Indian Territory, and generously offers to provide for her support for the coming year. Besides furnishing more than fifty-two thousand dollars' worth of clothing, household goods, books, etc., and helping to carry on the few schools maintained by the Society for the present, in places where churches could not be sustained without them, Christian women have given help in many directions to which their attention has been specially called by the Secretary of this Department.

THE SUNDAY-SCHOOLS.

The interest of the Society and its missionaries in this important branch of Home Missions, which from the first has held a chief place in their plans and efforts, has still further deepened during the year. From every field, and almost every station, quarterly reports have brought encouraging testimony of success in reaching more and more of the children, and through them their parents, so, in many cases, forming the nucleus of an out-station prayer-meeting to develop later into a church organization. The number of new Sunday-schools gathered and reported by the missionaries within the year is 306; the number under their special care is 2,085, with a membership of about 118,000—an increase of 16 schools, and 1,686 scholars. The growth of the year, however, appears not so much in enlarged numbers as in spiritual efficiency. A careful, uniform system of reporting results shows that never were there so many additions to church-membership from Sunday-schools and Bible-classes. The close, parental oversight of the Society's schools by the missionaries who plant and nurse them, is a feature of the work that has commended itself from the beginning, and which is winning new favor year by year. Five permanent, growing schools, conscientiously cared for, are seen to be worth a score of spasmodic, intermittent things, with no responsible guardianship, having but a

name to live, and showing no permanent fruit. The missionaries of the Society will be encouraged to hold fast to this settled policy—caring more for the quality than for the number of its schools. The Committee once more ask the friends of Home Missionary Sunday-schools to generously replenish the treasury of the Congregational Sunday-school and Publishing Society, the cordial ally on which the missionaries at the front and in destitute parts of the field depend for library books, lesson helps, and other requisites for the best success in Sunday-school work.

PUBLICATIONS.

The Annual Report (pamphlet edition) has given, as usual, a careful and extended survey of the work of the year in each of the fields occupied by the Society, with the name, location, time of service, etc., of every missionary, and some of the most important results of his work. It gives also tabulated statements of the number employed in each State and Territory, from the first, with the yearly receipts, expenditures, additions to churches, number in Sunday-schools, and many other facts of interest to those who would trace the progress from 1826 to the present time. The substance of this report (without the names of missionaries) is compactly given, yearly, in *The Home Missionary* for July, and can be had freely on application.

The fifty-seventh volume of *The Home Missionary* numbered 500 pages of reading matter—forty pages more than were ever before given to its readers in a year—and, if the testimony of those readers be not over-partial, this surpassed any previous volume in the interest and value of its contents, still more than in its bulk. The edition has averaged 25,553 copies monthly. While still adhering rigidly to its single purpose to keep the friends of the Society well informed, month by month, of the needs, character, location and progress of its work, and the openings for larger work as seen from the point of view of the officers and missionaries having it in hand, the enlargement of the magazine gives wider scope for the treatment of its one theme, and allows of greater variety than has heretofore been practicable. It is still supplied to Life Members free of charge, unless they prefer to pay for it again; to contributing churches (a copy for every ten dollars given); and to subscribers at its former price, sixty cents a year, postage paid. The admitting of a few pages of unexceptionable advertisements more than offsets the added cost of production.

The number of Tracts for the Times, and other minor publications, has been still further increased within the year, with manifest gain in interest among our readers, and of additions to the receipts. The latest issues, "Mustard Seed and a Mountain," by Miss Alice M. Eddy, showing how to keep the treasury clear of debt; "Aunt Parsons's Story," showing how to bring aided churches to self-support; and Mrs. C. A. Rich-

ardson's "Dialogue on Home Missions," informing and interesting young people in the cause, are already bringing forth fruit a hundred-fold. Superintendent Montgomery's pamphlet, concerning the Scandinavians, is having a large and paying circulation among those interested in the Society's work among our foreign-born peoples. Much patient and careful labor has, this year, been laid out by Rev. Josiah Strong, of Ohio, on the preparation of a new issue (the third) of "Our Country," a condensed survey of the United States and Territories as fields of past, present and future home missionary effort. This work, to be issued in the course of the summer, largely at the expense of a single generous giver, will be of the greatest value to all who care for the religious welfare of our land. Due notice of its publication will be given in *The Home Missionary* and elsewhere.

FAMILY SUPPLIES.

The number of boxes of clothing, household goods, books, etc., reported and acknowledged in *The Home Missionary* for the year is 565. The estimated value of 497 of them, as given by the donors, is \$46,172. Reckoning the value of the others at the average value of these, gives an aggregate of \$51,415.10. There is great reluctance on the part of some ladies to report the boxes sent, so that a large number are unacknowledged. We happen to know of a single society whose report falls short of its good deeds in this line by six boxes, valued at \$1,132.18. Adding these to the above, we have 571 packages, valued at \$52,547.28. While there is always use for as many boxes as are received, we are not aware of any special suffering from the somewhat diminished supplies of this year; and, if it shall appear that the ladies, who have made fewer boxes, have sent, instead, an equal or greater amount of cash to the Treasury, they may be sure that their help has been none the less acceptable. We trust, however, that they will not undervalue their old-time method of furnishing these family supplies, that for so many years have not only been a greatly-prized relief to toiling home-missionary mothers, but have kept bright the link of Christian sympathy between the Eastern churches and those of the West. And, with the multiplied provisions for bodily comfort, we trust that a selection of fresh and useful books for the missionary will not be forgotten.

GENERAL COMPARATIVE RESULTS.

Society's Year, beginning 1826.	Receipts.	Expenditures	No. of Mission- aries.	Not in Commission the preceding year.	No. of Congrega- tions and Mission- ary Districts.	Years of Labor.	Additions to Churches.	Sunday-schools and Bible-Classes.	Average Expense for a Year's labor.	Average Expense for a Missionary.
1—'26-'27	\$18,140 76	\$13,984 17	169	68	196	110	n't r'p	not rep.	127	38
2—'27-'28	20,035 78	17,849 22	201	89	244	133	1,000	306	134	89
3—'28-'29	26,997 31	26,814 96	304	169	401	186	1,678	423	144	88
4—'29-'30	33,929 44	42,429 50	392	166	500	274	1,959	572	155	108
5—'30-'31	48,124 73	47,247 60	463	164	577	294	2,523	700	160	102
6—'31-'32	49,422 12	52,808 39	509	158	745	361	6,126	783	146	104
7—'32-'33	68,627 17	66,277 96	606	209	801	417	4,284	1,148	159	109
8—'33-'34	78,911 44	80,015 76	676	200	899	463	2,736	Pupils.	172	118
9—'34-'35	88,863 22	83,394 28	719	204	1,050	490	3,300	52,000	170	116
10—'35-'36	101,565 15	92,188 94	755	249	1,000	545	3,750	65,000	169	122
11—'36-'37	85,701 59	99,529 72	786	232	1,025	554	3,752	80,000	180	123
12—'37-'38	86,522 45	85,056 26	684	123	840	438	3,376	67,000	194	124
13—'38-'39	82,564 63	82,655 64	665	201	794	473	3,920	58,500	175	124
14—'39-'40	78,345 20	78,533 89	680	194	842	486	4,750	60,000	162	115
15—'40-'41	85,413 34	84,864 06	690	178	862	501	4,618	54,100	169	123
16—'41-'42	92,463 64	94,300 14	791	248	987	594	5,514	64,300	159	119
17—'42-'43	99,812 84	98,215 11	848	225	1,047	657	8,223	68,400	149	116
18—'43-'44	101,904 99	104,276 47	907	237	1,245	665	7,693	60,300	157	115
19—'44-'45	121,946 28	118,360 12	943	209	1,285	736	4,929	60,000	160	126
20—'45-'46	125,124 70	126,193 15	971	223	1,453	760	5,311	76,700	166	130
21—'46-'47	116,717 94	119,170 40	972	189	1,470	713	4,400	73,000	167	123
22—'47-'48	140,197 10	139,293 34	1,006	205	1,447	773	5,020	77,000	180	138
23—'48-'49	145,925 91	143,771 67	1,019	192	1,510	808	5,550	83,500	178	141
24—'49-'50	157,160 78	145,456 09	1,032	205	1,575	812	6,682	75,000	179	141
25—'50-'51	150,940 25	153,817 90	1,065	211	1,820	853	6,578	70,000	180	144
26—'51-'52	160,062 25	162,831 14	1,065	204	1,948	862	6,820	66,500	189	153
27—'52-'53	171,734 24	174,439 24	1,087	213	2,160	878	6,079	72,500	199	160
28—'53-'54	191,209 07	184,025 76	1,047	167	2,140	870	6,025	65,400	212	176
29—'54-'55	180,136 69	177,717 34	1,032	180	2,124	815	5,634	64,800	218	171
30—'55-'56	193,548 37	186,611 02	986	187	1,965	775	5,602	60,000	241	189
31—'56-'57	178,060 68	180,550 44	974	201	1,985	780	5,550	62,500	231	185
32—'57-'58	175,971 37	190,735 70	1,012	242	2,034	795	6,784	65,500	240	188
33—'58-'59	188,139 29	187,034 41	1,054	250	2,125	810	8,791	67,300	231	178
34—'59-'60	185,216 17	192,737 69	1,107	260	2,175	868	6,287	72,200	222	174
35—'60-'61	183,761 80	183,762 70	1,062	212	2,025	835	5,600	70,000	220	173
36—'61-'62	163,852 51	158,336 33	863	153	1,668	612	4,207	60,300	259	183
37—'62-'63	164,884 29	133,843 39	734	155	1,455	562	3,108	54,000	240	184
38—'63-'64	195,537 89	149,325 58	756	176	1,518	603	3,902	55,200	248	198
39—'64-'65	186,897 50	189,965 39	802	199	1,575	635	3,820	58,600	299	237
40—'65-'66	221,191 85	208,811 18	818	186	1,594	643	3,924	61,200	325	255
41—'66-'67	212,567 63	227,963 97	846	208	1,645	655	5,959	64,000	348	269
42—'67-'68	217,577 25	254,668 65	908	250	1,710	702	6,214	66,300	364	282
43—'68-'69	244,390 96	274,932 55	972	246	1,956	734	6,470	75,300	374	283
44—'69-'70	283,102 87	270,927 58	944	246	1,836	693	6,404	75,750	390	287
45—'70-'71	246,567 26	263,617 19	940	227	1,957	716	5,833	71,500	368	280
46—'71-'72	294,566 86	281,182 50	961	236	2,011	762	6,358	76,500	369	293
47—'72-'73	267,691 42	278,830 24	951	217	2,145	714	5,725	74,000	391	293
48—'73-'74	290,120 34	287,662 91	969	241	2,195	726	5,421	74,700	395	297
49—'74-'75	308,896 82	296,789 65	952	214	2,223	701	6,361	80,750	423	311
50—'75-'76	310,027 62	309,871 84	979	240	2,274	734	7,836	85,370	422	317
51—'76-'77	293,712 62	310,604 11	996	234	2,196	727	8,065	86,300	442	312
52—'77-'78	284,486 44	284,540 71	996	209	2,237	739	7,578	91,762	385	286
53—'78-'79	273,691 53	260,330 29	946	199	2,126	710	5,232	87,573	367	275
54—'79-'80	266,720 41	259,709 86	1,015	256	2,308	761	5,598	96,724	341	256
55—'80-'81	290,953 72	284,414 22	1,032	255	2,653	783	5,922	99,898	363	276
56—'81-'82	340,778 47	339,795 04	1,070	262	2,568	799	6,032	104,308	425	318
57—'82-'83	370,981 56	354,105 80	1,150	301	2,659	817	6,527	106,638	433	308
58—'83-'84	385,004 10	419,449 45	1,312	401	2,930	962	7,907	116,314	436	312
59—'84-'85	451,767 66	460,722 83	1,447	380	2,990	1,017	8,734	118,000	453	318

Remarks on the foregoing Table.

1. The total of receipts for fifty-nine years is \$10,579,167.67.
2. The total of years of labor is 38,801.
3. The whole number of additions to the churches is 326,892.
4. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting the Institution.

DISTRIBUTION OF MISSIONARIES BY STATES.

Society's year beginning 1826.	EASTERN STATES.					MIDDLE STATES.				SOUTHERN STATES.													Indian Ter.	New Mexico	Arizona Ter.			
	Maine.	N. H.	Verm't	Mass.	R Isl'd	Conn.	N. York	N. Jer.	Penn.	Del.	Mar'd.	Dist. C.	Virgn'a	W. Va.	N. Car.	S. Car.	Georgia	Ala.	Miss.	Louis'a	Ark.	Flor'da				Texas.		
1-'26-'27..	....	1	2	1			120	1	7				1		1					1		2						
2-'27-'28..	1	2	2				120	1	9				2	3	2		1			1		1						
3-'28-'29..	40	2	29	1			117		10			2	3		6	2	3	3		2		2						
4-'29-'30..	47	29	27		3	1	133	1	13					4	1	2				3		2						
5-'30-'31..	54	31	35		3	21	148	2	10				2		3	2		2	1	1		1						
6-'31-'32..	62	40	32	1	3	25	157	2	11				2	2	1		1	3	1									
7-'32-'33..	66	50	38	55	4	26	151	3	16				2	1						1		1						
8-'33-'34..	83	63	42	62	3	34	177	3	20	1			3		2			6				1						
9-'34-'35..	87	49	42	68	6	37	185	6	22	3	1		4	3			3	4	2		1		1					
10-'35-'36..	90	59	53	71	6	40	183	5	20	2	1		3		1		1	1	4		2							
11-'36-'37..	107	63	50	74		37	186	6	34	1	1		5		1		1		3		1							
12-'37-'38..	71	56	52	76		33	161	7	29	1	2		2				3	1	3									
13-'38-'39..	70	48	47	80		534	148	8	41	1	3		3				1	1	1									
14-'39-'40..	71	55	51	73		238	165	12	27	1	2		2				1		1									
15-'40-'41..	74	47	50	82		435	167	11	35	2	1		2											1				
16-'41-'42..	73	50	54	83		342	187	11	49	2	1	1	1		2		1				1		1					
17-'42-'43..	68	47	53	78		339	193	10	47	3	1	1	1		2		1				1		1					
18-'43-'44..	75	42	40	64		542	201	10	44	2	2	1	2				1	1						1				
19-'44-'45..	82	45	39	66		746	188	10	51		1	1	1		1		1				1		1		1			
20-'45-'46..	80	45	45	56		849	211	6	53	1	1	1	4		1		1	1			1		1					
21-'46-'47..	86	44	43	60		636	198	7	47	2	3	1	3		1		1	1			1							
22-'47-'48..	91	46	45	62		1041	187	4	45	1	3	2	5				3	1						1				
23-'48-'49..	89	41	50	67		1045	186	4	49		4	2	7				1							1				
24-'49-'50..	92	40	58	60		645	173	6	47	2	1	2	9		2		2							1				
25-'50-'51..	91	46	61	61		745	170	11	42	1	2	1	11		2		1											
26-'51-'52..	96	44	60	54		744	157	10	44	2	1	1	8				1											
27-'52-'53..	101	46	58	54		945	158	9	45	3		1	7				1				1							
28-'53-'54..	93	44	57	46		1042	154	10	44	2	2	1	6				1				1							
29-'54-'55..	92	48	45	43		743	146	11	49	1	1	1	7				1				1							
30-'55-'56..	97	43	43	42		744	137	13	48				8															
31-'56-'57..	91	43	53	38		640	133	12	46				6															
32-'57-'58..	91	45	77	34		836	133	14	49	1			3															
33-'58-'59..	92	45	97	38		839	135	12	53	1																		
34-'59-'60..	81	52	99	43		844	138	12	48	1																		
35-'60-'61..	86	51	75	44		844	121	12	47	1																		
36-'61-'62..	88	39	64	47		849	80	3	4																			
37-'62-'63..	82	39	60	45		649	43	2	3																			
38-'63-'64..	77	34	58	60		654	42		2																			
39-'64-'65..	77	39	61	59		552	53		5																			
40-'65-'66..	78	39	53	61		745	58	1	5						1		1			1				1				
41-'66-'67..	82	38	65	63		630	57	2	6				2		1		1								1			
42-'67-'68..	94	45	66	61		437	57	4	12				2		1				1	1			1		1			
43-'68-'69..	85	48	79	70		636	57	5	11				3						1	2			1		1			
44-'69-'70..	89	42	65	74		634	55	7	9				3						1	1			1		1			
45-'70-'71..	95	38	60	64		633	52	7	10										1									
46-'71-'72..	110	35	58	61		836	49	7	6				3															
47-'72-'73..	102	39	57	66		741	39	7	3				2	1														
48-'73-'74..	110	39	51	65		639	47	5	6				2	2						1				2				
49-'74-'75..	82	45	45	66		648	53	5	9				1	2						1		1	2					
50-'75-'76..	90	47	49	73		639	51	8	13				1	2						1		1	2					
51-'76-'77..	77	49	48	81		642	51	9	10				1	2									2	1				
52-'77-'78..	83	49	57	76		744	57	6	7				1	2									2	1				
53-'78-'79..	86	49	55	71		744	47	6	4				2	2									1	1	1			
54-'79-'80..	82	55	61	76		845	45	7	5				2	1									1	2	1			
55-'80-'81..	82	59	53	75		844	51	6	5				1	1									1	2	3			
56-'81-'82..	95	59	53	75		730	43	5	7				1	1							3	1	4	4	2	1		
57-'82-'83..	89	64	52	72		1039	46	5	15				1	2			1					3	3	4	5	2		
58-'83-'84..	94	62	53	83		840	53	4	23				1	2			8					6	10	13	13	7	3	
59-'84-'85..	104	66	55	88		740	67	8	18				1	2	3		12					10	16	14	16	6	5	

Each State is here given credit for services of minister, though he may have served in other States. REMARKS ON THE TABLES.—1. At the organization of the A. H. M. S., in 1826, the missionaries of the United Domestic Missionary Society, whose responsibilities it assumed, were transferred to it, and the greater portion of them were in commission in the State of New York.

2. The Maine Missionary Society and the Vermont Domestic Missionary Society became integral parts of the National Society in the third year of its operation; the New Hampshire Missionary Society, in the fourth year; the Connecticut Missionary Society, in the fifth year; and the Massachusetts Missionary Society, in the seventh year.

3. In 1845, the missions of this Society in Canada were, by an amicable arrangement with the British Colonial Missionary Society, transferred to the care of that Institution.

4. In the Table will be seen the progress which has been made, year by year, in the newer States of the West, as they have severally come into being, and presented fields of peculiar promise for

DISTRIBUTION OF MISSIONARIES BY STATES.

Society's year, beginning 1826.	South'n States.		WESTERN STATES AND TERRITORIES.																			
	Tennes'se.	Kentucky.	Ohio.	Indiana.	Illinois.	Missouri.	Michigan.	Wiscons'n	Iowa.	Min'n'sota	Kansas.	Nebraska.	Dakota.	Colorado.	Wyoming	Montana.	Utah.	Nevada.	Idaho.	California	Oregon.	Wash'n'tn
1-'26-'27.	2	4	16	3	2	3	4															
2-'27-'28.	2	4	27	9	3	5	5															
3-'28-'29.	3	3	43	12	8	6	5															
4-'29-'30.	7	5	64	18	12	6	10															
5-'30-'31.	5	9	74	23	17	5	12															
6-'31-'32.	7	13	74	24	20	12	16															
7-'32-'33.	11	13	80	26	23	12	20															
8-'33-'34.	10	9	68	29	24	13	16															
9-'34-'35.	13	7	85	26	29	10	16															
10-'35-'36.	12	9	80	24	32	12	17	1	2													
11-'36-'37.	12	7	72	31	31	9	29	1	2													
12-'37-'38.	7	...	64	29	27	14	22	2	1													
13-'38-'39.	6	1	56	26	31	12	22	3	3													
14-'39-'40.	7	...	54	25	39	9	24	6	3													
15-'40-'41.	8	...	53	21	42	5	26	8	6													
16-'41-'42.	8	...	66	24	50	6	36	19	12													
17-'42-'43.	6	1	75	33	65	20	46	28	16													
18-'43-'44.	4	3	91	36	87	21	63	30	29													
19-'44-'45.	3	7	99	46	95	20	65	34	28													
20-'45-'46.	6	6	103	51	98	25	67	36	24													
21-'46-'47.	6	8	95	59	92	21	77	44	29													2
22-'47-'48.	7	9	102	52	101	21	80	49	35													2
23-'48-'49.	7	7	94	51	110	25	73	58	33													2
24-'49-'50.	6	7	97	50	114	33	74	63	37	2												3
25-'50-'51.	6	6	93	59	119	29	80	72	41	4												4
26-'51-'52.	5	6	93	63	117	29	77	84	50	4												2
27-'52-'53.	5	6	96	58	118	30	80	83	55	6												3
28-'53-'54.	3	6	110	43	105	28	76	87	56	8												6
29-'54-'55.	4	1	101	35	102	24	77	100	63	10	3											7
30-'55-'56.	2	1	80	36	93	21	72	87	73	14	3	1										5
31-'56-'57.	1	1	76	33	88	16	68	84	87	24	3	2										13
32-'57-'58.	...	1	76	38	82	5	65	93	96	33	12	2										8
33-'58-'59.	...	1	77	29	93	...	65	102	102	34	14	4										6
34-'59-'60.	...	2	79	29	100	...	68	108	115	41	17	5										7
35-'60-'61.	...	3	75	21	89	2	71	100	127	46	16	5										12
36-'61-'62.	...	...	54	15	83	2	59	82	103	45	18	4										6
37-'62-'63.	...	...	38	5	83	2	62	76	81	34	12	3										4
38-'63-'64.	...	...	38	5	94	2	62	73	79	38	15	5										8
39-'64-'65.	...	...	37	7	95	4	70	68	98	35	15	7										3
40-'65-'66.	2	...	33	7	78	19	67	72	104	35	17	9										10
41-'66-'67.	2	...	38	4	78	25	71	71	103	41	19	10										6
42-'67-'68.	1	...	43	5	86	31	73	64	110	40	23	12										18
43-'68-'69.	1	...	40	7	86	32	85	68	125	41	33	11										25
44-'69-'70.	1	...	34	9	72	36	77	76	124	41	39	14										26
45-'70-'71.	1	...	30	10	71	42	67	77	112	40	60	18										5
46-'71-'72.	2	...	32	10	63	40	69	77	112	43	62	25										30
47-'72-'73.	1	...	30	9	59	35	78	70	100	48	67	35										6
48-'73-'74.	2	...	37	5	53	35	80	69	100	49	70	44										1
49-'74-'75.	1	...	39	6	51	33	78	67	94	56	69	41										3
50-'75-'76.	1	...	27	10	54	28	76	72	92	60	75	40										1
51-'76-'77.	1	...	21	8	45	30	85	69	83	61	85	67										4
52-'77-'78.	2	...	26	8	44	32	85	66	89	55	91	52										5
53-'78-'79.	2	1	23	7	43	28	75	56	86	55	90	49										8
54-'79-'80.	1	1	25	7	55	21	87	59	85	60	102	52										13
55-'80-'81.	...	1	21	8	48	30	95	54	76	58	107	59										7
56-'81-'82.	...	1	26	8	44	27	93	57	67	70	93	56										8
57-'82-'83.	1	1	33	9	45	36	112	57	62	71	89	61										12
58-'83-'84.	2	...	41	13	51	45	130	51	62	98	102	83										15
59-'84-'85.	2	...	39	13	60	51	135	64	74	87	105	91										25

missionary culture. When this Society was formed, *Indiana* and *Illinois* were in their infancy. *Michigan* was, at that time and for ten years subsequent, a Territory: in 1825 it had but one Presbyterian or Congregational minister, and he was a missionary. *Wisconsin* remained, eight years after the organization of this Society, the almost undisputed home of the Indian. *Iowa* was not organized as a Territory till 1838. *Oregon* was reached by our first missionary there in the summer of 1848, after a voyage of many months by the way of the Sandwich Islands. Our first missionaries to *California* sailed from New York in December, 1848. Our first missionary to *Minnesota* commenced his labors at St. Paul, in July, 1849.

5. It should be borne in mind that the number of missionaries in these newer States and Territories, as well as those that have been longer cultivated, gives but an imperfect idea of the ground that has been occupied by missionary enterprise. Churches, every year, become independent, and others are taken up in their stead.

DISTRIBUTION OF MISSIONARIES BY SECTIONS.

The following Table gives the number of missionaries, each year of the Society's operations, in the geographical divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

Society's Year, beginning 1826.	New England States.	Middle States.	Southern and Southwestern States.	West'n States and Territories.	Canada.	Total.
1—'26-'27	1	129	5	33	1	169
2—'27-'28	5	130	9	56	...	201
3—'28-'29	72	127	23	80	2	304
4—'29-'30	107	147	13	122	3	392
5—'30-'31	144	160	12	145	2	463
6—'31-'32	163	169	10	166	1	509
7—'32-'33	239	170	9	185	3	606
8—'33-'34	287	201	13	169	6	676
9—'34-'35	289	216	18	187	9	719
10—'35-'36	319	219	11	191	15	755
11—'36-'37	331	227	11	195	22	786
12—'37-'38	288	198	8	166	24	684
13—'38-'39	284	198	9	160	14	665
14—'39-'40	290	205	6	167	12	680
15—'40-'41	292	215	5	169	9	690
16—'41-'42	305	249	5	222	10	791
17—'42-'43	288	253	7	291	9	848
18—'43-'44	268	257	10	365	7	907
19—'44-'45	285	249	6	397	6	943
20—'45-'46	274	271	9	417	...	971
21—'46-'47	275	254	10	433	...	972
22—'47-'48	295	237	18	456	...	1,006
23—'48-'49	302	239	15	463	...	1,019
24—'49-'50	301	228	15	488	...	1,032
25—'50-'51	311	224	15	515	...	1,065
26—'51-'52	305	213	14	530	...	1,065
27—'52-'53	313	215	12	547	...	1,087
28—'53-'54	292	214	11	530	...	1,047
29—'54-'55	278	207	10	537	...	1,032
30—'55-'56	276	198	8	504	...	986
31—'56-'57	271	191	6	506	...	974
32—'57-'58	291	197	3	521	...	1,012
33—'58-'59	319	201	...	534	...	1,054
34—'59-'60	327	199	...	581	...	1,107
35—'60-'61	308	181	...	573	...	1,062
36—'61-'62	295	87	...	481	...	863
37—'62-'63	281	48	...	405	...	734
38—'63-'64	289	44	...	423	...	756
39—'64-'65	293	58	...	451	...	802
40—'65-'66	283	64	4	467	...	818
41—'66-'67	284	66	5	491	...	846
42—'67-'68	307	73	7	521	...	908
43—'68-'69	327	73	8	564	...	972
44—'69-'70	311	71	6	556	...	944
45—'70-'71	296	69	5	570	...	940
46—'71-'72	308	62	3	588	...	961
47—'72-'73	312	49	3	587	...	951
48—'73-'74	310	58	7	594	...	969
49—'74-'75	292	67	7	586	...	952
50—'75-'76	304	72	8	595	...	979
51—'76-'77	303	70	6	617	...	996
52—'77-'78	316	70	6	604	...	996
53—'78-'79	312	57	10	567	...	946
54—'79-'80	327	57	9	622	...	1,015
55—'80-'81	321	62	9	640	...	1,032
56—'81-'82	328	56	17	669	...	1,070
57—'82-'83	326	68	61	695	...	1,150
58—'83-'84	334	77	63	868	...	1,342
59—'84-'85	349	93	123	882	...	1,447

AUXILIARIES AND MISSIONARY FIELDS.

MAINE MISSIONARY SOCIETY.

Rev. JOHN O. FISKE, D.D., President; Rev. JONATHAN E. ADAMS, Bangor, Secretary; JOHN L. CROSBY, Esq., Bangor, Treasurer. Office in Bangor.

The Receipts of this Auxiliary within the year ending February 28th, were:

From churches and individuals.....	\$7,385 80
From legacies.....	6,056 68
Income from invested funds.....	3,111 45
	<hr/> \$16,553 93

The National Society received from churches and individuals in Maine for the national work, within the year ending March 31st.....	<hr/> 1,981 61
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Total amount raised in the State, in cash, for Home Missions.... \$18,535 54

The Auxiliary expended in its own field, for missionary labor and expenses, within the year ending February 28th.....	16,047 42
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One hundred and four missionaries have been in commission within the year, and have performed sixty-three and one-half years of service. Thirty-six have served the full year; twenty-seven from five to eleven months each, and forty-one, mostly students, less than five months each. One has been ordained, and one died just as he was putting on the harness. Ninety-six churches (two of them branches) have been supplied a part or all the time; and eleven stations have been under direct care, and promise church organizations at no distant day. One church has assumed self-support in the second year of its existence. One Union church has been formed under the direct supervision of the Society. Four church edifices have been advanced toward completion, several have been remodeled, or thoroughly repaired, and plans are maturing for more of this work the coming year.

"There is nothing before us, for years to come," says the Secretary, "but a vigorous working of our missionary forces. New points must continually present themselves, and will need long nursing. Probably many of our present fields can never go alone; and some, which will become strong and self-sustaining, eventually, must now be encouraged somewhat, or they may faint by the way. We foresee victory; but we know it will come only as the price of continued vigilance. One of our best instrumentalities, that next to a continued pastorate, is the General Missionary. So fortunate have we been in our men, there has been no failure. They have proved themselves to be earnest, faithful, judicious, successful men, ever recommending the truths of the gospel by the manifestation of its power in themselves. To us it seems to be the only evangelistic aid needed for our missionary churches. Encouragement and quickening and conversions follow wherever they go. It is a supervision

of the feebler churches which cannot be so well performed by the secretary, or by any other force. This supervision, which could not be afforded to the missionary churches in the past, can now be undertaken wisely.

"In the direction of ministerial supply, things look more hopeful. The number is not lessened; our seminary has an increase of good men, and these promise to be efficient workers, and incline to begin in Maine. But for our local 'school of the prophets,' we should not know which way to look, and should be without hope for the near future. Meanwhile, other States, and the National Home Missionary Society, draw from this source of supply continually. Whatever is done for Bangor Seminary—either in money given, or in men sent here to be trained for the ministry—will be so much *well done* for the Kingdom of Christ on earth. We mention this because we well know Bangor to be a missionary seminary in the fullest sense.

"Permit us to close with the prayer, felt and expressed more earnestly than ever, that the home missionary work in our State and land may ultimately triumph, as we feel sure it is destined to do, and must do, before that day will come when 'all men shall know the Lord,' and when all Christians of every name shall be one in Christ Jesus."

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Rev. SAMUEL C. BARTLETT, D.D., LL.D., President; Rev. EDWARD H. GREELEY, Secretary; Hon. LYMAN D. STEVENS, Treasurer. Office in Concord.

The Receipts of this Auxiliary for Home Missions, within the year ending February 28th, were.....	\$11,231 12
The National Society received from churches and individuals in New Hampshire, for the national work, within the year ending March 31st.....	2,136 33
Total amount raised in the State, in cash, for Home Missions.....	\$13,367 45
The Auxiliary expended on its own field, for missionary labor and expenses, within the year ending February 28th.....	9,850 68
The Auxiliary paid into the treasury of the National Society, in cash, for the national work, within the year ending March 31st.....	455 90

This Society has had in commission sixty-five missionaries, the whole or part of the year, who have rendered forty-six years of service in ninety-one missionary fields. Two houses of worship have been built, and eight have been repaired. Three churches have reached self-support.

"The year," says the Secretary, "has been one of business depression, of short crops, and of somewhat stimulated emigration, such as to require considerable exertion to hold the position already gained and not go backward. The missionary work of the State has been fully sustained, though we are suffering severely for want of men, and seem likely to suffer still more in the future. We have made fully our usual contributions of money to the National Society, out of deep solicitude and with much prayer, and somewhat more, probably, than usual of the con-

tribution, which cost us more, and which we hope is of more account, the contribution of the choicest and best of the sons and daughters that we have nourished and brought up.

“For several months past there has been more than usual religious interest among the churches of the State generally, including the missionary churches. We are hoping for a rich harvest.”

VERMONT DOMESTIC MISSIONARY SOCIETY.

Hon. HENRY FAIRBANKS, Ph.D., President; Rev. CHARLES S. SMITH, Secretary;
J. C. EMERY, Esq., Treasurer. Office in Montpelier.

The Receipts of this Auxiliary for Home Missions, within the year ending February 28th, were.....	\$4,821 96
The National Society received from churches and individuals in Vermont, for the national work, within the year ending March 31st....	4,311 28
Total amount raised in the State, in cash, for Home Missions.....	\$9,133 24
The Auxiliary expended on its own field, for missionary labor and expenses, within the year ending February 28th.....	5,625 19

Fifty-five missionaries have been employed by this Auxiliary in fifty-seven churches and ten out-stations, performing forty years of service. One church has been organized five miles distant from any existing church. The Secretary says: “Much has been done to save missionary funds by ‘yoking’ churches and missionary fields. This has been largely accomplished by the voluntary action of the churches themselves.

“Fifty-five churches and fields are served by twenty-seven ministers. More than one-eighth of all our churches are thus coupled. Of this number only twelve receive missionary aid. By this arrangement, the number of churches which would otherwise call for aid is reduced at least one-third, and more than \$3,000 of missionary money is saved. For the most successful working of our country parishes we greatly need, in the missionaries, a degree of character, energy, and consecration, and a permanency in the pastoral relation that we fail to secure. We have not yet learned how to prosecute the work of home evangelization so as to recruit our dying churches from the surrounding population, which, by faithful labor and the grace of God, should add to their numbers and strength. We are moving to secure a ‘Missionary at Large’ to make this work more effective.

“It has not been a year of great spiritual growth, or of abundant offerings; but the dews of heaven have descended upon our churches, and we have met our pledges to the missionaries. The experience of the year has impressed upon us, more deeply than ever before, that the work of Christianizing the people in our country towns must be carried forward with greater vigor; and, in order to do this, the missionary churches must be well manned, and urged to do their utmost to leaven with the gospel the communities around them.”

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. JULIUS H. SEELYE, D.D., LL.D., President; Rev. JOSHUA COIT, Secretary;
Rev. GEO. N. ANTHONY, Treasurer. Office in Boston.

The Receipts of this Auxiliary for Home Missions, within the year ending February 28th, were.....	\$72,014 82
The National Society received from churches and individuals in Massachusetts, for the national work, within the year ending March 31st	45,145 15
Total amount raised in the State, in cash, for Home Missions.....	117,159 97
The Auxiliary expended on its own field, for missionary labor and expenses, within the year ending February 28th.....	\$28,139 62
Special gifts for Western missionaries.....	109 62
The Auxiliary paid into the treasury of the National Society, in cash, for the national work, within the year ending March 31st.....	\$79,632 57
Guarantee Fund for Emergencies, 50,000.....	129,632 57

Eighty-eight missionaries have been in service the whole or a part of the year. Eighty-six churches, and at least forty stations, have been supplied and over sixty-seven years of service performed. Four churches have become self-supporting. Four church edifices have been erected and fourteen repaired. Ten young men are now preparing for the ministry.

“The work of the Massachusetts Home Missionary Society,” says the Secretary, “has followed, during the year now closed, the old lines of effort. We have helped the two classes of churches that have long been the care of this Society; new enterprises in or near large towns and cities, and old churches in towns where, for any cause, the congregation has become so enfeebled as to be unable to support the preaching of the gospel. In this work the experience of the year has been such as to show that neither of these two classes can wisely be neglected by the stronger churches working through this Society. The churches at Melrose Highlands and at Neponset have become self-supporting, and with one accord they gratefully acknowledge the help given through this Society in the past as having been essential not only to their welfare but even to their existence.

“This Society has also pushed its work along the new lines opened to it. The General Missionary, Rev. Lemuel Jones, has been of very great service to the many churches he has visited. His patient, earnest, prayerful labors have been accompanied by the influence of the Spirit of God, sometimes in a marked degree. His success has been such as to make the employment of others to do like work dependent only upon finding the men fitted for it.

“The work among the foreign population has increased on our hands, so that now we have, besides our General Missionary to the

French, four others preaching among the Canadians, two preaching to Germans, and one to Swedes.

"By means of the large legacy left by S. W. Swett, Esq., of Jamaica Plain, we have been able to render special succor, greatly needed, to the National Society. The disposition of the large remainder of this legacy is still a subject of thoughtful consideration by the Executive Committee, and the endeavor will be so to use it that it shall work the most good and the least harm to the great interests of Home Missions in our land. So long as thirty per cent. of the gifts for Home Missions among the Congregational churches come from Massachusetts, it seems to us that the importance of missionary work within our bounds can hardly be over-estimated in its relations to the best interests of our country. We are glad to believe that an increasing sense of responsibility for the work at large is developed by the increasing emphasis which is laid upon the work in our own State.

"In general it may be said that the year has been a good one, not only for the Society, which has received a gift of money unprecedented in its history, but also for the churches under its care. Many of them have been refreshed by a revival of life and interest, and the additions upon profession of faith are more than usual. We wait on the Lord for his blessing upon the increasing efforts to bring the truth to the masses of our foreign-born population, conscious that as yet we have made only the beginning of a great work, a work that has vital connection with the prosperity of the Church of Christ in our State and in all our land."

RHODE ISLAND HOME MISSIONARY SOCIETY.

Hon. ROWLAND HAZARD, President; Rev. JEREMIAH TAYLOR, D.D., Secretary;
EDWIN BARROWS, Esq., Treasurer. Office in Providence.

The Receipts of this Auxiliary, for Home Missions, within the year ending February 28th, were.....	\$1,914 23
The National Society received from churches and individuals in Rhode Island, for the national work, within the year ending March 31st...	5,798 08
Total amount raised in the State, in cash, for Home Missions.....	\$7,712 31
The Auxiliary expended on its own field, for missionary labor and expenses, within the year ending February 28th.....	2,089 00

Seven missionaries have been under commission for the whole or a part of the year, and have performed five years of service, supplying five churches, with a membership of over 398, and three out-stations. One Sunday-school has been organized, and six schools report a membership of 618.

"At River Point," the Secretary says, "a new chapel, much needed, has been built, and is becoming a powerful agent for good. Rev. John Marsland, at North Scituate, has held meetings at an out-station, with

excellent results. The Union Church, Providence, has started a mission. Rev. John Kelly, the missionary, has been on the ground since the middle of last summer. The Sunday-school and congregation are so flourishing as to demand a house of worship, which is now in process of erection, and is to cost not far from \$8,000. The United Church, Newport, has also started a branch mission, under very flattering circumstances. We have in Providence a small congregation of Swedes, Rev. C. W. Holm, pastor. He has recently applied to the Congregational ministers for aid, and will, in the end, if properly cared for, come into our denominational family."

MISSIONARY SOCIETY OF CONNECTICUT.

Rev. WILLIAM H. MOORE, Secretary; WARD W. JACOBS, Esq., Treasurer. Office in Hartford.

The Receipts of this Auxiliary for Home Missions, within the year ending March 31st, were.....	\$13,996 37
Income from Invested Funds.....	60 00
The National Society received from churches and individuals in Connecticut, for the national work, within the year ending March 31st	42,345 69
Total amount raised in the State, in cash, for Home Missions.....	\$56,402 06
The Auxiliary expended on its own field, for missionary labor and expenses, within the year ending March 31st.....	11,230 13
The Auxiliary expended, through the National Society, for Western missionary work, within the year ending March 31st.....	1,900 00
The Auxiliary paid into the treasury of the National Society, in cash, for the national work, within the year ending March 31st.....	1,691 36

This Auxiliary has had in its service forty missionaries during the whole or part of the year, performing thirty-five years of service, in connection with thirty-nine churches and sixteen stations. Eighteen missionaries report 101 hopeful conversions, and thirty-six Sunday-schools report a membership of 2,761. Rev. Samuel D. Gaylord, of Bridgeport, has been removed by death.

The Secretary states that "All but five of the aided churches complied with the rule of percentage, and the amount pledged by the whole for annual expenses was .01138 of the aggregate taxable property of their resident members. The average salary which they proposed to pay, with the aid asked, was \$682, and the aggregate taxable property of the resident members averaged, for each church, \$20.403. January 1st, 1885, these churches reported 2,332 members, 1,786 families, and 2,977 in Sunday-schools. In 1884 their additions were 91 by profession and 60 by letter—151; and their removals, 41 by death and 51 by letter—92: baptisms, 50 adults and 17 children; charities: contributions, \$2,653.86; legacies, \$1,875—\$4,528.86. It was, on the whole, a good year for the churches."

The total of receipts from New England is \$306,877.97, which is more than the amount of the preceding year by \$66,031.11. Of this \$72,982.36 were expended within its own bounds, and \$233,895.61 were forwarded to the National Institution for its general work.

NEW YORK HOME MISSIONARY SOCIETY.

JOHN DUNN, Jr., Esq., President; Rev. CHARLES C. CREEGAN, Syracuse, Secretary; Rev. ALEXANDER H. CLAPP, D.D., New York, Treasurer.

The receipts of this Society from New York and that part of Pennsylvania under its care, were \$24,978.64. Eighty-two missionaries have been in commission, and have supplied 122 churches and stations. One missionary has been serving a congregation of colored people; two have preached to Welsh congregations; and one is now engaged in a general missionary work among the Spanish-speaking population. Three churches have become self-sustaining, one has been organized, and four church edifices have been erected. Eight Sunday-schools have been organized, and fifty schools report a membership of 5,116.

Says the Secretary: "In many ways the year which has just closed has been the best in the Society's history. Never have the churches responded so liberally, and perhaps there never has been a time when the people were so well informed in regard to the problems before us as a nation, and never have they been more earnest in their desire to see this country evangelized.

"Among the encouraging features of the past year, there is none more cheering than the newly-awakened zeal of the Christian women of our churches in the work of home evangelization. For many years they have given substantial aid to the cause by preparing boxes of clothing and family supplies for the missionaries on the frontier; but these gifts, however generous, have formed no part of the salary. Last year the Woman's Missionary Union was formed, which has for its object the raising of money, as well as the sending of boxes. Its sphere of activity is the entire land, and it will give a helping hand to all of our Congregational societies doing work in this country.

"The hard-working officers of this organization have secured the formation of about thirty local societies during the year. The work of these Christian women has helped to swell the contributions of the living \$5,000 beyond those of last year, and the other Boards for home evangelization have been helped in like manner. In view of the emergency that is upon us, the Woman's Missionary Union has not come a day too soon. We are in a fair way to see our land evangelized when the women consecrate themselves to this work.

"It was the early missionary instructions of a mother, supplemented by the influence of another Christian woman, toward the close of his life,

which led Samuel W. Swett, of Boston, to give his million dollars to the cause of missions. It was a Christian woman, Miss Mary Keep, of Homer, who recently left a legacy of more than \$30,000 to this Society, and a like sum to the American Board. We have the record of fifty-two boxes and trunks which the women of our State have sent to missionaries during the year, the estimated value of which is \$9,477.56, and a number of others have been sent, but no report has been made of them."

OHIO HOME MISSIONARY SOCIETY.

Rev. HENRY M. TENNEY, President; Rev. ALLEN C. BARROWS, Kent, Secretary;
Rev. ALEXANDER H. CLAPP, D.D., New York, Treasurer.

The field of this Society includes Ohio, and such portions of Western Pennsylvania, West Virginia, and Kentucky, as are embraced in the limits of the General Conference of Ohio.

The Secretary reports that the amount raised for Home Missions in this field, during the year ending March 31st, is \$8,585.66. The expenditures have been \$8,750.86.

Forty-five missionaries have been in commission within the bounds of this District, and have performed about twenty-nine years of labor, in connection with fifty-seven churches, and at thirteen out-stations. Thirty-nine of them have labored in Ohio, three in Western Pennsylvania, and three in West Virginia. One has been ordained to the work of the ministry. Five churches have been organized, and five have come to self-support. Four Sunday-schools have been established, and the aggregate membership of the Sunday-schools in missionary fields is 6,190. Three houses of worship have been erected, and ten have been repaired. Nine churches report revivals of religion. The number of conversions reported by all the aided churches is 189; the additions on confession of faith are 205; by letter, 96.

The churches of Cleveland have also expended about \$1,000 upon missionary work among the Bohemians. This is not included in the above, as it was not under the care of the Society. But it has now been taken under its care, and will be a prominent feature of its work in the coming year.

ILLINOIS HOME MISSIONARY SOCIETY.

Rev. EDWARD P. GOODWIN, D.D., President; Rev. JAMES TOMPKINS, Secretary;
JAMES W. SCOVILLE, Esq., Treasurer. Office in Chicago.

The Receipts of this Auxiliary for Home Missions, within the year ending March 31st, were.....	\$14,587 73
The National Society received from churches and individuals in Illinois, for the national work, within the year ending March 31st.....	1,648 92

Total amount raised in the State, in cash, for Home Missions.....	\$16,236 65
The Auxiliary expended on its own field for missionary labor and expenses, within the year ending March 31st.....	14,910 74

The above statement is for the year closing March 31st. Heretofore the report has been for the year ending February 28th. The receipts for the month of March, thus omitted, were \$2,533.16. The expenditures for that month were, \$1,451.79.

The Secretary reports that "sixty-four missionaries have been employed by this Auxiliary during the whole or a part of the year. Fifty-nine of these were regularly commissioned; the others were engaged in special missionary work without commissions. Seventy-nine churches and preaching stations have been supplied regularly; and in addition to these, the general missionaries, or State Evangelists, have done pastoral work and held religious services in fifty-two other churches and communities. Several of the latter were communities destitute of all public religious services, not even a Sunday-school being held among them.

"It is difficult to state with precision the number of conversions, as the missionary pastor's report and that of the State Evangelist often necessarily overlap. But the number is certainly over 1,200 young people and adults, besides as many more children, who have declared their purpose to love and serve Christ, and have united with 'Societies of Christian Endeavor.' Five churches have been organized; some, which were supposed to be dead, have heard the trumpet call to a new life; thirteen have made extensive repairs in their houses of worship; three have erected new buildings; four have commenced buildings, not yet completed; and seven have made plans for building during the season.

"The labors of State Evangelists, as in the past, have been greatly blessed. Not only have hundreds of souls been led to Christ by their earnest efforts; but, in addition to this, they have been permitted to bring a number of churches to an entirely different plan of Christian life and labor.

"The year has been one of substantial progress. Notwithstanding the stringency in financial affairs, our churches are nearly all in a better condition than a year ago. This is due to the spiritual progress that has been made. Many of the churches are learning that they do not so much need financial help as they do spiritual power. New spiritual life and consecration bring the needed increase of material help, in accordance with the divine promise. The effort to elevate the spiritual life and power of our churches, and to win souls to Christ by special effort, has proved itself to be the best means of bringing the aided churches to a basis of self-support.

"We are further greatly encouraged by the fact that, though business failures have been frequent and the money-market stringent, Illinois has contributed more to Home Missions this year than ever before. And yet we feel that not half the amount which should be given to this work by our State has been secured. We still labor and pray for greater results."

WISCONSIN HOME MISSIONARY SOCIETY.

REV. THOMAS G. GRASSIE, Milwaukee, Secretary; M. R. DOYON, Esq., Madison, Treasurer.

The Receipts of this Auxiliary for Home Missions, within the year ending February 28th, were.....	\$9,249 76
The National Society received from churches and individuals in Wisconsin, for the national work, within the year ending March 31st...	300 01
<hr/>	
Total amount raised in the State, in cash, for Home Missions.....	\$9,549 77
The Auxiliary expended on its own field, for missionary labor and expense, within the year ending February 28th.....	9,752 43

“On the 1st of March, 1884,” says the Secretary, “there were in the commission of this Society, thirty-four missionaries, thirty-three of whom ministered to forty-seven churches, and one served along the line of a new railroad, in the northern part of the State. Of those forty-seven churches, eighteen are now supporting preaching without missionary aid—the most of them, we hope, permanently emancipated from the Society. But, in their place, an almost equal number (seventeen), then pastorless, have been supplied by the Society. On the other hand, five churches then supplied are, at this moment, temporarily without ministers. The net gain, then, is fourteen more churches, enjoying regular pastoral care and preaching than there were a year ago, while the number dependent on the Society is slightly less.

“The number of missionaries at present under commission is thirty-two, and of churches ministered to by them forty-one. One of our missionaries is still, as last year, at work on the line of a new railroad, where there are as yet no churches formed. Quite a number of pastorless churches have been supplied for a few months in the year by students. This service has been of great value, and has opened the way for a regular ministry in the case of some discouraged fields.

“The whole number of churches and stations helped during the year is 106, and the whole number of missionaries under commission, sixty-four. Three churches have been formed, and each of them has the undivided service of a resident pastor.

“The past year has been one of progress in this respect: that several churches have reached the point of self-support; that several others have been encouraged to resume the functions of life; that three new and very hopeful churches have started out with vigorous life in good locations; that some other churches, now dependent, are setting their faces toward independence at an early day; that our churches have raised some thousands of dollars more than ever before for home missionary work, and been blessed in the doing of it; that it has been a year of somewhat unusual spiritual interest and increase.”

IOWA HOME MISSIONARY SOCIETY.

Rev. TRUMAN O. DOUGLASS, Grinnell, Secretary; J. H. MERRILL, Esq., Des Moines, Treasurer.

The Receipts of this Auxiliary for Home Missions, within the year ending February 28th, were.....	\$10,316 85
The National Society received from churches and individuals in Iowa, for the national work, within the year ending March 31st.....	2,230 12
Total amount raised in the State, in cash, for Home Missions....	\$12,546 97
The Auxiliary expended on its own field, for missionary labor and expenses, within the year ending February 28th.....	10,514 97

Seventy-four missionaries have labored in the State during the year, and have performed forty-nine years of service, in connection with ninety-eight churches and forty-three out-stations. These churches have a membership of 3,250, including 643 added during the year. Six churches have been organized, eleven church buildings have been erected, seven parsonages have been completed, seventeen church buildings have been repaired, seven churches have reached self-support, six missionaries were ordained, and no one has been taken from his work by death or sickness.

The Secretary says: "The above figures, compared with those given in the last annual report, show a slight enlargement of our work. The receipts are larger by \$666.85; but they are smaller than we expected. We hoped to raise \$15,000. For the failure to do so, three reasons may be given: 1st. The hard times. 2d. The fact that several of our larger churches had special home missionary work at home. 3d. Expected funds from legacies are not yet available.

"We have organized fewer churches than last year—not because of lack of opportunity, or demand, but for lack of funds. But our working force has been larger by seven men; four years more of labor have been performed; thirteen more churches have been supplied; more members have been brought into the church, and more souls into the kingdom.

"With the rest of the world, Iowa has heard the call to 'the Work in Cities.' Dubuque has its second church (German); Davenport its First German, and its German-English Bethlehem mission. Cedar Rapids church, only a year old in self-support, has its mission school. Churches have been recently organized in West Burlington and South Ottumwa. Des Moines has four Congregational churches, two of them new. Pilgrim Church, East Sioux City, not yet six months old, has already under its care three mission Sunday-schools.

"But 'the Work in Cities' is not *the* work in Iowa. This is a rural State. Our cities are few and small. Towns large enough to give a city-like character to parish work are few. The great bulk of the work to be done in the State is in the country, or in towns and villages so small as to be essentially country parishes. One of our great needs is

'country parsons'—pastors that will consider the town or village where the church may be located as only a central point of their country parish. We have such men here in Iowa. We want more of them."

EASTERN PENNSYLVANIA.

Rev. CHARLES C. CREEGAN, Syracuse, N. Y., Superintendent.

Fifteen missionaries have labored during the whole or a part of the year in twenty-eight churches and stations. The members and attendants at services are chiefly Welsh people. The receipts from the field have been \$2,050.99. Nine missionaries report 208 hopeful conversions. One hundred and eighty-seven were added to the churches on confession, and thirty-four by letter. Two Sunday-schools have been organized, and twenty schools report a membership of 1,796. Rev. William Jenkins, of Jermyn, has been removed by death.

Secretary Creegan writes: "Churches have been organized at West Pittston and Fountain Spring by our missionaries, and as the result of the labors of Rev. E. J. Morris, a church has been formed at West Warren. The churches at Hyde Park and Sturmerville have dedicated new meeting-houses free from debt, and the Society at West Pittston has purchased a lot and completed the foundation of a new edifice. The churches at Pottsville, Mt. Carmel, and Carbondale have each repaired its meeting-house during the year. If these Welsh churches do not contribute largely to our missionary Society in funds, it must be said in justice to them that the people are mostly colliers and often very poor, but they make a *large contribution in men*, and thus are doing very much toward the building up of Christ's Kingdom. They not only supply their own pulpits with preachers, but many of our English churches would be vacant were it not for these sons of Wales. Seven of our English churches in one of the Associations of the Empire State are supplied by Welshmen. We plead for the prosecution of the work among the Welsh in New York and Pennsylvania."

DISTRICT OF COLUMBIA, VIRGINIA, TENNESSEE, AND GEORGIA.

Seventeen missionaries and teachers have been under commission during the whole, or a part of the year, viz:

DISTRICT OF COLUMBIA.—Rev. Robert Nourse, at Washington, D. C., installed as pastor of the Tabernacle Congregational Church, recently organized, with eighty-eight members, and 300 Sunday-school scholars.

VIRGINIA.—Rev. John McKean, at Herndon. His labors have been successful; the church assuming self-support, and enjoying a season of revival; he also reports six additions to church-membership, and 120 scholars in the Sunday-school. Rev. William W. Jordan has labored

since June 1st at Falls Church, with Merrifield as an out-station. He reports sixty-nine church-members, two Sunday-schools, with eighty scholars; the church edifice repaired and refitted.

TENNESSEE.—Rev. David D. Davies has labored through the year at Knoxville and Coal Creek, with Jelico as an out-station, preaching in both English and Welsh. There are eighty-eight members in the churches, including that organized within the year. Ten have been added on confession of faith, and ten by letter. A revival resulted in ten conversions. The house of worship has been repaired. Rev. Louis Morgan has labored nearly a year with the Welsh churches at Soddy and Rock Creek, with Sale Creek as an out-station. He reports seventy-one church-members, including six additions within the year: four conversions, and 150 scholars in two Sunday-schools.

GEORGIA.—Rev. Zachary Eddy, D.D., at Atlanta, has labored with the Church of the Redeemer since last October. Six have been added on confession, twelve by letter. The outlook for the church is most promising. Rev. George D. Herron supplied Immanuel Church during the year. Fourteen were added to it on confession, and fourteen by letter. Fourteen conversions are reported, and a chapel is being provided. Rev. William Shaw has labored for ten months at Berean Mission and Reynoldstown (a suburb of Atlanta). He reports fifty members in the two churches which were organized within the year; 152 scholars in the Sunday-schools; a revival, with nineteen conversions; and two houses of worship built. Rev. J. Homer Parker performed nine months' service at Atlanta, Exposition Cotton Mills, and Rough and Ready. Rev. Herman C. Buckholz worked nearly two months at Atlanta (West End and Berean Mission). Miss Jennie B. Miller and Miss J. F. Robie, missionary teachers, have conducted schools at the Exposition Cotton Mills. They report an attendance at the day-schools of eighty-three scholars. Mrs. Mary L. De Groat and Mrs. George D. Herron, at Atlanta (West End), have conducted a day-school, with an average attendance of fifty scholars. Alexander F. McKay, Mrs. Dora M. Almond, and Miss Kate Gaston, each for part of the time within the year, have had charge of the school at Reynoldstown, with a daily attendance of over forty scholars.

FLORIDA.

Rev. SULLIVAN F. GALE, Jacksonville, Superintendent.

Within the year, sixteen missionaries have been employed: of these nine continued under commissions issued the previous year. The remaining seven of the sixteen were new recruits, the most of whom, it is expected, will make Florida their permanent field of labor. These missionaries have preached to twenty-six churches and out-stations. Four new churches have been organized and five Sunday-schools.

Three houses of worship have been erected, and more have been begun. No Home Missionary in Florida, in these *post-bellum* times, has died; and during the year not one has been seriously ill.

Superintendent Gale writes: "During the year the most harmonious and friendly relations have existed between all the missionaries and myself. I could not speak too highly of the pleasure which this circumstance has afforded me. I might in this connection report that, at the annual meeting of the State Association, were adopted a preamble, reciting, with other things, the fact that our Master had been with us, graciously, 'cementing our hearts in sweet fellowship and more earnest devotion,' and the following resolution—viz: 'That we, the fellow-laborers in the gospel of Jesus Christ, together with the members of the several churches here represented, will go forth with confidence in our Divine Leader and in obedience to his commands; and, he still leading, we will not be fearful and afraid; but will devote ourselves as "the Florida Band" to our appointed mission of dispelling the darkness and making his light to shine all down through this peninsula to the Keys and Everglades.'"

"Our State Association is, by reason of its very origin and constituency, a home missionary child.

"At the annual meeting of this body, last January, two steps of very great importance were taken; the one being towards the founding of a Christian college in Florida under Congregational auspices, and the other towards the organization and incorporation of a State Home Missionary Society. Both steps were taken under an impulse imparted by a paper presented by Rev. E. P. Hooker, D.D., of Winter Park, on 'The mission of Congregationalism in Florida.'"

The Association seemed to be inspired of God to move forward in fulfillment of its mission concerning education and evangelization. With deep earnestness the Association in prayer committed themselves and these undertakings to the divine favor. A special meeting of the Association in April was determined on, at which the college should be located and trustees elected, and the State Home Missionary Society should be organized.

"One very gratifying circumstance, which I judge to be already an assured certainty concerning the Society's work in Florida, if not in all the South, is this: the highest order of missionary talent is available for this work. It is my aim to secure the best. Comparison would be very improper; but I doubt if work anywhere has been better manned than by the men who are laboring down in this peninsula.

"They must not be judged too soon; their work is but begun. A number have recently offered their services, who could not, within the current year, be employed because the appropriation has been exhausted.

"All that has been said about the Society's *opportunity* in this State might now be repeated with increased emphasis. The enlargement of

the work has not by any means kept pace with the demands of the field. The call to-day is more urgent than ever for aggressive work, for an increase in the number of men, and, of course, for the necessary means to bring the men and the work together.

"All that has been claimed for the peculiar adaptation of our free, democratic denomination to the work here, where all sections of our country, and especially of the great South, are represented and mingled in thriving, populous towns and in the more sparsely settled pioneering districts, may now be more confidently reaffirmed. All that has been said of Florida's needing just that which we as a denomination are, under Providence, prepared to give, has become only the more deeply settled in our conviction as true, the better acquainted we have become with this oldest and newest part of our country. Capital continues to be invested here, and more freely than ever. Many new industries are being established. Immigration is still pouring down the peninsula. The activity in railroad building was never greater in South Florida.

"Improved commercial relations with the Islands and Central and South America will give a wonderful impetus to traffic and travel down the peninsula to the best deep-water harbors on the Gulf Coast, and thence abroad.

"The St. John's river and the South Florida Railroad routes already feel this impetus. Our opportunity is more than golden. We are under the stress of a crisis."

MISSOURI, ARKANSAS, INDIAN TERRITORY AND TEXAS.

Rev. FRANKLIN B. DOE, St. Louis, Superintendent.

In these three States and one Territory designated as the "Southwest District," eighty missionaries and eleven teachers have supplied one hundred and eighty-eight stations and schools, including Worcester Academy, at Vinita, Indian Territory, with 140 scholars, and the Academy at Rogers, Arkansas, with 165 scholars. The churches in this missionary district have a membership of about 3,000, including additions of 523 During the year. Twelve new churches have been organized, and ninety-nine Sunday-schools have been maintained, eighteen of which are under the special care of Rev. George H. Brown, our Sunday-school superintendent, at McAllister, Indian Territory. Twenty-two Sunday-schools were organized within the year; and the total membership of all the schools is now about 6,800. Eight houses of worship have been erected and ten repaired. Four missionaries have been installed and five ordained. Two were removed by death—viz., Rev. Edward Morris, Sunday-school superintendent, and Rev. Geo. W. Fisher, of Cameron, Mo.

The contributions from this District to the Treasury of the Society have been \$28,353.61, of which \$25,000 were received in payment of a

legacy. Superintendent Doe writes as follows of the various divisions of his wide field:

TEXAS.—“Some progress has been made in entering new fields, but more in solidifying previous work. Palestine, Dallas, Sherman, and Cleburne, illustrate the side of substantial growth. These points are firmly held and widely known, and the first two are sure to have controlling influence in the future. These four churches, with good edifices, and two parsonages, in leading cities, are Congregational seeds from which a bountiful harvest is sure. Palestine and Dallas show the value of a continuous pastorate in contrast with shifting ones.”

ARKANSAS.—“The chief gain here has been in Little Rock and Rogers. The purchase of a valuable lot by the Congregational Union, the building of a commodious chapel by the people, and paying for it; the work done at out-stations and in the penitentiary; the general popularity gained—and that in a place where it was so difficult to start, on account of previous failures—are specially gratifying. Our highest expectations are more than met. The change in Rogers is even more marked. The difference between now and last August is too great to realize. We are doing a valuable work. We have adverse elements to contend with, but the whole region shows improvement on account of the school and church. Professor Scroggs has a strong hold, and is rendering valuable service. The results may yet justify the somewhat presumptuous beginning. We sometimes build better than we know. We are glad of such progress and prospects. Siloam Springs is on the gain. Mr. Copeland and wife are a great help. Cherokee City, also, has better prospects. This, with Little Rock and Rogers Academy, will make us conspicuous in the State. The new church in Fort Wayne Reservation helps to strengthen Siloam Springs. Our work is hopeful in Arkansas.”

INDIAN TERRITORY.—“Not much progress here. One church organized and house built in Lehigh, a coal-mining locality. It ‘yokes’ with Caddo. The Wilberforce Institute and our colored church are doing quite well. Mr. Brown and wife are faithful workers and intelligent, high-minded people.”

MISSOURI.—“About thirty-five men are commissioned. The churches outside of the large cities are quite small, for the most part. Four have been organized since November 1st,—viz., Cold Camp, Osborne, Pilgrim, in North Springfield, and German Evangelical, in St. Louis. Three more are soon to be organized, one of them in St. Louis, out on the Fair Grounds Mission. Five thousand dollars are already pledged to build a house. I think eight churches have been gathered during the Society’s year. The Kinder Institute has an open door and promise of great usefulness, if \$5,000 can be secured additional to present pledges. This bears a vital relation to our feeble churches in that part of the State.

"The contributions to the A. H. M. S. seem quite below ability and duty, except in a few churches. It is hoped that others can be gradually improved. Several houses of worship and a few parsonages have been built and repaired during the year. There are indications of more in the coming year. The Independent Scandinavian church, in St. Louis, will probably soon join our Association. They are to have a minister from Vermont, toward whose support they pledge forty-five dollars a month. They are working people. In Kansas City we are making decided progress. We now have four churches in that city, and nine in St. Louis. There has been considerable revival spirit and work, and some of special power. The work in De Soto is the most marked, as reported."

NEW MEXICO AND ARIZONA.

REV. CHARLES B. SUMNER, Las Vegas, New Mexico, Superintendent.

The eleven missionaries who have labored in these two Territories during the whole or a part of the year, have ministered to six churches and about twenty out-stations with a membership of 144, including forty-five additions within the year. Six Sunday-schools report an attendance of 402 children. Two missionaries report twenty-one conversions.

Superintendent Sumner writes: "My report covers only a fraction of a year's work, and a few churches. By the time I can make an annual report, with your co-operation, I hope to show more than half a dozen stars in this immense field, and to be touching a much larger number than twice as many of the sources of influence in these embryo States.

"It is costly work, in more senses than one, to build up churches in these rough mining camps, and railroad towns. But it pays in more senses than one. Some of our experiments may apparently fail. The sum total of the results, however, will satisfy any well-informed Christian judgment. We have a few churches that are doing grand work. One prosperous year in these Territories will show of what they are made. The church at Tucson has a brief history; but it has a mighty future. It will raise a thousand dollars towards the minister's salary, besides the home expenses. We installed the Rev. H. H. Cole, of Chelsea, Mass., over it, February 22d, and he enters upon the work very auspiciously. He might well leave the charmed circle about Boston for such a work.

"Albuquerque is expecting the Rev. J. S. Jewell, the first of April. He comes to a warm-hearted, earnest people, who will rally about him and help him, and to a field of labor that might well satisfy the ambition of any man who loves the Master's work.

"Prescott mourns the loss of Mr. Hunt, who has gone to Riverside, Cal. He had worked faithfully, wisely, and prayerfully for four years. The precious revival with which his labors closed was a benediction on his work. The grateful prayers of the church and of the many converts,

young and old, go with him to his new field. These same prayers, too, will be a delightful token to the right man who follows him.

“Santa Fe has been without a pastor since the first of October.

“The church at Benson, under Mr. Liston’s care, is small, and works under great discouragements from the business depression. But the foundations are being laid deep and strong, ready for the prosperity sure to come.

“The White Oaks church owes its existence to our Society, though it has not received assistance. By the ability and Christian liberality of one of its members, edifying services have been maintained twice each Sunday, and once in the week, all the year. The church is growing and has done good work. Here is to be a center of no little importance. Other places about already desire services and Sunday-schools.

“Father Ashley, who has of late ably supplied the church of his own organization at Albuquerque, has worked faithfully in several places along the line of the Atlantic and Pacific Railroad, where we hope to see churches in due time.

“There are also several places where Sunday-schools are held in the Southern part of my field. Two Congregational young women are doing grand work in Sunday-schools, and preparing the way for pastors.

“Mr. Ancheta is the only one who is now devoting himself to the Spanish speaking population. His work is said to be good. This should be a very important part of our work in these two Territories. We send missionaries into Old Mexico. Why not do something for precisely the same class in our own land?

“We ought, at the very least, to double our forces in all directions in these two Territories the year that is before us. Never will there be such a time as the present to seize strategic points, to lay strong foundations, and to mold forming institutions. If men and means are judiciously placed in this field, at once, the results to our country and to the cause of Christ will be momentous enough to satisfy any faithful steward of our Lord.”

INDIANA.

Rev. LUMAN P. ROSE, Indianapolis, Superintendent.

The receipts of the Society from Indiana have been..... \$460 56

Thirteen missionaries have been in commission for the whole or part of the year within our associational territory, two of whose commissions extended into the year one and two months each when they left the State. Of the seven missionaries commissioned this year, only three have served the entire time; two were commissioned for six months only, and two resigned and removed from the State after a service of four and five months respectively. Fifteen churches and nine out-stations have

been supplied in part. Three churches have been without stated preaching at least half the time. Christian work generally declines with an empty pulpit. All, except two, have good houses of worship; all maintain healthy Sunday-schools; four have been greatly refreshed by the Holy Spirit, and nine report sixty-seven conversions. Ten report one hundred and ten additions—ninety by profession, and twenty by letter; making their present resident membership 474.

Says Superintendent Rose: "Our contributions to the A. H. M. S., from all sources, are \$524.57, of which \$17.36 are from miscellaneous sources. This is \$5.18 less than we were credited with last year. It is \$69.21 above the average of the last five years. The following, in our report to the late General Association was adopted: 'We earnestly recommend that the churches pledge to the A. H. M. S. the sum of \$625,' etc. An apportionment of the amount to each church was agreed upon. We have worked to that end by circular letters, personal appeal, and missionary boxes placed in the hands of children to make collections, and do not yet despair of reaching that amount before the next meeting of the Association.

"A larger proportion of contributions, conversions and accessions is found in our missionary churches. Is it because the stronger spend their strength in material adornment and intellectual gratification, and the weaker have not yet comprehended the idea of church life—doing for others? These extremes need the touch of Christ that they may see and feel the power of his evangelizing spirit.

"Nearly one-half of our State has a large number of the 'New South' element, who are looking for a church that will encourage the cultivation of independent thought, social refinement, and Christian equality. Hence they are quick to embrace the Congregational idea, new to them, yet satisfying all their religious aspirations. Inquiries and applications for help to educate and organize churches are constantly coming in from the southern part of the State. In behalf of this important new feature of our work, in behalf of these growing cities where we should begin to take root without delay, and in behalf of these neglected regions where semi-heathenism prevails, we ask for an enlarged apportionment, if compatible with pressing interests in other parts of our common country."

MICHIGAN.

Rev. LEROY WARREN, Lansing, Superintendent.

The contributions to the Treasury from this State have been: From individuals and congregations, \$12,309.62; from legacies, \$319.50; in all, \$12,629.12; a gain of \$1,692.38 over last year. One hundred and thirty-five missionaries have been employed within the year, supplying 180 churches and 133 out-stations. Eight new churches have been or-

ganized, and four have reached self-support. Thirty-one Sunday-schools have been organized. The present membership of all the schools is about 13,500. Thirteen church edifices have been built, and nineteen repaired. Forty churches report revivals of religion, with over six hundred conversions. Four hundred and ten have been added to the churches on confession, and 312 by letter. One missionary was installed, ten were ordained, and twenty-nine removed. Rev. Peter J. Rutter, missionary at Rockford, died within the year. The Superintendent, in his report, says:

“The population of Michigan, by the State census, taken in June, 1884, is 1,856,217, an increase of 219,280 since the National census of 1880 was taken, or an annual increase of nearly 55,000. Between 1870 and 1880 the annual increase was 45,280. Michigan is growing faster than ever before; and the further fact should be noted as bearing upon our home missionary work, that the growth is mostly in the northern counties. Between 1870 and 1880, the part of the State north of the capital gained three and one-fourth times as many people as the part south of the capital. Between 1880 and 1884 the part north of the capital gained six and one-half times as many as the part south. Many of the southern counties are stationary or declining. The northern counties are filling up with wonderful rapidity. The copper counties, the iron counties, the lumber counties, as well as the forest counties, in which the settlers are seeking only to make homes and farms, are all growing faster than ever before. This unprecedented development of our northern frontier affords opportunity and creates unprecedented demand for the organization of new churches. For lack of men and means we have been obliged to do much less than heretofore in the way of organizing new churches. It has been most painful to be obliged to refuse the help needed to give preaching and church privileges to these new settlements and villages that are constantly asking for it. The religious destitutions of Northern Michigan are real and great and increasing.

“This has been a year of building. The seventeen new meeting-houses occupied this year, and the eight others approaching completion, cost, in the aggregate, about \$47,000. A great help in this work of building has been the gift of \$5,600 from the Plymouth Church, of Kalamazoo, which disbanded, after disposing of all its property to help build new meeting-houses in Michigan. Twenty-three churches have received help from this fund. But for the help from this source, serious disaster must have overtaken many of our building enterprises in Michigan this year. Peculiar providences led the church to decide on disbanding; but in this way God brought deliverance to more than a score of our little churches, turning their foreboding and fear into substantial triumph. Has not the Lord put large means into the hands of others of

his servants elsewhere, who might in like manner give largely for the relief of our work in Michigan, now in its great need?

"Best of all, this year, there have been an unprecedented number of revivals of religion in the home missionary churches. More members have been added to the churches than in any other year of our history. Notwithstanding our shortcomings, Providence and the Holy Spirit have not forsaken us in the effort to evangelize our commonwealth; and we enter upon another year with renewed hope. The perpetual command to disciple the nations is attended with the promise of the Lord's perpetual presence. We expect the Lord will move his people to help on the work. Would that the churches, both in the State and out of it, better understood the destitutions of the counties along our northern border. There are no fields for Christian effort anywhere in the world more needy, or more full of promise."

MINNESOTA.

Rev. JOHN H. MORLEY, Minneapolis, Acting Superintendent.

This State contributed to the Society during the year, \$6,759.20. Eighty-seven missionaries have been under commission during the whole or a part of the year, supplying 110 churches and 138 out-stations. Eight churches and sixteen Sunday-schools have been organized. Three churches have become self-sustaining. Twenty church edifices have been erected and sixteen repaired, and four parsonages provided. Thirty-one churches report revivals of religion, with over 420 conversions. The additions to the churches have been 230 by confession, and 222 by letter. One hundred and thirty-five Sunday-schools report a membership of over 7,100.

Mr. Morley writes:

"The year has been a broken one, three different men having acted as superintendents. Rev. M. W. Montgomery, who for the last three years has given our churches so faithful and vigorous an administration, was absent on account of impaired health for several months, and finally resigned to take the Scandinavian work. Much of the great progress of Congregationalism in our State during the last three years is owing to his wise administration. The Rev. Geo. A. Hood acceptably filled the superintendency during Mr. Montgomery's absence.

"In the line of contributions to Home Missions our churches have done nobly, reaching, during the associational year, exactly one dollar per member. We trust that we may not go backward. Rev. F. N. Walcott, our financial missionary, aided greatly in this work.

"We secured, last autumn, an Evangelist, Rev. E. E. Rogers, to work among the aided churches, and, if time allowed, among the independent churches. His work has been successful: more places called for him

than he could fill. During the winter we could profitably employ another.

"The work in Minneapolis has progressed favorably. Two new churches have been formed during the past year, making the whole number ten, with the promise of two more in the near future. The State Society has purchased a portable chapel, to be used in inaugurating new enterprises. It is doing good service now at Silver Lake, Minneapolis. Lyndale church, organized July 16th, 1884, announces that at the end of the year it will make no farther call upon the Society.

"Our country work has some features of interest. Some of our missionaries emulate the old-fashioned circuit-rider. One has four churches and five stations. Another has two churches and four stations. Many of our smaller churches can be supplied only in this way, and also by the aid of students from theological seminaries who spend their summer vacations with us. The student aid has been helpful. One student organized a church near the headwaters of the Mississippi; another inspired a dying church; all of them did faithful work, which we could not have spared.

"Our great need is more ministers. Several of our important fields are vacant. We can give the right kind of men promise of a good living salary, and plenty of work, where it will produce quick results. The great physical resources of the State, its invigorating climate, its beauty, the progressiveness of Congregationalism, make the field an inviting one to young men just graduating from our theological seminaries."

KANSAS.

Rev. ADDISON BLANCHARD, Topeka, Superintendent.

The churches of this State have contributed \$2,171.76 to the treasury of the Society. One hundred and five missionaries have supplied 139 churches and 96 out-stations. Eight churches and twenty Sunday-schools have been organized. Thirty-nine churches report revivals and 439 conversions. Three hundred and fifty-four have been added to the churches on confession, and 297 by letter. One hundred and forty-seven Sunday-schools report a membership of 10,054. Four churches have decided upon self-support; ten houses of worship have been built, and fifteen repaired. Four parsonages have been provided.

Rev. S. D. Storrs, after twelve years of devoted service as Superintendent in Kansas, was succeeded, in January, by Rev. Addison Blanchard, lately Superintendent in Colorado and Eastern Wyoming.

Mr. Storrs, in his closing report, says: "In three important towns—Clay Center, Newton, and Wichita—new work has been commenced. They have a population respectively of 4,000, 6,000, and 14,000. We look for rapid development in all of them, as there is plenty of room for

our churches without crowding other denominations." Rev. L. P. Broad, State Evangelist, and Rev. J. E. Platt, Sunday-school superintendent, are doing excellent work. Their influence is being widely felt for good, and the longer they labor the more they will be appreciated.

The central and local missionary committees, with the co-operation of Superintendent Blanchard, have made a most thorough inquiry into the condition of the churches depending upon the Society for aid. The coming year will show a marked advance in the matter of self-support, and also, it is hoped, in contributions to the treasury of the Society.

NEBRASKA.

Rev. JOHN L. MAILE, Omaha, Superintendent.

The contributions from Nebraska during the Society's fiscal year were \$1,928.82. Ninety-one missionaries have been under commission. They supplied 115 churches and eighty-seven out-stations. Fourteen churches have been organized; ten church edifices have been built, and twelve repaired: twenty-nine churches report revivals of religion, with over 250 conversions: fifty-two years of service have been performed on fields having a church-membership of over 3,500, including 415 on confession, and 260 by letter, added within the year. Nine Sunday-schools have been organized, and 111 schools report a membership of 7,414. Four churches have reached self-support.

Rev. C. W. Merrill, who had served as Superintendent most acceptably for the past three years, was compelled by ill-health to resign, and his place was filled by the appointment of Rev. J. L. Maile, who brings to the office a large experience in missionary work, and is warmly received.

Rev. Harmon Bross, of Norfolk, has been recommissioned as General Missionary for Northern Nebraska. There is but one testimony as to the need of this advance, and as to the value of Mr. Bross's service. The immense tide of immigration coming into this part of the State shows that we began this work none too soon. It is estimated that the Sioux City and Pacific road alone has brought from 7,000 to 10,000 people into this region the past season. Here is a good opportunity. May we have the men and means to avail ourselves of it.

SOUTH DAKOTA.

Rev. STEWART SHELDON, Yankton, Superintendent.

The contributions from this District to the Treasury of the Society have been \$880.68. In this portion of the State, including the Black Hills, eighty-six missionaries have been under commission within the year, supplying ninety-two churches, and eighty-one stations. Thirty-two churches and eighty Sunday-schools have been organized. Nineteen

church edifices have been built, and ten repaired. Three hundred and fifty have been added to the churches on confession, and four hundred by letter. Twenty-six ministers have come to the field within the year. One hundred and sixteen Sunday-schools report a membership of 5,328. Seven young men are preparing for the ministry.

BLACK HILLS.—Five missionaries have labored the whole or part of the year in the Black Hills, Rev. Arthur C. Dill performing general missionary work at needy portions of the field. Rev. John H. Phillips labored three months at Deadwood, and nearly four months at Sturgis City, where a church of thirteen members, and four Sunday-schools, with a membership of three hundred and seventy-six, were organized. The missionary reports five hopeful conversions. Rev. Stephen D. Smith labored three months at Lead City, and was followed by Rev. David D. Kidd, who performed seven months' service in connection with church at Central and preaching station at Terraville. He reported sixteen church-members and sixty-five Sunday-school scholars.

Rev. William H. Atkinson has labored steadily at Rapid City, with thirty-seven church-members, and at Rockerville and Spring Creek, with great success. He reports thirty hopeful conversions, one Sunday-school organized, and one under his special care, with eighty scholars. The church at Deadwood, with a membership of sixty-three, and one hundred and twenty-five in Sunday-school, has become self-supporting, and one new church was organized.

Superintendent Sheldon writes: "Fourteen churches report revivals, some of which have been very marked and precious. There have been six ordinations and five installations. Seven hundred and fifty have been added to the membership of the churches, and six hundred to the Sunday-schools, while the schools in the out-stations would greatly increase this number. There have been eighty or more new openings for preaching services, and a moderate estimate is that the gospel has been preached by our missionaries to 15,000 or more different persons.

"In a single county over thirty school-houses have been built, and the work has been largely under the oversight of one of our missionaries, while the regular duties of his pastorate have gone steadily forward, and his church-membership largely increased.

"A member of one of our churches which was blessed with a special outpouring of God's Spirit, was so quickened that he has since given his entire time to religious work in the neglected portions of his county, acting as a sort of lay preacher and teacher. Another member of the church, a good Bible student, and naturally designed for a minister in the beginning, blessed with a practical business education, started out as a lay preacher, and is now holding five points, at each of which prayer-meetings are held during the week, with the prospect of speedily growing into churches. This man has since been ordained, and five other

points are asking for him. The result of the first year in the new building of Yankton College is most gratifying. Over one hundred students have been in attendance, several of whom are bright young men, looking forward to the gospel ministry.

"These are only a few of the home missionary gains of the past year in this distant corner of the great field. With a due proportion of the Lord's money and men, we shall look for greater results in the year to come."

NORTH DAKOTA AND EASTERN MONTANA.

Rev. HENRY C. SIMMONS, Fargo, North Dakota, Superintendent.

The receipts from this District were \$303 59. Twenty-eight missionaries have been under commission during the whole or a part of the year, supplying thirty-two churches and thirty-one out-stations. Nine churches and ten Sunday-schools have been organized. Thirty schools report a membership of 1,156. The Superintendent adds:

"Revivals are reported from several of the churches, particularly from Fargo, Grand Forks, Cooperstown, Carrington, Melville, Wahpeton, Harwood, Billings, and Livingston. The meetings of Conference and Association have been attended with marked spiritual power.

"Carrington, Melville, and Michigan City have each built houses of worship. Fargo continues the only self-supporting church; but others are hoping soon to reach that honorable state. Two of the four principal cities of North Dakota have Congregational churches, and we hope soon to be able to report them in all four. Plymouth Chapel, in Fargo, expects soon to have an organized church in connection therewith.

"In the matter of planting a Christian college for North Dakota some steps have been taken. Two attempts have been made to secure a competent man to take charge of the work of securing its foundation; but as yet we have been unsuccessful. Our Association feels that it is all-important that a beginning should be made, a site secured, and the man found to give us \$100,000, and a name.

"One great need just now is that felt all along the line of our newer States and Territories—competent and consecrated men for the work. With them our work can go forward with strength. Without them everything stands still.

"For the coming year we are expecting a large immigration, and numerous openings are calling for ministers. We shall do our best to make the year count in extending our work, in building churches and parsonages, and, more than all, in seeking the conversion of men."

EAST WYOMING AND COLORADO.

Rev. ROSELLE T. CROSS, Denver, Col.; Acting Superintendent.

The receipts from this District were \$434.40. Twenty-eight missionaries have been in commission, and supplied twenty-six churches and

twenty out-stations. Five churches and four Sunday-schools were organized. Five church edifices were built and two repaired. Twelve churches report revivals, with 245 conversions. Twenty-one Sunday-schools report a membership of 2,315. The church at Longmont, Col., has reached self-support.

Says Acting Superintendent Cross: "This field suffered a great loss when Superintendent Blanchard was transferred to Kansas. We have felt the stress of the hard times the past year so much that some mining camps have been almost depopulated. Yet there has been progress, not so much in starting new churches as in strengthening the things that remain. There has been an advance over last year, of nine per cent. in church-membership, sixteen per cent. in benevolent contributions, and seventy per cent. in money raised for home purposes. Churches at Buffalo and Sheridan, in Wyoming, have been organized: also the Park Avenue Church in Denver. Longmont has reached self-support. We have now eight self-supporting churches—about one-fourth of our whole number: a fair proportion, we think, as compared with other States.

"Revivals, of greater or less extent, have been enjoyed at the Tabernacle, West Denver, and Park Avenue churches, and Olivet Mission, in Denver; at Highland Lake, Leadville, Colorado Springs, Manitou, South Pueblo (Second), East Pueblo, Crested Butte: and at Cheyenne and Buffalo, in Wyoming.

"A frame tabernacle, costing several hundred dollars, has been built for Olivet Mission, Denver, and a chapel for the South Side Mission, at Cheyenne. The Tabernacle Church, Denver, has erected a commodious building, costing about \$6,000.

"When I came to Colorado, in 1876, there were about ten churches in the whole Rocky Mountain region, including Colorado, Wyoming, Montana, Idaho, Nevada, Utah, New Mexico, and Arizona. Now there are fifty-eight. Then there were six active churches in Colorado and Wyoming, only one of which was self-supporting. Now only one of the six is not self-supporting. Then there were five active churches in Colorado, with a total membership of about 300. Now, Denver alone has seven churches, with a membership of nearly 700; while Colorado has twenty-eight churches, with a membership of 1,500. Then there was one Association of churches in the Rocky Mountain region. Now there are six. Then there was one self-supporting church in the Colorado Association. Now there are eight. In May, 1881, I organized the third church in Denver. This week I hope to assist in organizing the eighth; six new churches in four years! In 1876 the benevolent contributions in the Colorado Association were about \$400. Last year they were nearly \$3,000. Most of the growth indicated by these comparisons has been in the last six years. The women and children of the Colorado Association are now raising about \$1,000 a year for foreign missions. A good

deal of hard work has been done on this field, and some money spent ; but here, under the shadow of the great mountains, there will be, in all coming time, a goodly number of strong churches that know how to work and give, and that will play no inconsiderable part in saving the world for Christ."

UTAH, IDAHO, MONTANA, AND WEST WYOMING.

REV. DELAVAN L. LEONARD, Salt Lake City, Utah, Superintendent.

The receipts from this District were \$281.87. In this region seventeen missionaries have been employed, supplying thirty-one churches and stations. Twenty Sunday-schools report a membership of 1,305. Three church edifices have been built, and one parsonage provided. Twenty-one have been added to the churches on confession, and thirty-two by letter.

Superintendent Leonard writes: "Remember how new, how vast, how broken, how sparsely settled are my Territories; and that for various reasons they are hardest to till, most expensive, and giving poorest promise of returns either speedy or large. Mainly mountainous; no great immigration; few towns of any considerable size; the mining settlements very godless, and the population very changeable; the Mormon population of low grade, dull-headed, and steeped in prejudice; friends few and foes thick on every hand; hearts that, when reached by a pure gospel, must be handled with the greatest caution and discretion.

"Almost all the results we have to report are the gathering of three brief years. And though the formal, outward progress which can be tabulated and told is by no means astonishing, yet the real gains are solid, and not inconsiderable. Fifty-two consecrated men and women have lived and toiled and spoken for the Master. And the good seed sown, though buried, is not lost. Nearly 2,000 children and youth have been receiving culture for mind and heart. In several Mormon communities surprising revolutions have been wrought in manners, tastes, and opinions, so great that even the church leaders can behold them and so good that the most evil-disposed can speak of them only with commendation.

"At no point has there been retrograde movement or loss, but forward movement all along the line. The haughty and iniquitous Utah church fairly staggers under the combined blows of Congress and the courts, the schools and the churches. Over all the Great Salt Lake Basin the dawn of intelligence, of moral and civil order, cannot but soon break. Only more ministers by the dozen and teachers by the score are needed, and the mighty Spirit of God brooding over all and energizing all. With fit reinforcements sent and maintained, this great and destitute Rocky Mountain region will soon see Christian institutions springing up on every hand; and from every valley songs of salvation shall ascend."

CALIFORNIA AND NEVADA.

REV. JAMES H. WARREN, D.D., San Francisco, Superintendent.

The receipts from this District have been \$4,935.64; a gain of \$3,209.55 over last year. Sixty missionaries have supplied seventy-four churches and seventy-nine out-stations. Twelve churches have been organized, and four have become self-supporting. Eight church edifices have been built, and seven repaired. Ten Sunday schools have been organized, and seventy-three report a membership of 4,100. Sixteen churches report ninety-four conversions. Nearly 164 have been added to the churches on confession of faith, and 260 by letter. The Superintendent says:

"The past year has been one of progress and solid encouragement. The large apportionment granted by the Society for work in this field has borne fruit, as far as figures can show, beyond that of any year in the history of our home missionary work. Seventeen Sunday schools have been added to our roll, with a class list of 900, making a membership of 4,235 of Sunday-school life under the care of the Society. Eight houses of worship have been erected, one donated, two purchased—all representing a money value of not less than \$25,000. We have been able to push out into eleven new fields, which, under former apportionments, we could not have done. In these new districts, nine churches are established, four of which are in two of our larger cities—San Francisco and Los Angeles. Three new counties have been entered and occupied, though not at their centers; still it is something to say that we are there. Our being there, however, makes it only the more painfully evident that "there remaineth yet very much land to be possessed." Twenty counties in California, with a population of 151,450, where the Congregational minister is not heard, where the Church of the Pilgrims is unknown, and in every one of which we would be more than welcomed were we able to enter and report ready for service. In the State of Nevada, we occupy the strategic point. It is well we do; for that is all we can report.

"We can hardly exaggerate the future of a land whose development thus far has been the marvel of the age, if not of history. If California were as densely populated as New York, it would contain twenty millions of people to-day. But New York is not as yet a densely populated State. It can sustain ten millions of people—a thrifty, intelligent, well-to-do people. In the same ratio, California could sustain forty millions—a number larger than lived in the United States only twenty years ago. Please mark one thing, and impress it, if you can, upon all the churches, upon all who love and pray for the coming of the Kingdom of Christ—that California will report forty millions in its census tables before the Em-

pire State on the other side of the mountains will foot up twenty millions. And there are those who believe that the child is living who will see twenty millions of people in the Golden State long before that number is found in the grand State of New York. This is the country we must save. The more we study the probable future of the country lying between the Rocky Mountains and the Pacific Ocean, the more the conviction grows in intensity and power, that upon us as Christians rests the responsibility of laying foundations, and planting on them churches and institutions that will glorify the land as 'God's country' forever and ever."

OREGON AND WASHINGTON TERRITORY.

REV. GEORGE H. ATKINSON, D.D., Portland, Oregon, Superintendent.

The receipts from Oregon during the year were \$684.40. The receipts from Washington Territory were \$606.36, paid into the Treasury of this Society. Forty-three missionaries have been in commission, a gain of five over the previous year. Of these fifteen labored in Oregon, supplying sixteen churches and seventeen out-stations, having, also, the care of fifteen Sunday-schools, with a membership of 1,087. Four pastors of self-supporting churches had in care four other Sunday-schools, with a roll of 801—a total of 1,888. In Oregon there are now six self-supporting churches, a gain of one.

In Washington Territory twenty-eight missionaries have supplied forty-two churches and fifty-three out-stations, with forty-eight Sunday-schools, seventeen of them new, having 1,365 enrolled, besides four other pastors of six churches and seven Sunday-schools, with a list of 285; a total of forty-eight churches, fifty-five Sunday-schools, and an enrollment of 1,650. The entire Sunday-school list is sixty-nine, with a roll of 3,538; a gain of eighteen schools, and over 1,000 on the roll. Two chapels and two parsonages have been completed in Oregon, and two chapels in Washington Territory, with the aid of the American Congregational Union. Four have been repaired or improved.

Thirty-six years of missionary service have been performed, besides six years in self-supporting churches: a total of forty-two years. Two colleges and four academies have grown in numbers and strength. To the churches larger numbers than ever have been added by letter and confession. The Holy Spirit, in answer to prayer, has graciously united and sustained many of the churches in their trials, and brought souls out of darkness into the light and liberty of the sons of God. Revivals of greater or less extent have been quietly going on in four or five churches in Oregon, and ten in Washington Territory.

Concerning "the opportunity," Dr. Atkinson writes: "Immigrants are coming on all lines of travel. Lower prices of land and farms, with the milder air and surer harvests, with grand openings for varied indus-

tries, are motives which impress thoughtful settlers, and guide them to this North Pacific region. Two transcontinental railroads completed to Oregon and Washington Territory, to be followed by connections with three other transcontinental lines, within two years, will place us *en rapport* with our continent: the United States, British America, Mexico, and Central America soon after. This means a quicker and wider commerce with the world. Asia and Australasia are at our door on the west and southwest. Europe is already our great market for wheat and salmon, as it will be for lumber when the Nicaragua Canal is done. Enterprise and activity will correspond in larger and larger proportions with every passing decade. Truly God's people need every hour, in motive, in thought, in plan, and in work, the conscious presence, light, love, and leadership of the promised Comforter.

"It pleased God, fifty years ago, to open and save this region for Christian work and settlement by the hand and heart and brain of a few Christian missionaries. This is a fact of history admitted by English and American publicists. Can we doubt that it will please God, in answer to fervent prayer, to save this people, by the gift and endowment of his Holy Spirit, and to add this whole region, as a vital factor, to the growing kingdom of his Son."

AMERICAN COLLEGE AND EDUCATION SOCIETY.

10 Congregational House, Boston.

REV. JOHN A. HAMILTON, *Secretary*.
JAMES M. GORDON, Esq., *Treasurer*.

[Money may be sent to JAMES M. GORDON, Esq., Treasurer, No. 10 Congregational House, Boston; or to REV. ALEXANDER H. CLAPP, D.D., 34 Bible House, New York.]

CONGREGATIONAL COLLEGE IN FLORIDA.—Since the work of the College Society began, in 1844, its operations have been chiefly along that northern belt of country traversed and occupied by the families of New England in their great westward march to the Pacific. New York had the foundations of her older colleges laid before the Society came into existence, and its initial work was in Ohio, around Western Reserve and Marietta Colleges and Lane Theological Seminary. As years have passed on, it has helped to lay the foundations of colleges, some of them now large and strong, in Illinois, Indiana, Michigan, Wisconsin, Missouri, Iowa, Minnesota, Kansas, Nebraska, Colorado, California, Oregon and Washington Territory. It is just now passing through the business arrangements for receiving upon its roll Yankton College, in Dakota.

Not that New England has ever been unmindful of the interests of education at the South and the Southwest. She has furnished Presidents and Professors, not a few, for these southern institutions, and in many ways has supplied, also, material help. But it seemed to be the

indication of Providence that her main work in this educational department should be done along the lines of her church polity, which, until recently, has been westward and not southward. It is true, along the track where it has labored, under the Plan of Union, it has done much work for other denominations than our own; but we do not believe that this broad Christian catholicity will fail of its final reward.

But in the movements of recent years, the same laws that led the Society, at the first, westward, will now lead it, to some extent, southward. We are in the very infancy of a movement, which, in after years, is likely to be greatly enlarged. On the Southern fields, where the American Missionary Association operates, it has built up colleges and schools of the New England type, which are already powerful agencies for good, and will, doubtless, become more and more so in the future.

But, in Florida, a process is growing on, which is of the same kind with that which has long been going on in the fields of the West. Families, groups of families, and little colonies from New England have gone to make their homes in Florida. In a letter recently received from the Secretaries of the American Home Missionary Society, in New York, they say: "Two years ago the A. H. M. S. had one church in Florida. In February last the one had grown into thirteen, and on the day of prayer for colleges, these thirteen churches, assembled in their State General Association, unanimously resolved, after earnest discussion, with prayer and praise, to plant a Christian school for the higher education of the youth of Florida."

This is a movement after the old order. In the whole history of the College Society, it has never attempted to force, or even initiate, such a movement. It has waited until there has been a "cry out of the depths" from some infant colony, or new settlement, with the old New England longings and aspirations. The signs seem to be right, and, in due time, the College Society will, without much doubt, feel called upon to arise, and help build a new "school of the prophets" in Florida.

Dr. E. P. Hooker, formerly of Middlebury, Vt., but now of Winter Park, Fla., a man of sound judgment and wise counsels, is helping to give form and success to this new enterprise.

APPOINTMENTS IN MAY, 1885.

Not in commission last year.

Rev. William Rogers, Temescal, Cal.
 Rev. Thomas Marsh, Coal Creek, Col.
 Rev. Arthur L. Gillette, Grand Forks, Dak.
 Rev. George W. Honey, Ipswich and out-stations, Dak.
 Rev. Sanford F. Huntley, Templeton, Dak.
 Rev. Joel Harper, Wichita, Kan.
 Rev. Harvey Jones, Fowler City and Pleasant Prairie, Kan.
 Rev. Arthur H. Pearson, St. Paul, Minn.
 Rev. B. Hägbergh, Manistee, Mich.

Rev. Marcellus Herberg, St. Louis, Mo.
 Rev. George W. Rich, Trenton and vicinity, Mo.
 Rev. George W. Wheat, North Fork, Minden, More Rod and Liberal, Mo.
 Rev. George L. Smith, Prescott, Ariz.
 Rev. Albert I. Dutton, Tampa, Fla.
 Rev. Russell T. Hall, Tavares and Lone Park, Fla.
 Mr. H. B. Smith, Teacher (West End), Atlanta, Ga.
 Rev. John Cadwalader, West Bangor and Delta, Penn.

Rev. Arthur Chester, Brooklyn, N. Y.
 Rev. David T. Jenkins, Ellington, N. Y.
 Rev. J. Harvey McKee, Little Valley, N. Y.
 Rev. John H. Munsell, Schenectady, N. Y.
 Rev. George E. Soper, Salamanca, N. Y.
 Rev. Albert W. Taylor, Volney, N. Y.

Re-commissioned.

Rev. Samuel Greene, Houghton, Woodinville, Juanita, Melrose and Tolt, Wash. Ter.
 Rev. David Hughes, Newcastle, Wash. Ter.
 Rev. Edwin J. Singer, Endicott, Wash. Ter.
 Rev. William H. Cross, Saratoga, Cal.
 Rev. Arthur B. Peebles, Salt Lake City and two out-stations, Utah.
 Rev. William E. Archibald, Livingston, Mon.
 Rev. John M. Pannment, Glendive, Dickinson and Gladstone, Mon.
 Rev. Washington H. Forbes, Rock Springs, Wyo.
 Rev. William Hicks, Denver, Col.
 Rev. J. H. Phillips, Leadville, Col.
 Rev. Walter C. Veazie, South Pueblo and East Pueblo, Col.
 Rev. Doane R. Atkins, Columbia, Dak.
 Rev. William C. Fowler, Carrington and Sykston, Dak.
 Rev. William B. D. Gray, Lake Henry, Hartland and Willow Lake, Dak.
 Rev. Jonathan T. Otis, DeSmet, Dak.
 Rev. John H. Phillips, Black Hills, Dak.
 Rev. Jarvis Richards, Spearfish (Black Hills), Dak.
 Rev. Charles Secombe, Springfield and Running Water, Dak.
 Rev. Thomas Sims, Valley City, Oriska and Getchell's school-house, Dak.
 Rev. Edwin H. Stickney, Harwood, Bethel, Argusville, Gardner and Hudson, Dak.
 Rev. Harmon Bross, General Miss. work in North Neb.
 Rev. Luther E. Brown, Ogallala, Neb.
 Rev. John B. Doolittle, Grafton and vicinity, Neb.
 Rev. Warren F. Eastman, Holt Co., Eden Valley, Richmond and Greeley, Neb.
 Rev. Samuel G. Lamb, Milford, Neb.
 Rev. Willard Scott, Omaha, Neb.
 Rev. Quintus C. Todd, Monroe and Genoa, Neb.
 Rev. Jacob Winslow, Bradshaw and Hampton, Neb.
 Rev. James Brunker, LaCrosse and Wash Center, Kan.
 Rev. James Davies, Spring Hill, Kan.

Rev. William B. Fisher, Cottonwood Falls, Strong City and Prairie Hill, Kan.
 Rev. William R. Fuller, Little River, North Fork and Fuller's school-house, Kan.
 Rev. Howard H. Gilchrist, Deerton and Canada Township, Kan.
 Rev. George C. Lochridge, Seneca, Kan.
 Rev. Milton J. Morse, Carbondale and Ridgeway, Kan.
 Rev. Thomas F. Norris, North Lawrence, Kan.
 Rev. Albert M. Richardson, Tonganoxie and Kanwaka, Kan.
 Rev. Edward Skinner, Blue Rapids and Marshall Co., Kan.
 Rev. L. Adams Smith, Oneida, Kan.
 Rev. Wilson D. Webb, White City, Kan.
 Rev. William W. Snell, Rushford and Yucatan, Minn.
 Rev. Charles P. Watson, Sleepy Eye and Horn, Minn.
 Rev. George C. Daigiesch, Roscommon, Mich.
 Rev. John B. Kaye, Custer and Tallmans, Mich.
 Rev. George E. Lincoln, Highland Station, Mich.
 Rev. David H. Reiter, Vicksburg, Mich.
 Rev. William E. Silence, Chippewa Lake, Mich.
 Rev. John C. Van Aukeu, Northport and Leland, Mich.
 Rev. Henry C. Brown, Kidder, Mo.
 Rev. Daniel L. Fordney, Cole Camp and Fordney, Mo.
 Rev. James V. Jones, Bevier, Ebenezer and New Cambria, Mo.
 Rev. Charles S. Newcomb, Archie, Mo.
 Rev. Julius Stevens, Breckenridge and Catawba, Mo.
 Rev. Elisha F. Fales, Palestine, Tex.
 Rev. William C. Rushing, Groveton, Tex.
 Rev. James E. Smith, Fort Smith, Ark.
 Rev. Chauncey D. Wright, Siloam Springs, Ark.
 Rev. George D. Herron (West End), Atlanta, Ga.
 Rev. John G. Evans, West Pittston and Exeter Mission, Penn.
 Rev. Henry J. Whitby, Shamokin, Penn.
 Rev. Rolin S. Stone, Chatham, N. J.
 Rev. Matthew Gaffney, Friendship, N. Y.
 Rev. Ferd. V. D. Garretson, Keene Valley and Wilmington, N. Y.
 Rev. D. Fisk Harris, Danforth, N. Y.
 Rev. Edward Howard, Royalton, N. Y.
 Rev. Henry B. Hudson, Brooklyn, N. Y.
 Rev. Maurice B. Morris, Crary's Mills, N. Y.
 Rev. James Richmond, Amsterdam, N. Y.

RECEIPTS IN MAY, 1885.

MAINE—\$127.00.

Bath, Central Ch., by F. S. Partridge..	\$65 00
A Friend.....	50 00
St. Albans, Mrs. W. S. Sewall, a Family offering, by E. F. Duren.....	1 50
Skowhegan, Ladies' Miss. Soc., by Mrs. J. A. Colley.....	5 50
South Paris, Woman's H. M. Soc. of First Ch., by Mrs. C. M. Austin.....	5 00

NEW HAMPSHIRE—\$392.00.

Bath, by Carrie E. Patterson.....	4 00
Concord, Miss Sarah Sanborn, of South Ch., by A. S. Hammond.....	3 00
Peterborough, A Friend, by Rev. A. H. Burr, to const. Julia A. Moore a L.M.....	50 00
Rochester, First, by H. M. Plumer.....	35 00
Wakefield, Daniel Smith.....	300 00

VERMONT—\$224.33.

Burlington, Third, by G. G. Benedict..	67 97
Essex, Amasa Osgood, to const. Miss Adelle A. Osgood and Miss Pebebe A. Powell L.Ms.....	100 20
St. Johnsbury, Ladies of South Ch., for	

Woman's Dept., by Mrs. W. P. Fairbanks.....	\$25 10
Miss S. T. Crossman, of the North Ch., by W. C. Tyler.....	10 00
Salisbury, Ch., \$14.50; mon. con., \$5.16.	19 66
South Lunenburg, Mrs. D. W. Chandler	1 40

MASSACHUSETTS—\$577.83; of which Legacies, \$215.00.

Boston, Woman's Home Miss. Asso., by Mrs. H. M. Moore, Treas., special, for salary of Miss Ada A. Durnam, Winta, Ind. Ter.....	56 00
Bradford, On account of Legacy of Elizabeth F. Smart.....	15 00
Chicopee, Ladies' Benev. Soc. of First Ch., freight, by Rev. W. E. Dickinson	2 00
Globe Village, Evan. Free Ch., by Rev. S. Hayward.....	40 00
Montague, First, by F. A. Rugg, in full, to const. W. H. Nims and F. A. Rugg L.Ms.....	49 60
Northampton, A Friend.....	50 00
Norton, Trin. Ch., of which from Mrs. E. B. Wheaton, \$59, to const. S. A. Chapin a L.M.....	62 00
Oxford, First, by O. F. Joslin.....	46 28

Rehoboth, by F. A. Bliss.....	\$40 00	Orange, Trinity Cong. Ch., by John Wiley.....	\$217 21
Sheffield, by H. Dutcher.....	6 88	Orange Valley, by A. Carter.....	163 97
South Amherst, South Ch., by C. A. Shaw.....	4 67	Vineland Mrs. G. F. Gillette.....	1 00
Taunton, Ladies' Sewing Circle, Broadway Ch., special, by Mrs. H. P. De Forest.....	12 00	PENNSYLVANIA—\$35.00.	
Worcester, Legacy of Adaline Flagg, by I. Barber, Ex.....	200 00	Philadelphia, John Evans and Mrs. Eliza H. Pratt.....	20 00
RHODE ISLAND—\$215.74.		Scranton, Plymouth Ch., by T. Eynon..	15 00
Bristol, Ladies of First Ch., by Mary A. Watson.....	30 00	ARKANSAS—\$22.90.	
Kingston, by C. H. Aldrich.....	9 56	Little Rock, by Rev. G. M. Sanborne...	21 65
Providence, Beneficent Ch., by E. Barrows.....	171 18	Siloam Springs, by Rev. C. D. Wright..	1 25
W. F. Pitkin.....	5 00	FLORIDA—\$11.00.	
CONNECTICUT—\$4,976.38; of which Legacies, \$4,734.20.		Oak Hill, by Rev. E. G. Wickes.....	1 00
Chaplin, Miss J. W. Crosby.....	1 40	Tangerine, by Rev. W. W. Winchester.	10 00
Ellington, Estate of Maria Pitkin, by E. Talcott, Ex.....	149 93	INDIAN TERRITORY—\$5.00.	
Fairfield, Ladies of Cong. Ch., for Woman's Dept., by Miss A. B. Nichols.	19 00	Bluejacket and Russell Creek, by Rev. C. Bluejacket.....	2 50
Hartford, Catharine R. Hillyer.....	30 00	Vinita, by Rev. N. M. Wheat.....	2 50
Manchester, A Friend, special.....	10 00	NEW MEXICO—\$18.30.	
Middlefield, Lyman A. Mills.....	100 00	Los Cerrillos, \$2.80; Lowsburg, \$15.50, by Rev. C. B. Sumner.....	18 30
New Haven, Legacy of Miss Mary M. Maltby, by E. F. Maltby, Ex.....	4,584 27	ARIZONA—\$33.80.	
A. E. M., "Silver wedding Tithe".....	10 00	Tucson, by Rev. H. H. Cole.....	33 80
Northfield, by H. C. Peck.....	46 31	TENNESSEE—\$6.00.	
Plainfield, by N. P. Bishop.....	20 47	Soddy, Welsh Ch., by Rev. L. Morgan..	6 00
Weston, by Rev. A. J. Park.....	5 00	OHIO—\$304.10.	
NEW YORK—\$17,512.62; of which Legacies, \$16,923.54.		Fort Recovery, by Rev. M. W. Diggs....	3 50
Ashville, by Rev. J. B. Davison.....	4 53	Mansfield, First, by E. E. Caldwell.....	109 40
Binghamton, Helpers' Soc. of Cong. Ch., by Miss Grace M. Boyd, to const. Mrs. C. E. Martin and Mrs. T. W. Bean L. M.....	100 00	Oberlin, First, by H. G. Husted.....	90 08
Brooklyn, South Ch., by J. Crowell.....	75 00	Parkman, by A. D. Willmot.....	4 00
Useful Workers, Rochester Avenue Ch., by Rev. J. G. Roberts, D.D.....	10 00	Ravenna, Mrs. R. K. Hart, for Emergency Fund.....	40
Mrs. F. H. Trowbridge.....	5 00	Sullivan, by Rev. L. J. Aldrich.....	5 00
Canandaigua, Ladies' H. M. Soc. of First Ch., special, by Mrs. J. C. Draper Candor, E. A. Booth.....	70 00	Tallmadge, by Rev. H. Foote.....	84 72
East New York, Union Ch., by E. E. Stewart.....	5 00	Youngstown Second Ch., by Rev. J. L. Davies.....	7 00
East Pittsford and Harrisville, by Rev. C. W. Fifield.....	3 00	ILLINOIS—\$5.00.	
Fairport, Woman's H. M. Union, special, by Mrs. L. H. Cobb, Treas.....	20 00	Bone Gap, Mrs. Martha Rice, by Mrs. Rice.....	5 00
Flushing, Cong. Sunday-school, for Sunday-school work, by W. B. Howells.....	3 17	MISSOURI—\$155.27.	
Granville, Welsh Ch., by Rev. T. M. Owen.....	4 00	Archie, by Rev. C. S. Newcomb.....	2 41
Hamilton, On account of Legacy of John Foote, by Joann Mitchell, Ex.....	378 03	Bevier, Welsh Ch., by Rev. J. V. Jones	10 51
Hamperseld, by Rev. E. P. Hughes....	22 15	Cheltenham, by Rev. H. B. Knight.....	8 25
Lysander, by J. B. Gillett.....	5 00	Dawn, by Rev. G. Roberts.....	4 10
Maine Village, by Rev. C. H. Kilmer....	37 26	Everton, by Rev. W. H. Hicks.....	3 00
New York City, Broadway Tabernacle Ch., Dr. L. C. Warner, \$100; A. C. Armstrong, \$80; Mrs. Emma S. Winslow, \$25.....	155 00	Honey Creek and Memphis, by Rev. T. C. Johnston.....	3 50
Legacy of Archibald Falconer, by James A. Ruthven, Trustee.....	16,545 51	Kansas City, First, by W. B. Wright..	117 70
A Lady of Madison Square Pres. Ch., \$15; "M." \$10; W. Abbott, \$1.....	26 00	St. Louis, Olive Branch Ch., by Rev. E. T. Colman.....	6 00
Norfolk, by Rev. O. C. Barnes.....	2 50	MICHIGAN—\$348.07.	
Prattsburgh, Mrs. R. Waldo.....	10 00	Received by Rev. L. Warren:	
Tallman, Second, by Rev. R. M. Kightmyer.....	6 50	Allegan, Woman's H. M. Soc.....	\$5 00
NEW JERSEY—\$474.48.		Benton Harbor.....	33 24
Montclair, Ladies' H. M. Soc. of First Ch., by Mrs. J. J. Cooper.....	75 00	Bronson.....	8 00
Young Ladies' Miss. Soc. of First Ch., for Woman's Dept. by Mrs. G. Inness, Jr.....	17 30	Canandaigua.....	12 00
		Charlotte.....	15 00
		Covert, Paul Atkinson.....	1 00
		Detroit, D. Ogilvie.....	1 00
		Gaylord.....	2 73
		Lamont.....	5 00
		Manistee.....	100 00
		Metamora, Miss Kittie J. Govan	2 50
		Michigan Center, Mrs. E. M. Stewart.....	50
		North Adams.....	92 00
		Sand Beach, C. S. Sims.....	25 00
		Three Oaks.....	29 36

Alba, by Rev. R. M. Burgess.....	\$1 50	Richmond, by Rev. G. E. Albrecht.....	\$1 62
Almira, \$1.50; Glen Arbor, \$4.83; Solon, \$4, by Rev. M. W. Tuck.....	10 33	Springfield Ch., \$5; Sunday-school, for Sunday-school work, \$2.50, by Rev. J. B. Gilbert.....	7 50
Bangor, \$4; Grand Junction, \$3, by Rev. A. B. Cochran.....	7 00	Sutton, by Rev. E. H. Baker.....	6 00
Bridgman and Troy, by Rev. J. J. Bunnell.....	6 00	DAKOTA—\$27.22.	
Cleon, Marilla and Sherman, by Rev. R. Redeff.....	12 00	Bon Homme, by Rev. D. B. Nichols.....	2 00
Columbus, First, by Rev. W. I. Hunt.....	7 28	Henry and Union, by Rev. A. L. Brown.....	8 00
Custer and Tallman, by Rev. J. B. Kaye.....	1 00	Jasper, add'l, by Rev. J. G. Gordan.....	62
East Lake, \$3; Filertown, \$2.70, by Rev. W. P. Beale.....	5 70	Melville, by Rev. C. A. Mack.....	1 30
Excelsior and Kalkaska, by Rev. T. A. Porter.....	5 00	Pukwana, by Rev. W. H. Brearley.....	1 91
Franklin, First, by Rev. A. A. Wall.....	11 38	Vermillion, by Rev. G. S. Bascom.....	8 40
Fremont, by Rev. G. Benford.....	4 55	Ladies' H. M. Soc., by Mrs. K. B. Finlay, for Woman's Dept.....	5 00
Highland Station, by Rev. G. E. Lincoln.....	2 75	COLORADO—\$49.75.	
Newaygo, First, by Rev. A. H. Norris.....	6 25	Denver, Second Ch. and Sunday-school, by Rev. W. D. Westervelt.....	19 55
Oxford, by Rev. J. Allworth.....	5 00	Boulevard Ch., by Rev. W. Hicks.....	5 00
WISCONSIN—\$15.02.		Pilgrim and Olivet Chs., by Rev. A. E. Armstrong.....	2 50
Lake Geneva, M. Barnard.....	10 00	East and South Pueblo, by Rev. W. C. Veazie.....	5 00
Trade Lake and Wood Lake, by Rev. N. P. Wallgrew.....	5 02	South Pueblo, First, by Rev. R. B. Wright.....	17 70
IOWA—\$1.00.		WYOMING—\$10.00.	
Hopkinton, Miss Sally Weir, for Woman's Dept.....	1 00	Buffalo, by Rev. J. P. Sparrow.....	5 00
MINNESOTA—\$56.93.		Rock Springs, by Rev. W. H. Forbes.....	5 00
Anoka, G. A. Clark.....	20 00	MONTANA—\$2.00.	
Claremont and Dodge Center, by Rev. A. H. Tebbets.....	3 46	Glendive, by Rev. J. M. Pamment.....	2 00
Hartland and New Richland, by Rev. J. Hayward.....	75	UTAH—\$13.40.	
Lake Benton, by Rev. A. Warren.....	2 50	Ogden, First, by Rev. H. E. Thayer....	13 40
Minneapolis, Plymouth Ch., by C. M. Cushman.....	18 35	CALIFORNIA—\$628.96.	
Open Door Ch., by Rev. R. A. Torrey.....	5 19	Received by Dea. S. S. Smith, Fin. Agent:	
Stillwater, Swedish Mission, by Rev. J. W. Carlson.....	6 68	Auburn.....	\$17 00
KANSAS—\$117.63.		Benicia.....	12 00
Ash Rock, Mt. Ayr and New Harmony, by Rev. R. Osborn.....	19 75	Berkeley.....	18 00
Atchison, by Rev. J. Harper.....	6 00	Los Angeles.....	110 63
Bavaria and Brookville, by Rev. S. G. Wright.....	8 00	Rio Vista, Mrs. A. J. Gardiner.....	10 00
Bethel, by Rev. H. Huddle.....	2 50	San Francisco, First Ch., "The Lord's Money".....	100 00
Buffalo, \$3.40; Center Ridge, \$5.09; Scatter Creek, \$10.90; Sunday-school, \$2.52; Village Creek, \$4.72, by Rev. J. Wilde.....	26 63	Fourth Ch., "Happy Band".....	6 50
Chapman and Enterprise, by Rev. H. D. Herr.....	5 85	Santa Barbara.....	26 00
Cottonwood Falls, Cong. Sunday-school, for Sunday-school work, by Rev. W. B. Fisher.....	1 00	Bidwell and Cedarville, by Rev. D. F. Taylor.....	464 13
Linwood, by Rev. J. W. Spring.....	4 00	Crockett and South Vallejo, by Rev. J. A. Jones.....	2 50
Little River, by Rev. W. R. Fuller.....	4 00	Green Valley, by Rev. R. Taylor.....	1 25
Maple Hill, by Rev. W. S. Crouch.....	12 50	National City, by Rev. F. Mansfield.....	4 33
North Lawrence, by Rev. T. F. Norris.....	5 00	Oakland, Golden Gate Ch., by Rev. W. H. Cooke.....	40 00
Osborne, First, by Rev. J. A. Branch.....	10 00	San Buenaventura, First, by Rev. T. D. Murphy.....	5 00
Reno Center, First Ch. of Christ, by Rev. L. H. Platt.....	9 40		11 75
Stockton, by Rev. F. E. Sherman.....	3 00	OREGON—\$24.00.	
NEBRASKA—\$147.08.		Received by Rev. G. H. Atkinson, D.D.: Astoria, Hon. W. H. Gray.....	\$1 00
Bradshaw, by Rev. J. Winslow.....	10 00	The Dalles.....	13 00
Doniphan and West Hamilton, by Rev. J. C. Hughes.....	50	East Portland, First, by Rev. S. Wood..	14 00
Franklin, by Rev. C. S. Harrison.....	37 60		10 00
Genoa and Monroe, by Rev. Q. C. Todd.....	2 64	WASHINGTON TERRITORY—\$5.30.	
Hastings, by Rev. J. L. Maile.....	26 07	Sprague, First, by Rev. J. L. McCollum.....	4 30
Indianola, McCook and Stoughton, by Rev. S. Dugan.....	15 75	Washcugal, Mrs. J. W. Sampson, by Rev. G. H. Atkinson, D.D.....	1 00
Nebraska City, by Rev. W. Denney.....	25 00	CANADA—\$5.00.	
Nebraska, West, Chs., by Rev. W. Süss.....	10 00	Canada, Anonymous.....	5 00
New Hope, Peace and Sutton, by Rev. H. Bentz.....	5 00	FRANCE—\$10.00.	
		Paris, Miss Caroline Murray.....	10 00
		HOME MISSIONARY.....	
			136 65
			\$26,524 76

Donations of Clothing, etc.

Astoria, N. Y., Miss May Mallory, bundle books.		Kennebunk, Union, by Joseph Titcomb.	\$17 93
Bridgeport, Conn., Young People's Chris. Assoc. of Park St. Ch., by Mrs. J. S. Wooster, box hymn books.		Lebanon, Dea. J. E. Moody, \$5; Miss Phebe J. Moody, \$2.	7 00
Brooklyn, N. Y., Ladies' Benev. Soc. of South Ch., by Mrs. J. H. Swift, box and cash.	\$155 73	Lewiston, Pine St., by Chas. Greenwood.	44 41
Chicopee, Mass., Ladies' Benev. Soc. of First Ch., by Rev. Wm. E. Dickinson, barrel.	34 00	Limerick, by W. Adams.	10 00
Grand Rapids, Mich., Ladies' Home Miss. Soc. of Park Ch., by Mrs. E. F. Gravit, three packages.	58 03	Litchfield Corner, by P. T. Smith.	10 00
Greenville, Ill., Woman's Miss. Circle, by Mrs. E. M. Lundy, barrel.	32 40	Lyman, by Rev. R. Wickett.	7 36
Greenwich, Conn., Stillson Benev. Soc. of Second Ch., by Amelia Mead, two barrels and freight.	254 75	Machias, Center St., by H. W. Longfellow.	11 78
Mouseton, Mass., Working Club and others, by Mrs. Mary E. Tufts, barrel and freight.	88 00	Milford, First, by A. W. Butler.	3 55
Montclair, N. J., Messrs. Warren and Torrey, two trunks of pamphlets.		Monson, by Rev. W. G. Mann.	7 84
New Haven, Conn., Ladies' Home Miss. Soc. of First Ch., by Mary E. Bennett, six boxes, barrel, freight and cash.	1,086 38	Newcastle, Second, an aged member, by Rev. C. D. Crane.	5 00
Northampton, Mass., by Rev. S. W. Barnum, 4 copies "Romanism as it is."		North Elsworth, Church of Christ, by S. D. Towne.	5 00
Rocky Hill, Conn., Sarah D. Baldwin, melodeon.		Orneville, by Rev. C. L. Nichols.	7 00
St. Johnsbury, Vt., Ladies' Soc., by Mrs. E. A. Walker, box.	200 14	Orono Soc., by Pres. McFernald.	8 72
Syracuse, N. Y., Ladies of Plymouth Ch., by Rev. C. C. Creagan, box.	53 90	Patten, by Rev. G. W. Stearns.	7 00
Wallingford, Conn., Ladies' Benev. Soc., by Miss Jennie E. Doolittle, barrel and half-barrel.	153 44	Phillips, by Coraeta T. Crosby.	
		Phippsburg, by Rev. A. N. Jones.	10 50
		Malden, Mass., estate of Mrs. Valeria G. Stone, by Eli B. and Mary A. Bean, trustees.	10,000 00
		Portland, Fourth, by Rev. John G. Wilson.	10 00
		St. Lawrence St., by J. J. Gerrish.	6 40
		State St., by E. Corey.	200 00
		Rockland, by Rev. J. E. Adams.	21 19
		Sandy Point, by Rev. D. W. Hardy.	10 00
		Searsport, "A Friend".	5 00
		Second, by Rev. D. W. Hardy.	15 17
		First, by Rev. C. T. Hawes.	45 50
		Skowhegan, by Rev. A. J. Rackliff.	21 35
		Somesville, by Rev. J. E. Swallow.	4 00
		South Berwick, by John H. Plumer, to const. Miss Josie F. Drew, Miss Susie Oakes, Miss Hattie E. Whitehead, Miss Jennie Nealley and Miss Annie Barker L. Ms.	100 00
		South Bridgton, by T. W. Sanborn.	10 00
		South Gardiner, by Rev. J. E. Adams.	6 60
		South Paris, by H. N. Bolster.	18 00
		Solon, by Rev. T. F. Millett.	6 00
		St. Albans, Cent Society.	3 25
		Mrs. W. S. Sewall's family offering.	1 50
		Standish, by Miss Abby M. Lowell.	15 50
		Sveden, by Lewis Frost.	9 72
		Turner, by Rev. J. E. Adams.	5 00
		Union, by Rev. F. V. Norcross.	8 00
		Vassalboro, Adams Memorial.	11 00
		Waterford, First, by Rev. J. S. Richards.	2 00
		Welis, Annual Legacy, Mrs. L. W. Maxwell.	6 00
		A Friend of Missions.	20 00
		West Brooksville, by Rev. J. E. Adams.	4 00
		Woman's Maine Missionary Auxiliary.	467 00
		Yarmouth, First, by J. M. Walker.	34 33
		Dividends on stocks.	392 25
			\$14,444 56
		Previously acknowledged.	12,136 43
		Total from June 13, 1884, to date.	\$26,580 99

Receipts of the Maine Missionary Society, Feb. 10, to May 30, JOHN L. CROSBY, Treas.

Andover, by Rev. Chas. Dame.	\$7 00
Bangor Central district S. S., by R. H. Hunt, to const. Miss Ella F. Rich L. M.	20 00
Mrs. Walter Brown.	19 00
Central, by W. S. Dennett.	75 00
Bath, Central, by F. S. Partridge.	60 00
Bar Harbor, Rev. A. J. McGown, to const. him a L. M.	20 00
Belfast, First.	12 54
Bethel, First, by J. U. Purington.	12 58
A Friend, by Rev. S. L. Bowler.	5 00
Second, by Rev. D. Garland.	10 00
Bingham, by Rev. T. F. Millett.	5 00
Blanchard, S. S., by Rev. J. E. Adams.	7 25
Bluehill, by Rev. H. A. Freeman.	11 00
Boothbay, by Rev. J. E. Adams.	20 00
Brooksville, J. G. Walker.	10 00
Boston, Legacy of Hollis Moore, by W. R. Porter, Ex.	2,000 00
Calais, by A. L. Clapp.	52 00
Dedham, by Mr. S. D. Towne.	5 00
Deer Isle, Mrs. C. H. Gates, by Rev. E. A. Harlow.	5 00
First, by Rev. J. E. Adams.	9 00
Eastport, Central, by G. A. Peabody.	8 52
Edgecomb, by Elbridge Huff.	25 00
Ellsworth, by Erastus Redman.	49 85
Farmington, First, by Abel Russell.	126 30
Freeport, by Preston B. Wing.	18 50
Freedom, by Rev. J. E. Adams.	5 00
Gardiner, Legacy, Miss Eliza Ann Agry.	100 00
Gilead, by Rev. A. L. Gridley.	1 50
Gorham, First, by J. L. Leavitt, Jr.	57 67
Groverville, by Osman H. Cobb, in behalf of Rev. E. S. Palmer, Buxton, North.	12 00
Hallowell, Mrs. Almira G. Dummer, to const. Mrs. Sarah F. Chase a L.M.	25 00
Harrison, by H. L. Sampson.	5 00
Island Falls, by Rev. G. W. Stearns.	5 00
Jonesport, by Rev. J. E. Adams.	23 00

Receipts of the Massachusetts Home Missionary Society, in May, REV. E. B. PALMER, Acting Treas.

Boston, A Friend, \$10; Anonymous, \$5.	\$15 00
Dorchester, 2nd, Sunday-school class, by Miss Emeline L. Tolman.	1 34
Estate of Amada Gibbs, by B. F. Whittemore, Ex.	100 00
Union, by R. Gay.	111 26
Boxford, West, by J. W. Andrew.	5 72
Bramtree, First, Ladies' H. M. Soc., by Mrs. C. E. French, to const. Mrs. Charles S. Bates and Miss Ella L. Mann L. Ms.	75 00
Campello, by Geo. Sawyer.	102 31
Chatham, by Rev. L. P. Atwood.	6 10
Dartmouth, South, by Rev. Ira A. Smith.	6 52
East Bridgewater, Union, by James S. Allen.	24 62
Fitchburg, Mrs. David Lowe.	20 00
Foxboro, Orthodox, by Horace Carpenter.	22 74

Gardner, First, by Daniel H. Rand.....	\$60 00
Georgetown, First, by L. L. Chapin.....	45 00
Grafton, Evang., by Geo. K. Nichols.....	72 20
Hardwick, First Calv., by Rev. R. C. Lansing.....	8 00
Haverhill, Center, by Ezra Kelley.....	67 00
Hopkinton, Est. of Dea. John A. Fitch, by Lucy A. Fitch.....	100 00
Hyde Park, Clarendon Hills, by Rev. A. H. Johnson.....	8 85
First, by Zenas Allen.....	54 86
Ipswich, First, by E. B. Palmer, to const. him a L. M.....	30 00
Leicester, First S. S., by Walter Warren, for S. S. Work.....	11 93
Littleton, by J. Fred. Houghton.....	12 00
Malden, Maplewood, by Mrs. H. J. Johnson.....	9 17
Mass., A Friend.....	2,475 21
Millbury, Second, by I. N. Goddard.....	56 19
Newton Center, First, by Geo. M. Stone.....	154 27
New Bedford, Acushnet, by Rev. S. C. Bushnell.....	71 50
Northampton, Florence, by W. L. Wilcox.....	25 25
North Wilbraham, Grace Chapel S. S., by Sam'l E. Baker.....	10 00
Pelham, Packardville, by Rev. W. K. Vail.....	2 25
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Plympton, by Rev. V. J. Hartshorne.....	10 00
Prescott, by Rev. Aug. Alvord.....	13 00
Quincy, Wollaston, by N. G. Nickerson.....	10 00
Reading, Old South and Bethesda, by S. G. B. Pearson.....	26 21
Royalston, First, by Joseph Walker.....	22 25
Saugus, by Rev. C. H. Washburn.....	6 90
Somerville, Winter Hill, by R. M. Baldwin.....	36 69
Stoughton, First, Sanford Gay, by S. Clapp.....	75 00
Sturbridge, First, by Melvin Haynes.....	37 85
Taunton, Winslow, by Edgar H. Reed, to const. N. Bradford Dean A. L. M. of A. H. M. S.....	62 07
Topsfield, Mrs. Eph. Perkins, by Rev. L. S. Crawford.....	4 00
Upton, by Daniel C. Buck.....	35 33
Wellesley, Miss Mary A. Stevens.....	10 00
Wellfleet, First, Ladies' H. M. S., by Mrs. B. Kemp.....	5 00
Wendell, by Rev. P. F. Barnard.....	8 60
Westhampton, A. D. Montague.....	31 70
	\$4,184 75

Home Missionary.....	4 00
	\$4,188 75

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., in May.

Bradford, Ladies' H. M. Soc., by Mrs. M. K. Farrar, bbl. and freight.....	\$102 20
Pittsfield, First, by Mrs. R. W. Adam, 2 boxes.....	295 09

Receipts of the Missionary Society of Connecticut, in May, WARD W. JACOBS, Treas.

Ashford, by A. H. Byles.....	\$4 54
Bridgeport, Second, by O. H. Brothwell.....	51 79
Canton Center, by Wm. G. Hallock.....	11 25
Cheshire, by A. C. Peck.....	8 73
Derby, by Chas. Z. Morse.....	28 25
Birmingham, by J. Tomlinson.....	10 00
Eastford, Ch., \$19.23; Sunday-school, \$10, by J. D. Barrows.....	29 23
Hartford, Pearl Street, by G. M. Welch.....	83 13
New Britain, First, by A. N. Lewis.....	107 88
Old Saybrook, by R. Chapman, quarterly.....	23 83
Putnam Heights, by F. J. Thurber.....	2 50
Prospect, by Rev. Wm. H. Phipps.....	12 30
Winchester, West Winsted, by Jno. Hinsdale, add'l.....	9 00

\$352 45

<i>Receipts of the Illinois Home Missionary Society, in April and May, JAMES W. SCOVILLE, Treas.</i>	
Abingdon, Rev. D. B. Spencer.....	\$5 00
Albany, "A Friend".....	10 00
Altona, M. H. Mather.....	10 00
Aurora, S. B. Dyckman.....	1 00
Bunker Hill.....	32 80
Cambridge.....	17 00
Champaign.....	20 00
Chandlerville, "Friends".....	4 00
Chicago, First.....	\$300 00
Walter Hill.....	10 30
T. M. Avery.....	10 00
Mrs. W. W. Cheney.....	10 00
Mrs. C. H. Case.....	15 00
Plymouth, Ladies' Aid Soc.....	345 00
New England.....	100 00
Judge Wm. H. Bradley.....	\$49 78
Mrs. Wm. H. Hubbard.....	25 00
South.....	10 00
Union Park.....	84 78
Millard Avenue.....	37 83
Union Tabernacle.....	164 75
South German.....	11 91
Rev. J. M. Williams.....	10 00
Students, Chicago Theol. Sem.....	3 00
Mrs. M. M. Wilson.....	7 00
Rev. C. R. Bliss.....	3 00
Crescent City.....	10 00
Creston, DeWent Church.....	5 50
De Kalb, additional.....	10 12
Dover, Dea. George Wells.....	85
Elmwood, special.....	100 00
Galesburg, First Cong'l, special.....	60 00
Galva, special.....	30 00
Geneseo, special.....	38 80
Glencoe, Rev. Hiram Day.....	63 40
Grape Creek.....	10 00
Greenville.....	5 00
Hinsdale.....	10 00
J. W. Bushnell.....	10 00
Huntley, T. S. Huntley.....	5 00
Kewanee.....	50 00
La Grange.....	218 81
La Harpe.....	10 00
La Moille.....	12 15
La Salle.....	3 00
Lanark.....	10 00
La Salle.....	35 00
Lawn Ridge.....	16 67
Lockport, Rev. Henry Wilson, \$10; Woman's Miss'y Soc., \$4.15.....	14 15
Lombard, special.....	1 00
Marseilles, Sabbath-school.....	60 00
Mattoon.....	8 00
Nebraska.....	3 50
Oneida.....	20 00
Oswego.....	13 82
Ottawa, special.....	127 13
Paxton, Sabbath-school.....	10 00
Payson, Edward Seymour.....	10 00
Miss Lizzie Scarborough.....	50
Plainfield, Ladies' Miss. Soc.....	10 50
Prairieville, Abijah Powers.....	10 00
Providence.....	68 00
Quincy, First Union.....	100 86
Ravenswood.....	32 45
Roodhouse, E. S. Nichols.....	5 00
Rosemond.....	5 30
Seward, (Kendall Co.).....	3 70
F. L. Stratton.....	5 00
Shabbona.....	8 70
South Danville.....	38 70
Summer Hill, Chas. B. Dustin.....	10 00
Sycamore, J. H. Rogers.....	10 00
Tonica.....	20 00
Toulon, Sabbath-school.....	20 00
Turner.....	10 00
Wataga.....	5 00
Waukegan, H. A. Hunkley.....	1 00
Waverly.....	1 86
Wimette, Arthur B. Smith.....	50 00
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"A Friend," special.....	10 00
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ed. To secure satisfactory preparation and just distribu-
following suggestions.

As to Assigned Boxes.

aries at the Bible House to designate some family. They can
ry facts of a full description at once. If they fail, in some cases,
request to designate "a family containing young children," it is be-
minority of the whole number needing assistance, and it would be
equal claims of those families which contain older children depend-
for education and support.

selected independently of the Secretaries, notify them without delay, so
indue disproportion of gifts.

Months should elapse before the box is ready to be sent, ascertain from the
r his address remains as previously given.

box plainly and indelibly, fasten it securely, and forward it to the missionary,
out by a Forwarding Company, if practicable; otherwise, as "fast freight,"
ing two receipts from the Company.

the missionary one of these receipts, a list of the articles sent in the box, and
\$2, \$3, or \$4, according to weight and distance, for the payment of *freight*
ot be prepaid). Mention, also, the name of the person to whom a letter of ac-
ment should be addressed.

port to the Secretaries the forwarding of the box, its estimated value, and the
sent for *freight*, in order that the donation may be acknowledged in THE HOME

ARY.

As to Unassigned Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate*
plies. It is therefore desirable that some boxes of substantial outer and under clothing,
ousekeeping goods, etc., be placed at the disposal of the Secretaries.

1. Put into each of *these* boxes a list of its contents, the name of the association or indi-
vidual from whom it comes, and the address of the person to whom the missionary may send
his letter of acknowledgment.

2. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New
York," adding *the name of the place from which it comes*.

3. Write to the Secretaries, stating the time when and the line by which the box was sent,
its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be-
careful to state the *size* of the adults, and the *ages and sex* of children for whom the cloth-
ing is intended, as boxes are not opened at the office. Not every article may be fitted to the
family receiving it, but neighboring missionaries are in the way of making such exchanges
with each other that everything will find its place and use.

4. Inclose money for freight.

Boxes are no Part of a Missionary's Salary.

These donations are not deducted from the grants of the Society. It needs the same
amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no
such gifts were provided; and we trust the friends of Home Missions will not withhold or
diminish their contributions of money in consequence of their giving other things that are
needful. We hope that, on the contrary, their sympathies will be so awakened by the prepa-
ration of the lesser gift that they will esteem it a privilege, not only to continue, but to en-
large the greater.

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THE

HOME MISSIONARY.

AUGUST, 1885.

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Vol. LVIII. No. 4.

NEW YORK :
AMERICAN HOME MISSIONARY SOCIETY.
BIBLE HOUSE, ASTOR PLACE.

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Names of the church or churches, and preaching stations.
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised?
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

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THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?.. *Rom. x. 15.*

VOL LVIII.

AUGUST, 1885.

No. 4.

NO MONEY IN THE TREASURY.

AT the Annual Meeting of the American Home Missionary Society in Saratoga, last month, it was stated that the year had closed "without debt, except to the Swett Exigency Fund." This was certainly an encouraging showing, in view of the universal business depression and consequent financial stringency. These conditions had affected other benevolent societies in a very serious way. The Presbyterian Board of Home Missions had closed its year with a debt of \$139,708.67, and the Baptists were nearly as badly off. It was a genuine cause for thanksgiving that our year had closed without debt. But we felt constrained to direct the attention of the friends of the Society to the fact that a debt was imminent. Experience has shown that a balance in the treasury of about \$30,000 is necessary to carry the Society through the summer months, when the contributions from the churches are so much smaller than at any other time. With practically no balance in the treasury this year, it was easy to foresee that, unless something extraordinary occurred, there would soon be no means of paying the missionaries. *That time has now come.* All the missionaries have been paid to June 1st, and many of the more pressing cases that have come due since that date. But the treasury is empty, and over \$30,000 will be needed to pay for work already reported, or that will be reported within a fortnight. This is not a favorable time to make an appeal for funds. But it is our duty to lay these facts before the churches. If the \$30,000 now needed to pay the missionaries for work done are to come at once, and the \$500,000 voted at Saratoga are to be raised within the year, the friends of the Society must be active, even during vacation.

OPENING ADDRESS

AT THE ANNUAL MEETING, SARATOGA, JUNE 3, 1885.

BY REV. C. L. GOODELL, D.D., OF ST. LOUIS, MO.

Brethren of the American Home Missionary Society: We meet in our fifty-ninth annual convocation with grateful praise to Almighty God

for a good year's work done, our boundary lines extended, harmony in all our borders, the music of ringing sickles on a thousand fields, a future great with promise, and God overhead. His bright signals wave from all the headlands of the nation, indicating that it is sailing time for God's people, the hour to venture forth into new seas which have never been furrowed by keel of gospel ship.

"A great door and effectual is opened unto me, and there are many adversaries." (I Cor. xvi, 9.) This verse tells the whole story of our home missionary work. What was true of the early church at Ephesus in Paul's time, is true of the Church of Christ in this country to-day. An open door; many adversaries. An open door. This truth strikes home to the conscience of every Christian, and weights him with a sense of large responsibility. A great door and effectual is opened unto us. The door of Christ's Kingdom swings upon fields wider and grander than at any time before in human history. This is the greatest missionary era of the ages, every one knows. Calvary and then Pentecost; this was the inauguration of Christianity in the bright morning. Now the Cross is everywhere exalted, and the Dove rests on the Cross. We have the peoples of the world before this open door, sent here to the school of Christian discipleship by the hand of God. They are the common people who hear the gospel gladly. The gospel is the good Samaritan. It always wins the hearts of the people, when it is opened to them by one who has seen Jesus. By instinct they know that Christ of Galilee is on their side.

The gospel takes up for the workingmen. It has oil and wine for their wounds, and pence for their care at the inn. It feels for those that are down. It speaks for those that have failed under the burdens of life. The multitude are here to listen to the tidings, glad and glorious, of redeeming love. We have means before this open door. The country is stuffed with resources, corn-crib and bank, city and country. Like the wine-skins of the Hebrews in ancient times, bursting out with new wine, so thousands of men in this country are filled with God's money, that they have reaped from God's golden harvest fields, the difference being, there is no bursting out of money for our Lord's service with most of them.

The leaven of the gospel works no proper fermentation in their weasel skins. They rather build new barns than churches. We have the organizations all in order, to do the work, ten times what is done, standing before the open door.

Read the leaflet concerning the Seven Congregational Societies, like the seven-branched candlestick in the Hebrew Tabernacle, full of oil, and burning night and day. These secretaries trim the lamps, and work the snuffers till they are as light as the seven stars; yet how few then can manage to see the path of duty to these organizations. However great the demand, the sound of grinding is low, and they who look out of the windows for dawn, are darkened. Such, in a word, is the open door.

"And there are many adversaries." The generation now coming to the front will have greater temptations than any previous one in our history. Blessed is the nation that endureth temptation. The first generation battled with Indians and forests, and great physical hardships. Another generation wrestled seven years with an armed host that sought to quench the flame of American liberty. Another generation still met at the cannon's mouth the forces that sought to shiver this mighty nation into imbecile fragments.

Our past history is radiant with Christian heroism. But the coming generation must cope with foes greater than these: The perils of growing heathenism in great cities. The perils of subtle skepticism among young men of culture and refinement, and blatant, noisy infidelity among old men who have lost their faith and brains. The perils of strong drink among all ranks. The perils of socialism, menacing the dearest hopes of the land. The perils of conflict between labor and capital; destruction to both. The perils of Sabbath desecration, and open disregard of the forms of religion. The perils of godly homes yielding to worldliness the charm of their simple piety, and of churches pervaded by a wealth that paralyzes activity, and an indifference that weakens the might of trust. In adversity the church sometimes faints, but in prosperity it falls. Our worst foe is inside the walls of the "City of God," not outside; in a languid faith, in doubt, and in luxury and self-indulgence.

There are no Samuels for the temple service in prayerless homes. There are no ministers and missionaries for needy fields, rising up out of proud, vainglorious churches. There are no full treasuries where hearts are emptied of Christ's love. It is his love that stirs the missionary work.

All these things fall in shadow, in some form, on this Society. Its service to the rich and cultured is as needful and important as to the ignorant and poor. Its mission is as helpful to earnest piety in the great city as it is on the lonely hillside and prairie. It distributes the gifts of God in such sort as to make the rich give till they are rich also in faith and works, and the poor to let go of their pride and envy and sourness toward the prosperous, and take them into their hearts for their work's sake and the image of Christ they see in them. Christianity has great and grave problems to grapple with here. There is a sound of storm in the far horizon that leads thoughtful men to look up. There is a deep cry of the soul unto God in the closet, in this new world; a heartache over the wail of intemperance and a down-trodden Lord's day; a longing for increasing benevolence and more Christian workers; for less distrust of God and his Word, and more spiritual power in the churches; for the redemption of multitudes of foreigners of an alien faith that touch our shores. It looks, at times, dark and portentous. Many dangers threaten, and we are not without anxious fear. We lay down

our burdens at the feet of God. We come to him with a great cry for this land. Help, help, Lord, we perish! The power to save is with thee; the service is with us.

As Columbus might have felt when he turned his ships out toward the great unknown possibilities of good and of wreck—each momentous of its kind—so is it with those who plan for the future of Christ's reign on this continent. "And there are many adversaries." It does not say "an abundant opportunity for usefulness," but many adversaries, in a way of discouragement. A door would be opened to splendid service were it not for the enemies. Not that opposition is a ground of hope. It is the evidence of God's presence and power, and the pledge of success. The kite rises against the wind; so does the Cross. Persecution never blows out the fires of faith; it blows them in. He who falters at persecution forgets that he is the son of the Crucified and triumphant. Resistance sharpens zeal and sets the golden harps to singing. When foes abound courage rises, and men become eager to push the truth. Even Boston, at last, has a hope of salvation. Let the Government continue to arrest the ministers for preaching the gospel on Boston Common, and the grand and simple doctrines of the cross will be preached there, and the truth pressed on the conscience with great earnestness and power. The old beacon will begin to flame again on the tri-mountain. The light will be hung out once more on the steeple of the North Church. Paul Reveres will ride into the country on foaming steeds, bearing the messages of life. Concord will fire another shot that will be heard round the world. Harvard University will find its glorious mission again—Christ and the Church. Nothing would make the ranks of Christ so powerful for good as persecution. It would be no longer the church hesitant, but militant and triumphant.

Last week the liquor interest in St. Louis turned out on the sidewalk a Sunday-school that was peacefully doing its work. We had a free gospel. Now it is free rum. It was a good day for Sunday-schools in that city. It was a bad day for the rum power. "Many adversaries" means Christians aroused, and heroic in service and sacrifice; enemies conquered, and all the interests of truth advanced. Sleepy Christians there are rubbing their eyes and girding on their armor. They are beginning to say: "Here am I; send me."

If the great adversary will only lay aside the "angel of light" business awhile, and heat up his ancient gridirons for Christians that are working for temperance, and the Sabbath, and the salvation of men, we shall lay the corner-stone of a new church in St. Louis every month, instead of every year. There may be shadows for the moment on our souls, as some Sumter is fired on, but none on the dial-plate of God. Bull Run foretokens Gettysburg.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Is. lix, 19.) There are no adversa-

ries that Christianity is not able to cope with, has not coped with successfully in past ages, in some form.

We overestimate the strength of the enemy of righteousness. We underestimate the power of the Holy Spirit to master it. When evil breaks out in these open and perverse forms it is already rotten, and tottering to its end. God has foreseen and provided for all these obstacles and hindrances. His truth and Spirit strike down through every evil and form of sin to the end of time, and bring them into subjection. There can be no greater persecution than that under the Roman emperors; that was resisted in a way which gave vast new power to Christianity. There can be no more subtle enemy than the formalisms and corruption of the church of the middle ages, under Luther; that gave way to pure spiritual evangelical faith. There can be no more determined foe than the learned rationalism and materialism of recent days. These are yielding to the masterly power of a deeper learning, under guidance of the Holy Spirit. There is no downfall for Christianity by any assault from without. It was never worsted in any conflict. The Cave of the Furies was under the Areopagus at Athens, but Mars' Hill still stands, and Paul's address rings in the ears of millions. There is a day of judgment always rising upon these sins that come up to threaten.

We want power from on high to consecrate and utilize all these means God has given for bringing this nation to the service of his dear Son; and this is given to all those that ask it and live for it.

Before this power of the Lord God Almighty every evil goes down. As this nation was stirred to its profoundest depths, and found the impossible easy in the late war, men enough, means enough, leaders enough, material enough, because the nation rose and put on its strength, and looked to God, so might it be now with the Church of Christ—men enough, means enough, leaders enough, victory assured, and the grandest work of the ages accomplished, if Christians would take hold of this service as Paul did, in the love of the Savior Christ, and in the power of the Holy Spirit.

Dr. Storrs, of Brooklyn has given us one of the best books of this generation, "The Divine Origin of Christianity Proved by its Achievements." In the ninth chapter it is shown with commanding opulence of argument and illustration, and with inspiring force, that its victory over this world is certain.

"Since right is right, and God is God,
Right the day must win.
To doubt would be disloyalty;
To falter would be sin."

REPORT OF COMMITTEE ON THE PAPER OF SECRETARY
BARROWS,

REV. M. MC G. DANA, D.D., ST. PAUL, MINN., CHAIRMAN.

THE annual survey of our Home Missionary field by Secretary Barrows is full of features of interest and inspiration. The year has been signalized by aggressive work, the fitting sequel to the uplifting discussions and decisions of the convention held a year ago. The marvels and romance of Home Missions are inexhaustible. Every twelve months of labor and exploration only shows how the field extends, and what vast necessities are constantly being discovered. The history, also, of every such cycle serves to bring out with new impressiveness the achievements and heroism of the men and women seeking to bring our land into subjection to Christ. The magnitude of this Society's work grows apace, and our churches certainly are coming to apprehend, more intelligently, its urgency and imperial character. City and country are now appealing for an evangelism at once more earnest and enterprising than ever before, and the religious destitutions of both will never be overtaken, until we push this work on a far more extended scale and with an immensely larger outlay. The facts brought before these annual conventions are sufficient to fire the hearts of all connected with our Congregational Zion, if only they reached the latter; but we doubt if as yet the rank and file in our churches know and appreciate the tremendous truths brought out in this presence. Nothing is more needed at this moment than an awakening of popular enthusiasm and beneficence, such as has not been realized thus far.

THE REPORT OF PROGRESS IN FLORIDA

is among the striking things of this survey, and is, we believe, a harbinger of the great work opening up before this Society in our South land. Not only are our Congregational churches and colleges to be welcomed in this section of the country, but they have a field and mission therein which those of no other denominations can fill.

When we turn to the northern counterpart of Florida, the peninsula of Michigan, we are confronted with one of the surprises of our field work. Herein, we are told, are "more white people unreached by religious services every Lord's Day than there are unevangelized Indians in all the States and Territories of the Union—Alaska, even included"; and the same may be alleged of the white children so far as Sunday-school work is concerned. How far this shows this prosperous State, well studded with churches in its southern part, from being evangelized, and with what urgency comes the appeal to this Society and the Michigan churches to do quickly that which they have to do amid the lumber and mining communities of that State.

IN THE WEST,

by which is meant that two-thirds of our national domain beyond the Mississippi, embracing such spacious commonwealths as Minnesota, Iowa, Missouri, Arkansas and Louisiana, and the tier of growing Territories and States beyond—viz., Dakota, Nebraska, Kansas, Indian Territory, and Texas—you come upon the predicted seat of empire for the continent, wherein our Home Missionary work is but in its initial stage, and which, in order to keep pace with the augmenting population, must be constantly and rapidly enlarged. Already nine and a half millions of people are denizens of this section, and the problem how to supply the needed gospel institutions to these, is one the gravity of which is not generally apprehended. Five hundred and eighty-eight missionaries constitute our field force in this central district, so colossal in its proportions; and, though so small, it is doing grand service. So our country opens before the evangelizing of the century, and each year the guerdon of battle is thrown down afresh before the churches and Christian patriots of the land, by the forces of evil, challenging them to contend for the conquest of this heritage so full of promise.

IN THE ROCKY MOUNTAIN DISTRICT,

wherein is the hideous curse of the country and the age—Mormonism—its cancerous gangrene extending into States adjoining the empire of the “Latter-Day Saints,” what portents of peril may be descried by thoughtful citizens and Christians! Surprising and gratifying as are the advances made by this Society, supported by other allied agencies, yet it is the crucial movement in the work there; the opportune hour for augmenting our efforts. Now, amid so many cheering signs, should all friends of Home Missions organize as if for a new crusade against the iniquitous Mormon hierarchy and the superstitious and decadent life of New Mexico, massing all resources for an immediate onward movement along the whole battle line in this part of the field.

BEYOND THE ROCKY MOUNTAINS

the Home Missionary force is all too meager, while the marvel is that so much has been accomplished. This jubilee year, however, with the churches of Oregon and Washington Territory ought to be made memorable on our part by an enlargement of the number of laborers on the Pacific; and our tribute to Rev. Samuel Parker and Dr. Marcus Whitman, to whom our Government owes the possession of this magnificent empire, should be in the form of reinforcements. But while the survey of Secretary Barrows shows the broadening field as yet meagerly occupied, the centers where

THE IMMIGRANT POPULATIONS

are found indicate where our intensest efforts must be put forth. The

bugle blast from this platform, a year ago, was the signal to push evangelistic work in all our great cities, and the report discloses an encouraging and gratifying response. Great progress has been made, and the work has been intelligently and boldly entered upon. It is proof that the prowess of the Society is increasing, and that its heroic days and duties are only multiplying. This is the field fullest still of menace to church and State, and in it are we to push with indomitable courage and tact the work of reaching the churches and winning to faith in the gospel those who are Christless.

THE STRATEGIC STATES AND CITIES.

BY PROFESSOR SAMUEL IVES CURTISS, D.D., OF CHICAGO.

THE map which I show you this evening is on the basis of the census reports for 1880. It seems to me to set forth conclusively the need of the work among the foreign-born elements of our population. But since it was prepared, facts of which I had hardly dreamed have come to my notice, taken from the Report of the Commissioners of Emigration of the State of New York. We all know that the immigration to our country since the census of 1880 has been large; but who would be prepared for the statement that the immigration from Germany, to the port of New York alone, has been more than 41 per cent. of the entire foreign-born German population in the United States in 1880; that the Bohemian was 42.6 per cent. of all the Bohemians then resident here; that the Scandinavian population is 57.9 per cent. larger than it was then, through accessions from the old country, the Swedes alone increasing 77.5 per cent.; that the Russians have increased in the same five years, through immigration to the same port, 151 per cent., and the Hungarians 475 per cent.¹ These, of course, are not all the peoples. But they are eminently those with whom we have to do, especially the Bohemians, the Germans, and Scandinavians.

It is an interesting fact that, according to the census of 1880, the bulk of these Continental peoples are found in the Interior; that, while immigrants from the British Isles, especially from Ireland, are attracted by our Eastern cities, the Continental peoples push on to the Interior States.² Whether we will or not, or you will or not, it is there that the

(1) TOTAL FOREIGN-BORN POPULATION OF SEVEN NATIONALITIES, ACCORDING TO THE CENSUS OF 1880, COMPARED RESPECTIVELY WITH THE TOTAL IMMIGRATION FOR THE YEARS 1880-1884, AT THE PORT OF NEW YORK.

	Up to 1880.	Port of New York 1880-1884.
Bohemians.....	85,361	36,438
Germans.....	1,966,742	820,278
Danes.....	64,196	3,089
Norwegians.....	181,729	61,153
Swedes.....	194,337	150,800
Russians.....	35,722	54,165
Hungarians.....	11,526	54,729

(2) COMPARATIVE STATEMENT OF THE FOREIGN-BORN POPULATION IN THE UNITED STATES AND THE INTERIOR.*

	United States.	Interior.
Bohemians.....	85,361	63,795
Danes.....	64,196	41,541
Germans.....	1,966,742	926,217
Norwegians.....	181,729	171,716
Swedes.....	194,337	150,224

* This includes Michigan, Indiana, Wisconsin, Illinois, Minnesota, Iowa, Missouri, Dakota, Nebraska, Kansas, Montana, Wyoming, Colorado.

battle of our American civilization and Christianity is to be fought and won. If we suffer defeat there, the nation suffers defeat.

We should not grudge these peoples an entrance. Only the plotters against society, the leaven of communism and nihilism, are to be dreaded. For them alone we have no welcome. But to all who honor religion and good government, we extend the right hand.

There are some of these peoples among whom we can labor more effectively than others. We know that some of them would not at first accept our Christian fellowship, but we have had a little experience among the Bohemians, the Germans, and the Scandinavians.

The Bohemians in this country are mainly under two sets of influences, either the superstitions of Roman Catholicism, or atheism.¹ This atheism is aggressive and successful. In Chicago, where there are supposed to be 40,000, it reproduces the writings of Thomas Paine, publishes all the utterances of Robert Ingersoll, and has its special artist, who reprints the coarse ribaldry of the *Bible amusante*, a scandalous French parody on our sacred Scriptures. This and a communistic journal are the only Bohemian newspapers published in Chicago. Rev. E. A. Adams, who is working among them, is hampered for want of helpers and suitable accommodations. But the children love to come, and persist in crowding about the Sunday-school room, long before the appointed time. Recently, the priest has said that those who attend Mr. Adams's Sunday-school will not be permitted to attend his own day-school; a serious threat, since the public-school buildings of Chicago are not adequate to receive all the Bohemian children.

It is certain that the Bohemians should have the gospel, not only because they are accessible, but also because, under such atheistic influences, they are certain, although naturally inoffensive, to recruit our dangerous classes.

The Scandinavians really head the list of accessible foreign peoples; and under these I include Danes, Norwegians, and Swedes. They are accessible in general, because they have a deep religious nature, and have enjoyed a careful religious training, and because they readily adapt themselves to the land and language of their adoption. They are accessible in particular, on account of the free-church movement among the Swedes. No additions from the bluest blood of New England could be more valuable than those from people with such deep and noble natures.

Next are the Germans, with pride of race, of language and literature; seeking to transplant Germany to our own soil; distrustful of any religious message which is not delivered in good idiomatic German; many of them inclined to skepticism; a considerable number fur-

(1) Mr. Adams believes that half the Bohemians in Chicago come under atheistic influences.

nishing the hot-bed of socialism; many, especially those from Russia, men of very devout character, and of religious views which are thoroughly evangelical. The Germans have been reached by Baptists, Methodists, and Presbyterians, and can be reached by us. And it is of significance for this Society that the Methodists have found them the best paying Christians.

How shall we reach them? Some say: "First make American citizens of them, and then American Christians. Bring them right in to our English-speaking churches." There are a few who have succeeded so well in this that they think there is no necessity of doing the work in a foreign tongue. But I hazard this statement, and know whereof I affirm, when I say that these foreign-born populations cannot be reached, as a mass, except through the languages in which they were born. Individuals may be reached, and may even be induced to unite with churches, where an obligation to total abstinence is made part of the church covenant, as in Dr Ide's church in Milwaukee. But, if you would touch their hearts, you must waken some of the echoes of childhood; you must speak to them in their own language. Chicago Theological Seminary, recognizing this need, has established three departments: (1) a German, (2) a Norwegian and Danish, and (3) a Swedish. The main language used in instruction for these foreigners is English, but practical and homiletical training is given them in their own tongue, and in mission work among their own people,¹ that they may preach in the languages of their countrymen, as well as in English. Last year, eight students were connected with the German, and two with the Danish and Norwegian. Already there have been three graduates from the German Department, who are now at work in both languages.

The German Department was established three years ago; the Danish and Norwegian was begun one year ago, under the auspices of Rev. P. C. Trandberg, once an apostle of free-church principles in Denmark, who used to speak with such fervid eloquence, according to the testimony of Martensen, that the listening multitudes on the outside of the church, in their eagerness to hear the gospel, crushed in the window-panes. For more than a year he has been preaching the gospel in Chicago, at his own charges.

Our directors have also just taken steps to establish a Swedish Department. Rev. C. A. Björk, the leading pastor of one of the free mission Swedish churches in Chicago, and moderator of the largest body of free mission churches in this country, has gone to Sweden to secure the right man.

The endowment of these three chairs is still in the Bank of Faith. The funds, which include not only the salaries of the instructors, but the

(1) The city of Chicago furnishes a very important adjunct to the Seminary in the opportunities which it gives for mission work among its foreign-born population.

aid required by the students, have not yet been secured. We have sent our financial agent, Rev. E. M. Betts, to our brethren in New England, hoping that we may get help there¹; for the increasing pecuniary needs of the regular English Department of our Seminary, with all the work that is on us, is taxing us to the utmost.

But, having considered the means for preparing the laborers, where shall we put them when they are fitted for the work?

Where shall we reach them? In New England? By all means take care of the one Bohemian in Maine,² and the Germans and Scandinavians in Massachusetts, Rhode Island and Connecticut. In the Middle States? But there, with the exception of Ohio, if you may call it a middle State, perhaps the responsibility falls more heavily on our Presbyterian brethren. The battle-field, as I have already intimated, is in the States of the Interior. There these foreign-born populations are massed. Wisconsin, Illinois and Minnesota are the Strategic States. Wisconsin for the Bohemians, of whom it had in 1880, 13,848 who were born in Bohemia; Illinois for the Germans, of whom it had 235,786 born in the fatherland; and Minnesota for the Scandinavians, who numbered 107,768, who first saw the light in Denmark, Sweden and Norway. No one can say what the present numbers are, but certainly they have been immensely increased through birth and immigration. There are other States scarcely less remarkable for their large Bohemian, German and Scandinavian population. Some of those States or Territories which aggregate a less number are of prime importance, on account of the great number of recent immigrants who have come to them, like Nebraska and Dakota; for it is of the utmost consequence to take an immigrant by the hand while he is still a stranger in a strange land.

But is this work of the American Home Missionary Society to be limited to the country? We have heard this morning that one-fourth of the population of our land reside in cities. There are Strategic Cities as well as Strategic States. These are points of the greatest danger for moral and religious conflagrations as well as for those fires which sweep away houses and the earnings of years. There are certain citadels

(1) Mr. Betts reported, after this was written, as the immediate result of his trip, receipts \$100, expenses \$102.

(2) According to the census of 1880.

(3) TEN REPRESENTATIVE STATES AND ONE TERRITORY INDICATING THE FOREIGN-BORN POPULATION IN 1880.

1. BOHEMIANS.	2. GERMANS.	3. SCANDINAVIANS.
Wisconsin..... 13,848	Illinois..... 235,786	Minnesota..... 107,768
Illinois..... 13,408	Ohio..... 192,597	Wisconsin..... 66,284
Iowa..... 10,554	Wisconsin..... 184,328	Illinois..... 65,414
Nebraska..... 8,558	Missouri..... 106,800	Iowa..... 40,046
Minnesota..... 7,759	Michigan..... 89,085	Dakota..... 16,685
Ohio..... 6,232	Iowa..... 88,268	Michigan..... 16,445
Missouri..... 3,342	Indiana..... 80,756	Kansas..... 14,408
Kansas..... 2,468	Minnesota..... 66,592	
	Nebraska..... 31,125	

which must be taken and held, or we shall not win the battle in the country.¹

Of them all, Chicago is chief. It is the Gibraltar of the Interior; the first Bohemian (11,887), second German (75,205), second Dutch (2,045), first Danish (2,556), first Norwegian (9,783), first Swedish city (12,930) in the United States.² The foreign-born percentage of its population in 1880 was 40.7; and Dr. Clark tells us the astounding fact, that, including children of foreign-born parents, 91 per cent. of its population are foreign. These are, indeed, some of our best elements; but, with such teachings as the Socialists are giving, and with the atheistic press, there is a dangerous side. It was no jest when President Seelye suggested, last year, a hundred Home Missionaries for Chicago. You may call them home or foreign missionaries; they are needed, nevertheless. Think of a new town, numbering 35,000 inhabitants, springing up in a State each year! Would not this Society feel called upon to do something to supply them with the bread of life? Chicago is increasing at that rate every year. But, you say, let Chicago take care of its own. We are trying to do it: but, if you could sit once a month with the directors of our City Missionary Society (as I have done for two years), you would feel that we have a great problem before us. Promising American enterprises are trembling in the balance, because we have not the funds to help them at the critical moment, and our work among the foreign-born is scarcely begun, for want of money.

Do you say that we should lay the responsibility on the churches of

(1) STRATEGIC CITIES FOR WORK AMONG THE FOREIGN-BORN IN THE WEST.*

1. CHICAGO.		4. SAN FRANCISCO.		6. DETROIT.	
Congregational Churches....18		Congregational Churches....5		Congregational Churches....4	
Members .....5,485		Members .....1,802		Members .....980	
Bohemians 11,887		Danes 1,032		Germans 17,292	
Germans 75,205		Germans..... 19,928		Poles 1,771	
Danes 2,556		Swedes..... 1,737		7. MILWAUKEE.	
Norwegians 9,783		5.		Congregational Churches....5	
Poles 5,536		MINNEAPOLIS.		Members .....896	
Swedes..... 12,930		Congregational Churches....10		Bohemians 1,537	
2. CLEVELAND.		Members .....1,628		Germans 31,483	
Congregational Churches....11		Germans..... 2,334		Norwegians 1,025	
Members .....2,284		Norwegians 2,651		Poles 1,790	
Bohemians 5,433		Swedes 3,188		8. OMAHA.	
Germans 23,170		St. PAUL.		Congregational Churches....2	
3. ST. LOUIS.		Congregational Churches....4		Members .....392	
Congregational Churches....5		Members .....683		Bohemians 2,000†	
Members .....1,862		Germans..... 4,956		Germans 8,000†	
Bohemians 2,456		Swedes..... 1,807		Scandinavians... 3,000†	
Germans..... 52,901				9. KANSAS CITY.	
				Congregational Churches....3	
				Members .....373	
				Germans..... 2,209	

* Others might be named, but these are of special importance, not only on account of the need, but also by reason of our forces on the ground.

† Unofficial.

(2) The above figures, representing merely those born in foreign countries, in view of their children born in America, and the unparalleled immigration since the census of 1880, a due share of which has come to Chicago, indicate, at least in some cases, only a quarter of the actual number.

our city? We do. At the May meeting of our Congregational Club, for three years, we have tried to present the facts. Last year we asked for \$50,000, not a cent too much for our various fields, and one of our city pastors delivered an address of rare power. What was the result? We got something over \$12,000, and this pastor pledged his church for a thousand dollars, and finally paid a tenth of his income to liquidate the balance, which his church did not furnish. But it must be remembered that that church, four years ago, paid an indebtedness, and made repairs on its house of worship costing over \$30,000. The following year they aided the Seminary to the amount of about \$7,000, and built a chapel for a Branch, at an expense of \$9,500. The next year they built another chapel, costing \$7,500; and this year they will need to put up another chapel, costing at least \$13,000.

Another result of our failure to raise more than \$12,000 was that the President of our City Missionary Society, a business man, who gave his son to the foreign missionary work, has supported the Bohemian work almost single-handed. While carrying on a large business, he has solicited for our Bohemian mission with indifferent success. He has gone six miles, although far from well, every Sunday morning, to teach in the English Sunday-school connected with it. But the burden proved too great: he was for several weeks quite disabled; and we thought at one time that heaven would be the richer, and we the poorer for his departure. But, thanks to God, he is still with us.

I cannot enlarge on this subject. Our city missionary does not dare to bring before us fields, which, in any State work, would be full of promise for self-supporting churches. One of our regular enterprises, under the City Missionary Society, was begging piteously for \$1,000 the day that I left, as its only hope of life, after a long and brave struggle in a wretched basement.

It is with this burden of work among the foreign-born at strategic points on my heart that I have left the exacting studies of my professorship to lay our great needs on your hearts, and to beg, for the sake of our country, for the sake of these perishing millions, and for Christ's sake, who came to redeem them, that you will enable the secretaries of the Home Missionary Society to adopt a new policy, such as Dr. Clark outlined in his able paper, with regard to our foreign-born populations, and the cities where they are massed.

ADDRESS OF REV. GEORGE E. ALBRECHT,

SUPERINTENDENT OF WORK AMONG THE GERMANS.

My first word to-night shall be one of devout gratitude to God, for his help and for his blessing upon our German work. Two years ago,

when this work was for the first time presented to you, we had, after many years of a "go-as-you please" work, twenty-seven German churches, and the outlook on the whole was not very bright. Then God called us to a new work. We obeyed his voice. We cast aside old and erroneous ideas, and simply went to the immigrants with the plain gospel, and God has again honored his Son, and proved the power of his gospel. Instead of twenty-seven churches, as two years ago, we now have forty-eight, and soon our starting number will be doubled. Truly, "Hitherto has the Lord helped us," and we take new courage and press on.

The field before us is wide open. The question whether Congregationalism can succeed among the Germans ought never to have been asked, but surely ought never again to stain the lips of any one of us. It is the gospel in Congregationalism in which alone we trust, and that succeeds. In Southern Dakota we did not have a single church two years ago; to-day we have thirteen. In the city of St. Louis, a new and most interesting work has been laid upon us by God's providence. He there sent us the minister who came and asked to carry our faith to the Germans in that growing city. We considered the matter very carefully, and decided that we could not dare refuse to take up this work, crowded upon us so providentially; and as a result a German Congregational church, comprising the better classes of German society will be recognized by council in a few weeks. One of their number, a German physician, expressed it to me as his firm conviction that, if we were only better known among the Germans, we would find many meeting and welcoming us, whose hearts are longing for a pure and undiluted gospel. I sometimes think, brethren, that we have not yet fully comprehended the power which God has vested in us, the power and adaptability of our faith to *all* people. Had I the money and the men at command, I could plant half a dozen churches in as many months, composed of godly people, with a large field of usefulness for each and every one.

The need for aggressive evangelistic work in our large cities is not one iota smaller to-day than it was a year ago. To put merely one missionary for every ten thousand Germans in our fifty largest cities would require more than three times as many as we have to-day in all our work. This is our most appalling difficulty; the vastness of the work and the fewness of the workers. The hungry, starving multitude all around we see; the bread of life we have; but we have so very few who will take the bread and give them to eat.

Still more: we not only have but a mere handful of workers now, but we are also without a certain source of supply for the future. We are put to making "bricks without straw," to sow without having sowers, and to reap without reapers. This, brethren, is the mountain, before which, I confess, I sometimes stand with trembling faith; neither workers now, nor workers coming on to thrust their sickles into this field so

white and over-ripe, and to gather precious sheaves for the Lord of the harvest. This is my daily, fervent prayer—that the Master may send laborers into his harvest field.

Of the thirty-one German ministers in our ranks only five have had a full college and seminary training. That we need men of learning and culture, as well as of piety and consecration, if we would reach the Germans who are leaders of German thought and society, goes without saying; but we do not have them, nor have we any sure prospect where to find them in the future. The great importance of the educational work of our A. B. C. F. M., we all understand; and our A. H. M. S. is our American Board at home in its work among the various immigrant nationalities, and has to do essentially the same work. If we fail to consider the raising up of native German or Bohemian ministers a legitimate part of our home missionary work, we need not expect great success in this work. With our Christian educational work our evangelistic work stands or falls.

Let me read to you a few fundamental principles of successful work among the immigrant nationalities, as I find them in the last catalogue of the German Presbyterian Theological School of Newark, N. J.: "In order to reach any powerful body of foreign people, *in a large way*, there must be a native ministry springing from among the people themselves. In view of the great power of the German people in this land, it is wise to concede to the German language during the period of transition. Success in German churches among adult Germans, by ministers preaching exclusively in the English tongue, is exceptional, depends on special individual genius, and cannot be depended upon for a general system of evangelization.

"In order to bring the German mind—educated through a long history so entirely different from our own—into sympathy with our doctrine and practice, a rightly-devised, wisely-conducted indoctrination of the German mind is necessary. This indoctrination of the German people must be systematic, patient and continued, and must distinctly recognize in the German the historic and mental conditions on which it is to act.

"There must be an institution which shall indoctrinate those who are to indoctrinate the masses, in which institution the professors shall make this problem a special study, and where the instruction shall have constant and special reference to this subject. The instruction should be in both the languages—English and German. The Seminary should bring the student at graduation to a position *in medio*—viz., on the one hand, in full sympathy with the American Christian mind, in the doctrine, polity and practice of the Scriptures; and, on the other hand, in full sympathy with the German mind in language and in domestic and social life. The graduate, as an individual, should gravitate towards the Ger-

man flock; the pastor and flock, as a mass, should gravitate together toward the American life."

Now these principles are sound to the core, and have proved themselves to be such in the practical work of the various denominations. The Presbyterians have two schools for the training of young men for the German ministry, each one with an endowment of \$40,000. As a result, they have to-day over 125 churches among the Germans, many of them of considerable spiritual and financial strength. The Methodists have their schools purposely for the training of German ministers; the Baptists have a German department in Rochester under the care of five special German professors. Since its establishment the German Baptist churches have increased rapidly, until they number to-day about 150. The German Lutherans, the Evangelical Synod, the Evangelical Association, the German Reformed church, all have their institutions for the raising up of a trained German ministry. Can we expect to do German work without them? If we are not willing to equip and to maintain the necessary schools of learning, we had better lay down our German work at once; for it cannot produce any lasting or far-reaching results.

Of the financial value of such institutions to the denomination maintaining them I will quote to you from the last Annual Report of the Board of Directors of the German Theological School of Newark, N. J.:

"We were able to state last year that the churches under the care of the Alumni of the first two classes had contributed an increase of \$46,187.43 for all the work of the church, over what the same churches had contributed before the Alumni assumed the care. The statement should now be, at the end of another year, that the increase of contributions for benevolent objects, for congregational objects, for general assemblies and for miscellaneous objects from German churches under the care of the first classes of 1864 and 1875, that is, from 1874 to 1883, has been over \$60,000. This is from Germans only.

"The annual cost of our institution to the church is, in round numbers, ten thousand dollars. The contributions of our German churches to church work—not of all our German churches, but of German churches under the care of our Alumni during the past year—was, in round numbers, \$37,000. The contributions under the first two classes of Alumni have been, during the past year, \$22,262.00. While education is an expensive thing, it is a productive thing.

"If we may but have the proper spiritual quality in our students, with fair endowments and sound instruction for them, with Christ-like missionary zeal in our graduates as they go forth, we need no longer question the judicious investment of funds devoted to its maintenance."

Will German Congregationalists be as liberal as German Presbyterians? I know they will; for, while it is true that the German is not

trained for benevolence in the State church in his old home, he is of a liberal disposition, and ever ready to make good returns for kindness shown to him. Our young German churches in South Dakota have already contributed over \$1,800 for all the work of our denomination. Money invested in raising up German ministers will bear compound interest through all the years to come.

But even if financially the investment were poor, it must be made for the sake of the spiritual results to be attained; for, how shall these millions of immigrants already here, and the millions still coming, hear the blessed news of liberty in Christ our Lord without a preacher? And how shall they preach except they be sent?

There is only one answer to this question, given by *a priori* reasoning and by experience: we must raise up our workers in our schools. We have received our present German ministers from three sources of supply—from other denominations, from Germany, from our own churches. Now the only source upon which we ought to rely lies in our own churches. We have some noble brethren from each one of these three sources; but we have experienced more than once that great risk is connected with importing men from the old country, or with receiving them from other denominations.

In view of these facts the Chicago Theological Seminary has arranged for a German course for the training “of an able ministry, who are in sympathy with our methods, to labor among their countrymen.” This first endeavor of any of our schools of learning to make provision for the education of German ministers, deserves our hearty approval and our generous support.

But a new difficulty is encountered here at the very outset. Where can we find young men with an adequate preparation for entering this German course in Chicago? There are but very few who have the necessary preparatory education, and who are in our reach. We have not yet struck the fountain-head. We must go farther back. Just as the Chicago Theological Seminary needs Carleton and Ripon and Drury and Doane and Washburn colleges to furnish them with theological students, so the German course in that seminary needs a feeder. All the other denominations working among the Germans have their preparatory schools as well as their theological seminaries, and, if we think of doing effective German work, we must have them, too. There are young men in our German churches who long to be ambassadors of Christ; but they have mostly only the most rudimentary education. In a theological seminary they would be entirely out of place. Shall we lose them altogether from a work for which we need them so greatly?

You may answer: Let them go to our academies and colleges, and then enter the German course in Chicago. But this has been found wholly impracticable. For, in this manner, we have educated a good

many young Germans for English-speaking churches, but hardly any for our German work. They have become too thoroughly Americanized, or, at least, too much de-Germanized. Such a course violates the fundamental principles for successful work among the Germans, or any other immigrant people, and ought not to be recommended by reason of false economy, or any other reason.

Having learned this lesson from experience, and, following the example of our sister denominations, so successful in the German work, we have established a school which is calculated to meet just this want felt in our German course in Chicago; a school which stands between it and our German churches. The German seminary at Crete, Neb.—not a “theological” seminary, as is sometimes misunderstood—a child of prayer and self-sacrifice, has for its pronounced aim the fitting of young men for the German theological course in Chicago, and the giving of a liberal Christian education in the German branches to all who desire it. This school is an indispensable link in the chain of our evangelizing agencies; just as indispensable for the German part of our work as our English academies and colleges are for the regular work, and even more so; for of these you have many, although none too many; but, for our German work, that is the only one of its kind. It is the one precious tree we have which shall bear the anxiously looked-for fruit of German young men for our German course in Chicago. Our German churches have done nobly their part in helping to sustain it. We have twenty-two students at present. But we look to you for your interest and your help. If you cannot send us bright German boys, you can give us bright gold dollars, and if they are worn off a little by much handling, we will take them any way. Brethren, *you* must have a share in this work of raising up a German ministry, or it cannot be done. If you furnish the money, we will furnish the men, and gladly dedicate our sons to the Lord. We cannot do without you, and you cannot do without us; but, if we both unite in laying joyfully upon God’s altar whatever he may have given to us—children, money, and ourselves—this great and blessed work will be done, and his holy name will be glorified anew.

REPORT OF COMMITTEE ON SECRETARY CLARK’S PAPER.

PRESENTED BY ITS CHAIRMAN, REV. CHAS. RAY PALMER, OF CONNECTICUT.

THE review of the Historic Policy of the American Home Missionary Society, presented by Secretary Clark, suggests very forcibly certain conclusions which your Committee feel called upon to set forth in this report.

1. The Historic Policy was a wise one; wise in its inception, wisely adopted, wisely adhered to, as the Society has grown and its operations

have expanded. Standing where we do, nearly sixty years from the beginnings of the Society's history, we cannot but recognize that the Christian sagacity and the Christian heroism in which were determined on what lines the Society's energies should be expended, are magnificently attested by the results accomplished.

2. The Historic Policy must be conceded to have been from the beginning, and to be now, substantially, the true policy, and an adequate policy for the American Home Missionary Society to prosecute confidently, persistently, as the fundamental principle of its operations hereafter. Whatever new measures may be needful, the old policy requires no serious modification.

3. So far as the historic operations of the Society have in any measure failed to effect the results which, from our present point of view, we wish they had effected, the fact is to be explained by the inadequacy of the operations themselves, in proportion to the work to be done, not to any unwisdom of the policy which directed them. More faith, greater resources of consecrated wealth and energy, larger and farther reaching operations—these we may to-day wish were historic; we cannot wish the Historic Policy had been different.

4. The problem of Home Evangelization as our Fathers saw it was great: but events and changes in society have magnified and complicated it many fold. They attempted its solution on right principles; but it was more formidable than they imagined, and it remains to a large degree unsolved. It bulks before us to-day in gigantic proportions. Its difficulties grow oppressive to the most fervent spirits, to the shrewdest counselors, to the stoutest hearts. Our Secretaries ask us what they shall do with the burden of it, and particularly with the burden of the immigrant populations, and the unevangelized masses in large cities? The question is not new; it was discussed with admirable foresight and great thoroughness in a series of papers in *The Home Missionary*, between 1856 and 1859, when the inhabitants of the United States, of alien birth, were less than one-seventh of the population, and of these two-fifths were in our cities. But the distinguished author of those papers did not conjecture the possible coming of a day when the inhabitants of alien birth should be one-third, and promise to become one-half, of whom the great bulk should be found in the centers of social life. The question he grappled with has become the all over-topping question of the time, and presses itself upon our consideration with a vehemence which is absolutely imperative.

Your Committee are asked to formulate an answer to the Secretaries' question, which shall give expression to the sense of this great gathering. With their own hearts burdened, and under a solemn sense of their responsibility, they address themselves to the task. They can only say what God has given them to say, and trust that, if more needs to be

said, those for whom they speak will find the way to say it, and to say it unmistakably and effectually in God's name.

1. First of all, there must be taken, in faith and courage, a firm resolution not to be appalled by the magnitude of the problem, and this resolution must be adhered to in the face of all developments.

(a) Work is given to the churches of Christ to do, not alone because it needs to be done, but because the churches need to do it. They need the discipline and the inspiration of great tasks. They need the spiritual exercise to be found in forcing forward great moral movements, costing toils, sacrifices, prayers and tears. Nothing could be worse for the churches represented in this Society than to imagine the pressure of the work of Christ to be done by them was diminishing. It is fortunate that, on the contrary, it seems to be growing heavier than can be sustained. If their faith and courage fail not, if they rise to the emergency by which God's providence summons them, and to each new emergency in turn, the result will be that, in the future, they will present the noblest type of Christian manhood and womanhood the world contains. Let them at all events banish the faint-heartedness that would paralyze their exertions in the present.

(b) Work in every land, and in every city, is but an epitome of the work in the world. In no place, at no time, is the work needful to be done disproportionate to the relation of the church to the world. The worst evils to be encountered anywhere, are heathenism, barbarism, ignorance, superstition, unbelief, depravity and hate. Shall we find it easy to organize missions in the face of these evils out of sight, in far-off lands, and shrink from encountering them at home? Then, surely, we shall deserve the derision of our foes!

(c) What is wanted is a real conviction of the irresistible power of the gospel of Christ, proclaimed by Christian love under the dispensation of the Holy Spirit: the conviction that animated the apostle Paul. It is a triumphing gospel that we have received, in heralding which, anywhere, we are more than conquerors through him that loved us. The weakness of many Christians to-day is that they *are* "ashamed"—or half ashamed—"of the gospel of Christ"; they waver in their assurance that "all power is given unto him." It is of the utmost importance that this miserable pusillanimity be put away from us with abhorrence.

2. This brings us to say, secondly, the present conditions of the problem of Home Evangelization must be faced precisely as they are; and the solution of it precisely as it is must be attempted with all possible energy. The new applications of the Historic Policy which are needed must be found. Let the difficulties of reaching the immigrant populations, and penetrating the masses of ungodliness in our cities be estimated as exactly, even as generously, as those best qualified to measure them may prompt us; but let them be estimated in order that

they may be encountered and surmounted. The methods which the administration of our Society have resorted to experimentally, must be deliberately and earnestly engrafted upon its work, and vigorously pressed to the largest possible results. The three superintendents of labor among immigrant populations, must be made five, ten, or twenty, if need be, and they must be given adequate bands of laborers to superintend. The eighty men commissioned must become eight hundred, if the fields to be harvested demand so many. The immigrant populations must be evangelized in the languages which they speak, and the masses of our cities in the homes where they live. If "the workers are not yet in sight," they must be sought out where they are. They must be sought, as all laborers have to be sought, of the Lord of the harvest. They must be found, and equipped, and maintained. The money to support them must be raised, and the duty of raising it must be forced upon the attention of the churches. It is the Lord's work, and *it must be done*. There is no room for hesitation. There is no possibility of retreat. The word is now, as always, "Speak unto the children of the kingdom, that they go forward!" The Secretary asks if the Society shall import men for this work. Sound policy and missionary experience would seem to indicate rather the expediency of finding them, as foreign missions do, among the populations to be reached. None work in any field like those indigenous to it; and all missionary work, to be successful, must be self-propagating; but the men must be found where they *can* be found—at home or abroad—and disciplined for the work in the best practicable way. Special methods of training must be devised in the face of the service to be performed. We cannot have separate training institutions of the higher grades for each nationality. It can hardly be imagined to be necessary. But existing institutions must be urged to provide in the face of the need and the opportunity, the special facilities required. They will do it. They are already revealing their readiness to do it.

The Secretary asks if there shall be added to our church-planting policy, a purely evangelistic work. Were it supposable that he meant an evangelistic work aside from and having no reference to the planting of churches, your Committee would promptly demur to the proposal. Evangelistic measures of that kind would have their advantages no doubt, but also their special perils. They would, at any rate, be likely to waste energy in movements that were eccentric, and of which the results would be uncertain. Evangelistic efforts must be supplementary to the main agencies relied upon. They cannot be the main reliance.

Your Committee suppose the Secretary to ask, rather, whether there shall be ~~evangelistic~~ efforts organized as a means of promoting our Historic Policy of church planting: and this question is a different one. Among immigrant populations, and in the depths of cities, where are

neglected and depraved classes, beginnings cannot be made otherwise than by purely evangelistic work.

Trying to discover, as with a telescope, a promising Congregational element sighing for a church and a pastor, will certainly be lost time. But efforts to reach and turn from their evil ways the wretched bond-servants of sin, though proclaiming the grace of God that bringeth salvation, are as certain to succeed with men of one nationality as with those of another, and in one spiritual desolation as in another, if the efforts are made in the true missionary spirit—the spirit of Christ. When shall we get rid of the mischievous heresy that to be reached and saved by the gospel of Christ men must not be very repulsive, or very degraded, or very bad. The testimony which we have received is, “the Son of Man came to seek and to save that which was lost!” The lost souls, the worst men and women, the Divine love certainly compasses—to *them* to recognize and to believe in the Divine Love will prove salvation! Even the remotest from God Christian love will not seek in vain. This is not mere theory. Experience has demonstrated it to be truth. Evangelistic efforts have been welcomed, and proved successful, when a welcome and success seemed most unlikely; and that when the work effected was better meant than wrought. Work well meant *and* well wrought will surely be well recompensed. The only question is, are the faith and the consecration of the churches adequate to the needed effort? That is the practical question to be answered.

Of the awakening and inspiration of the churches of America, among them the churches identified with this Society, to meet with enthusiasm and devotion the great demand of our time, our hope is first of all, in God, in the might of his Spirit, in his unchangeable purpose to glorify his Son Jesus, and give him the kingdom. Under God, our hope is in the Christian nurture of sanctified homes and Sunday-schools, and in the steady education of churches and congregations by large-hearted and faithful pastors, seconded by like-minded laymen, who are the leaders in every good work. Prayerful, resolute, unwearied pressure upon the home end of the lever will certainly lift our churches up to the consciousness of their power and the perception of their duty to push to its consummation any measure of work to which God in his providence calls us.

Brethren, the pressing work of Home Evangelization *must be done!* And this means our share of it *we must do*. God help us! Amen.

ADDRESS OF REV. CHAS. RAY PALMER,

ON PRESENTING THE FOREGOING REPORT.

MR. PRESIDENT: I wish to add a few words to this Report, by desire of the Committee who have made it. First, as to the paper itself. It

seems to your Committee an admirable one. The Society is to be congratulated on the possession of a Secretary capable of presenting so thorough and so effective a discussion of a great subject demanding its consideration. If the paper has a deficiency, it was an error on the safe side. If it portrayed in color too deeply shaded the aspects of the work confronting us, if it did not give sufficient prominence to considerations which might suggest hopefulness, that was the right side on which to be cautious. At least it can never be said the Secretary, by sanguine and rose-colored representations, allured us into an enterprise we ought never to have undertaken. Of that mistake we shall forever hold him guiltless.

It is doubtless true that we must not estimate too low the worth of the elements contributed to our national life by foreign immigration. They are not all of a sort to be deprecated, or dreaded or despised. There are some of exceeding value, and splendid promise. Many of those whom we list as aliens, or of alien birth, are in every way the equals of multitudes who are native-born. If they are different in important respects, they are yet in themselves well worth having, and well worth coming to our country. Why, Sir, what are we all together but aliens to this great continent, as a matter of fact, in a large view of the matter. I have Mayflower blood in my veins: and I am glad of it. But what were the Mayflower people but an immigrant population? Shall we whose fathers came first admit to our hearts a prejudice against the recent comers? Some of them are fully the equals of our fathers, at least in intellectual culture and in moral earnestness. But I am as well aware as any man, that it is not these who give us concern to-day. It is not these who make up the great masses that crowd our centers of life, and present to us the great problem of evangelization to be solved. Possibly, however, the few may help us to solve the problem presented by the many. The best may help us to save the worst. This, at least, we ought not to forget.

The question is raised, Sir, and should be answered here, why not lay the burden of evangelizing the masses in the cities upon the city churches? Why burden the National Society with any care of it?

In the first place, Sir, it would not be fair to do this. The city churches are already overburdened with the work given them to do. They are many of them doing their very utmost, and finding that unequal to the task. Why should not the country churches help in a work of so vital importance to the safety and the growth of the whole nation? And whither should the country churches send funds to help, but to the cities into which their children are continually gravitating, and in which so many of them are corrupted and lost? But this consideration is of less weight than another—namely, this: If the work in question is to be left to the city churches, what they want to enable them to accomplish it

is leadership. They are busy with good works, each from its own point of view. For a successful joint aggression, they want a common leadership. Who should furnish that if not the National Society, or one of its agents? Practically, it is one thing for a pastor of a city church to say to his people, "Here is an immigrant population we ought to be reaching in some way," and quite another thing for a Home Missionary Superintendent to come to that church and say to the pastor and to the other pastors and churches about it: "Here is a man well qualified to reach and evangelize that foreign-born population you have in your neighborhood, or that neglected section in your city. Pray furnish him what he wants, and maintain and help him." That leadership the churches will follow, when, left to themselves, they might see nothing practicable to be done.

Again, it is asked, Why bestow labor in perpetuating what is un-American? Why try to build in the midst of us churches in which a foreign language is used in worship? Why not try to Americanize as well as Christianize? This, the fathers used to say, Home Missions would prove the means of accomplishing.

I answer, There is no danger of our permanently separating the immigrant populations into foreign communities, because of their strong aspiration, when evangelized and in any measure educated, to become identified with our national life, and with what is best in it. In the city where I live, we have a Swedish element; and our Baptist brethren, with commendable Christian enterprise, established a Swedish church among them. But I meet with Swedish parents who prefer themselves to come to my church, and put their children in my Sunday-school, because they say they want to be American Christians, not Swedish; they want to become like the rest of us. Now, Sir, this will be the tendency. Reach the immigrant population in their own tongues; evangelize them in the languages they speak, and you will find them, in the long run, pressing into our own churches and Sunday-schools, that they may share the best Christian privileges to be found, and see their children educated with those growing up in our own homes. There is nothing which levels up like the gospel.

There is a query intimated in the Secretary's paper, whether the Society shall ask for a special fund for the work we are discussing. Your Committee are unanimous in discouraging that idea from the start. We do not want any special funds. Special funds involve special collections, special agencies, special appeals, and special accounts. They are a great waste of effort, and often an unprofitable obstruction upon the scheme of work in the churches. I say again, we do not want them, and experience is against them. What we want is that the whole work of the Society shall be chargeable on one fund, and that *that* fund be made as large as possible.

Now we come to the main point. *The receipts must be increased.* The resources of the Society must be enlarged. And how is the result to be brought about? Well, Sir, our churches must be told the truth that they are not doing what they ought to be doing, and urged and educated to larger gifts. This sixty-one-cents-a-member business is discreditable. I am the pastor of a church—and that not a rich one, except in its *many* givers—which last year raised for all purposes nearly thirty dollars per member listed on December 31st, and of this amount ten per cent. went to Home Missions. Now, I do not say we did our duty, or gave enough: on the contrary, I believe we should have done more. But, have we not the right to ask, Who are the churches that dragged down our average to sixty-one cents a member, and to complain of them? It was not the home missionary churches, as the Secretary shows us. Then was it not the well-to-do churches, who need awakening and summoning to the help of the Lord against the mighty, lest the curse of Meroz come upon them; nay, that they may know the blessedness of the Lord's service? Sir, I feel that we who have together considered this great problem must somehow make its tremendous importance felt by the churches which we represent, and move them to supply what the Society needs for its solution, the men and the money for its operations.

I think we need profoundly to enter into the spirit of the words of that young Bohemian whose letter to Brother Schauffler was read to us last night. You remember that he said: "When *God* gives me anything to do, I am sure that I can do it." It is in that spirit we would have all these brethren go home; and with that spirit would we have all our churches filled. Let us say from our hearts, and let us from our hearts believe it: "What God gives us to be done, we surely can do!" There is no doubt of it. We have the word of our Lord himself for it: "All things are possible to him that believeth." With the largest faith let us address ourselves to our task!

ADDRESS OF REV. DR. LYMAN ABBOTT,

OF NEW YORK CITY.

EVERY age has its mission. What is ours? In God's great school, beginning at Eden, and not to end till time ends, each epoch has its lesson to learn and to teach. What is our lesson? The Hebrews were centuries in learning that there is one God, not Lords many and Gods many. But they learned it at last; and whatever apostasies the future may have in store for us, we may be sure that neither the Jewish people, nor those who have sat at their feet, will ever go back to polytheism or idolatry. Then came the New Testament, with its teaching of the character of God and of his mercy, reconciling man to himself. For eighteen

centuries the world has been learning how God and man may be made at one. That lesson is not yet fully learned. Whether salvation comes down from heaven to man, or grows up from man toward heaven, whether the Father stoops down and lifts his children to himself, or whether the children must wait till they have grown to the stature that enables them to reach and kiss his face—this is the question at issue to-day between Christian faith and scientific skepticism. And as often as doubt asks the question, faith must be ready with its answer. Still, this lesson is for the most part learned. The foreign population, of which we have heard so much, and who are gathering in such numbers to our shores, are not pagan populations; they are for the most part Christian populations. Germans from the land of Luther, Bohemians from the land of Huss, Scandinavians from the land of Gustavus Adolphus, Irish from the land of St. Patrick. Our great lesson is not to learn nor to teach that there is a God; nor yet to learn nor to teach how God and man can be reconciled to each other; though both lessons must be reviewed and repeated, and, to new generations, retaught. The great lesson we have to learn, and in turn to teach to other nations, is how men of different tongues, races, religious faiths, and social classes, can live together peacefully, prosperously, joyously. All the great questions of our national past—what have they been but questions of social and industrial order? The slavery question, the temperance question, the educational question, the question of the family, pressed upon the attention of our churches by rapidly multiplying divorces—all are questions of man's relation to his fellow-man. And now, last, and perhaps greatest, the labor question is the question. What are the duties due by one class to another class of their fellow-men? For socialism is not a creed; it is only a question. It is a gigantic interrogation-point. It does not know what it wants. It cannot formulate its demands. It is the dumb, inarticulate cry of toiling masses for something; they know not what. It is our business to answer the question; to put a creed opposite the interrogation-point; to answer the dumb, inarticulate cry, with what will satisfy the longing.

We can do it; for the Bible contains the answer. In the redemption of the race, the redemption of the individual comes first. It is first in order of time, and first in order of importance. A stanch ship cannot be made of rotten timbers. But the redemption of the individual is not the only redemption which this Bible reveals, or which its Author has provided. He is the redeemer of the race; and the Bible tells, not only the individual, how he must live, but all individuals how they must live in harmony with each other. It reconciles God and man; but it also reconciles man and man. It is individual; but it is also organic. It begins with organism. The Old Testament reveals a political framework; it contains the history of a divinely organized State; and I believe it is easy

to show that all the great institutions which constitute *the* fabric of our own free commonwealth, popular suffrage, three distinct departments—a legislative, an executive, and a judicial—two representative assemblies, free speech, universal education, and a union of independent States in one Sovereign Nation—all have their germs in the Hebrew commonwealth: all are exhibited in simple and primitive forms in the Pentateuch. If we turn to the New Testament, the burden of Christ's preaching there relates not to an individual, but to an organism—the kingdom of God. He begins his ministry by preaching the kingdom of God. His Sermon on the Mount is an unfolding of the laws of the kingdom of God. His parables by the sea-shore are a prophetic panorama of the history of the kingdom of God. His addresses in the temple are a revelation of the final triumph of the kingdom of God: while all through his teaching, and that of his apostles, runs a course of instruction which teaches, not only the allegiance of the subjects to their King, but the relations and duties of those subjects to each other. As the Old Testament is the best of all text-books in the fundamental principles of political science, so the New Testament is the best of all text-books in the fundamental principles of social science. We have the text-book which enables us to answer the interrogations of Socialism.

And we who have this revelation of God in Christ Jesus alone, have the principles which make answer possible. Only religion can give answer to the demands of humanity. Herr Most declares that man is my brother. Why, Herr Most, is man my brother? Why do I owe him anything? Why does not might make right? Why not every man for himself, and the devil take the hindmost? Man is my brother only because God is our Father. There is no fraternity except there be paternity. The brotherhood of man means the fatherhood of God. The one is derived from the other.

And certainly we have need to search our Bibles, and find an answer to the cry of humanity for righteousness, which is but another name for love. All infidelity is not among the so-called lower classes. To deny the brotherhood of man is no less infidel than to deny the fatherhood of God. So long as we have learned professors, who reply to the question, What do social classes owe each other? by the answer, Nothing; so long as we have leaders of philosophic thought, who declare as Herbert Spencer and Prof. Gormans have recently done, that the law of society is a struggle for existence, and the survival of the fittest, which means the death of the unfit: so long as we are taught in Christian colleges and by popular literature that humanity is but a herd of buffaloes, and the weak must expect to be trodden under foot of the strong, and to lift up their cry to pitiless ears in vain, so long there is need of a public teaching of the meaning of the Golden Rule, and the divine law: Thou shalt love thy neighbor as thyself. I thank God that

our revered and honored Vice-President took for his theme this law, and gave it to us for our thought in this convention.

We hear in pulpit, press, and platform demands for a simple gospel. If by this is meant that the ministry cease to obscure the practical teachings of Christ by the scholastic refinements and subtleties of the Middle Ages, the demand is wise and right. If by this is meant that preaching is a simpler matter now than it was in the sixteenth and seventeenth centuries, it is mistaken. There never was a time when preaching the gospel was so complex, or required so encyclopedic knowledge, or so versatile a mind, or so catholic sympathies. "Go ye into all the world," says Christ, "and preach the gospel to every creature"; and then adds, "teaching them to observe all things, whatsoever I have commanded you." We have come to this second era of our commission. In America most men know that Christ lived, suffered, died for sinners. Certainly, preaching to an ordinary congregation, is in no sense a herald of news. The story of the cross is a familiar story to the men and women and children of the preacher's congregation. He has to go beyond it. He has to teach us to observe all things, whatsoever Christ has commanded. He has to apply the great principles of Christ's teaching to all the complicated and varying social conditions of our kaleidoscopic age and our democratic country. It is the largest work and the sublimest work ever given man to do. I envy my children. I wish I might begin this work anew. As I ponder the problems of our modern civilization, and see the solution suggested, but left us to work out, in the Christian Bible, I sometimes wonder how any Christian young man can be anything else than a preacher of the gospel of Christ.

Brethren and fathers in the ministry: may I be pardoned if I say one word in frankness to you? We have heard much of the needs of the poor and of the work of the American Home Missionary Society among them. I want to remind you of the needs of the rich, and of the work which, among them, the Home Missionary Society has to do. The newspapers tell us that the surplus reserve in the banks of New York City is greater to-day than it has been for years. It is your business to tell the owners what to do with it. If the owners of wealth were greedy, avaricious, oppressive, your duty would be simple enough. It would be to thunder in their ears the denunciations of God against greed, and selfishness, and oppression. But they are not. They are generous, liberal, open-handed. The American is not a miser. He is not in spirit a tyrant. But he does not know how to use money. We have spent all our energies in acquiring, and have not learned how to expend. This is the lesson you have to teach; for most of you speak not to the poor, not to the wage-worker, but to the well-to-do, to the capitalist and employer. And the duty is laid upon you of teaching him that he is a trustee; that he holds his wealth—be it little or much—in trust for the

community, because in trust for God; that every man who spends a dollar in any way other than that best fitted to serve the human race, and so serve God, is an embezzler of trust funds.

One word more, though it can hardly be necessary. You will not, I hope and trust, think that I ignore the eternities and the spiritualities of our Christian faith. God forbid. The first work of the church is to reconcile the individual soul to God. But it is not its only work. We have left to our deistical, rationalistic, Unitarian and Universalist brethren, altogether too much the preaching of the ethics of religion. "Thou shalt love thy neighbor as thyself" is as integral a part of the law as "Thou shalt love the Lord thy God." And he who believes in God as his Father, and in Jesus Christ as his Savior, saving men not merely by his teaching and his example, but by his sufferings and death, and in the Bible as the Word and promise of God, and in this life as a preparation for a life to come, in whose light we may all and always walk, is equipped for solving the problem of humanity, and for proclaiming the duties of humanity, as no man can be who possesses a less solemn and spiritual faith.

ADDRESS OF REV. FRANKLIN B. DOE,

SUPERINTENDENT OF THE WORK IN THE SOUTHWEST.

MISSOURI, Indian Territory, Texas, and Arkansas—with an area of half a million square miles, ten times larger than the imperial State of New York, with a population of six millions. A region of magnificent distances and of great variety of climate, soil, and productions. Some call it the garden of the world. It is 1,000 miles from our churches in Northern Missouri to our churches in Northern Texas, and 1,500 miles across this missionary garden.

In this vast missionary district we have but 100 churches, largely dependent, with 5,000 resident members and 12,000 in Sunday-schools. We have five academies: one colored, one Indian—though both open to all classes—and three white, open the same way; and one college, luminous in our denominational history in Missouri, for the better endowment of which some one is expected to give \$50,000 before these anniversary meetings close, or to provide for the same in his will, and then pass on quickly to his reward; and somebody, in like installments, for a similar institution in Texas! The former is Drury; the latter still waits for an immortal name.

MISSOURI.—A few words now about Missouri. A grand State, centrally located, relative to the whole country and continent, abounding in water courses, and rich in useful minerals; and, best of all, now free, though some relics of the old barbarism remain. Seventy years ago, Rev. Samuel J. Mills explored this Territory; and two years later came

Rev. Solomon Giddings as permanent missionary—both commissioned by the Connecticut Home Missionary Society. We supplied the men and money, but did not gather the churches. Not till 1852 did we gain a permanent foothold, and that in St. Louis. He whose hair is now silvered with years, and his head crowned with many honors, stood like a rock, mid the dashing waves, the herald of a free gospel, on that outpost of Pilgrim adventure. For seven years this First Church stood alone, self-supporting from the beginning, the bravest of the brave. Now we have ten churches, rapidly growing, in that same city (one German and one Scandinavian), with the eleventh in close sight, already erecting a house of worship, and six missionary stations. We also have four churches in Kansas City, four in Springfield, and seventy-five in the State. And then we have the Kidder Institute, with a large field for usefulness, only needing a few thousand dollars to assure the enterprise. A Woman's State Home Missionary Society has recently been organized. A few more Pilgrim churches, like the one in St. Louis by that name, and we shall reach the dignity of self-support. The day is not distant.

INDIAN TERRITORY.—We have nine churches, small, of mixed nationality, one colored, and forty Sunday-schools. We also have two academies: Wilberforce Institute, colored, and Worcester Academy, for the Cherokee nation chiefly, and have recently started a colored school in Cherokee towns further inland. These are Home Missionary institutions, owned and run by this Society, with local boards and moderate tuition. These investments are not so much denominational as Christian. Worcester Academy is as a city set on a hill, conspicuous, and of great future promise. With enlarged buildings, increased facilities, and successful teachers, she is doing much toward solving the problem of Indian civilization and citizenship.

TEXAS.—Two years ago we had but three churches and two ministers. Now ten churches and nine ministers; eight of these at strategic points: five houses of worship and two parsonages. These three churches were then isolated and weak. Now we have the North Texas Association, embracing thirteen churches and fourteen ministers. Three of these are under the American Missionary Association. We have to come North to learn about the color line. This Association examines churches and ministers in open session, as well as their credentials by a committee. This, not so much with reference to heresy of theological opinions—our Presbyterian friends look after that—as of character and conduct and adaptability. We propose to make our missionaries behave as well as believe: and that is sometimes the biggest job. Texas is a dangerous country for tramps and criminals.

Two years ago we started in Sherman with seven members, Methodists, making Congregational deacons out of Methodist stewards. The Union came to our rescue, without which we could have done nothing, purchasing the best house of worship in the city, and a parsonage. Now there are sixty members, good congregations and Sunday-school. Of the sixty conversions last winter, twenty-five were from the Sunday-

school. Cottage prayer-meetings have been a great help. From five to seven services are held weekly in the homes of the poor. The neglected classes have been reached. Our interest is now assured in that city; but it has cost hard labor and patient continuance.

Eight years ago a church was gathered in Dallas; but the growth has chiefly been within two years. We have now 100 members, one of the finest congregations in the city, mission schools, and this First Church will declare self-support next November. We also have two other churches in the city—the Pilgrim and the Plymouth—the latter now under the A. M. A. This is likely to be the emporium of Congregational interests. The Texas College will probably be located here. We are only waiting for a name and that \$50,000. It cost a long and severe struggle to get a foothold here; but we are an acknowledged power to-day. One of the converts of this church, two years ago, is now a missionary in Southern India.

Our church in Palestine is four years old, with eighty members, 200 in Sunday-school; has a house of worship and parsonage, valued at \$5,000. The Ladies' Aid Society raised \$1,100 the past year. There is but little means in the church; but they are trained in the duty and grace of giving. In four years the congregation has contributed \$8,500. They will reach self-support this year. This church began with one Congregationalist; but he was a good one. Some of you heard him on this floor a year ago. We hope there are a few more left of the same sort that New Hampshire can spare for Texas. Three-fourths of the membership were converted on the ground, one-half are foreigners, and one-sixth from Roman Catholic families. Eighteen have joined the church from one Sunday-school class, eleven from another. One of the deacons a year ago was a pronounced socialist-infidel; the Sunday-school superintendent a spoiled child, whose father was worth \$3,000,000 before the War, and lost all. Through adversity he became a Christian, and now accepts the full Congregational, democratic workingmen's doctrine of Christianity, giving one-tenth of his income to the Lord. A distinguishing principle of this church is to deny no one's profession of Christianity; but to accept only the Christian *worker* as Christian, and to *insist on proportionate giving from all the members*.

ARKANSAS.—The one shining example of success is Little Rock; begun eighteen months ago, but the progress chiefly within twelve months. A central lot, thanks to the Union; a solid membership, fine congregations, Sunday-schools, preaching to the spirits in prisons, and conversion of souls, thanks to the Lord and Pastor Sanborne; a commodious chapel, thanks to the people. The most signal example of success in twelve months that has come under my notice. We have only six churches in the State; but three more are in sight. Two schools are under Home Missionary supervision: Siloam Springs, whose great need is a suitable building, and Rogers Academy. This last, not two years old, has a fine building valued at \$12,000, five teachers, and 180 pupils. There is an open door for this enterprise. Christian schools are the great want in Arkansas. We have recently opened work in Fort Smith—a growing city of 10,000 souls—and expect to organize soon also in Eureka Springs, and to form the Arkansas Congregational Association next November. As a denomination, we have a mission, a peculiar mission, in the Southwest. We are badly needed, and shall yet be urgently wanted. The order is: Go forward! Shall we be disobedient to the heavenly voice?

APPOINTMENTS IN JUNE, 1885.

Not in commission last year.

Rev. Thomas Kirkland, San Andreas, Sheep Ranch, Mokelumne Hill, Valley Springs and Camp Saco, Cal.
 Rev. Francis D. Kelsey, Helena, Mon.
 Rev. Henry W. Eldredge, Buena Vista, Colo.
 Rev. Leon C. Schnacke, Clay Center and Mount Vernon, Kan.
 Rev. John S. Anderson, among the Norwegians in Minneapolis and St. Paul, Minn.
 Rev. Olaus Kittleson, among Scandinavians in Minn.
 Rev. John Rood, Lake City, Frontenac and Stockholm, Minn.
 Rev. F. N. Walcott, Missionary work in Minn.
 Rev. Peleg Baker, Chester and Chester Station, Mich.
 Rev. Kendrick H. Crane, Addison and out-stations, Mich.
 Rev. Joseph W. Holt, Rosedale, Pine Grove, White Settlement, Hay Lake and Christies House, Mich.
 Rev. Clark C. Mead, Rockford, Mich.
 Rev. Albert Torbet, Maybee and Raisinville, Mich.
 Rev. Frank M. Whitlock, Cleveland, Ohio.
 Rev. J. Spencer Jewell, Albuquerque, New Mex.
 Rev. Andrew Smith, Dallas, Tex.
 Rev. Charles S. Slater, Tampa, Fla.
 Rev. William H. Lewis, Cherokee City, Ark.
 Rev. James M. James, Ashland, Penn.

Re-commissioned.

Rev. Eli R. Loomis, Dayton, Wash. Ter.
 Rev. James B. Renshaw, Spokane Falls, Wash. Ter.
 Rev. Ezra A. Thomas, Montesano and Melbourne, Wash. Ter.
 Rev. James R. Bowler, Weaverville, Lewiston, Douglas City, Junction City, Hay Fork, Canon City and Lowden Ranch, Cal.
 Rev. David D. Bowman, Eureka, Cal.
 Rev. William H. Cooke, Oakland, Cal.
 Rev. A. P. Field, Mohave River and out-station, Cal.
 Rev. Frederick A. Field, Vernon, Cal.
 Rev. J. D. Foster, San Bernardino, Cal.
 Rev. George E. Freeman, Fresno, Cal.
 Rev. Thomas D. Murphy, San Buenaventura, Cal.
 Rev. Francis Parker, San Bernardino, Lugonia and Old San Bernardino, Cal.
 Rev. John Phillips, Stony Point, Cal.
 Rev. W. H. Ramsey, Los Angeles, Cal.
 Rev. Ewing O. Tade, Antioch, Cal.
 Rev. Isaac F. Tobey, Loring, Cal.
 Rev. Edward B. Tuthill, San Mateo, Cal.
 Rev. William H. Wolcott, Ontario and Etiwanda, Cal.
 Rev. Samuel J. Jennings, Sheridan, Big Horn and Prairie Dog, Wyo.
 Rev. Josiah P. Sparrow, Buffalo, Wyo.
 Rev. Timothy Thirloway, Green River and No. 6 Mine, Wyo.
 Rev. Roselle T. Cross, Denver (West), Colo.
 Rev. Amasa A. Brown, Mitchell, Dak.
 Rev. William Ewing, Fargo, Dak.
 Rev. Charles Y. Snell, Inkster and out-stations, N. Dak.

Rev. William S. Hills, Talmage and out-stations, Neb.
 Rev. George E. Taylor, Clay Center, Neb.
 Rev. George P. Clafin, Dunlap and out-stations, Kan.
 Rev. Bowland H. Cole, Nickerson, Kan.
 Rev. John S. Embleton, Severy and Piedmont, Kan.
 Rev. D. Todd Jones, Arvonian and Pantleg, Kan.
 Rev. Robert Kerr, Wakefield, Kan.
 Rev. Robert Killip, Muscotah and New Malden, Kan.
 Rev. Isaac R. Prior, Great Bend, Kan.
 Rev. Hiram Myers, Dover, Wakarusa and Plowboy, Kan.
 Rev. Henry Rees, Dry Creek, Kan.
 Rev. David E. Todd, White Cloud and Good Intent, Kan.
 Rev. Melville M. Tracy, Anthony, Kan.
 Rev. Wheeler M. Wellman, Wyandotte, Wyandotte Forest and Quindaro, Kan.
 Rev. John J. Wilson, Onaga and Wheaton, Kan.
 Rev. Samuel G. Wright, Brookville, Bavaria and Terra Cotta, Kan.
 Rev. Joseph W. Carlson, Stillwater, Minn.
 Rev. Enion C. Evans, St. Paul, Minn.
 Rev. Robert P. Herrick, Montevideo, Minn.
 Rev. Edgar L. Morse, Minneapolis, Minn.
 Rev. William C. Calland, Breckenridge and St. Louis, Mich.
 Rev. Stephen H. Cheadle, Mecosta and Rodney, Mich.
 Rev. Andrew M. Cross, Chesaning, Mich.
 Rev. Leander Curtiss, Croton and Marengo Prairie, Mich.
 Rev. John Jones, West Branch, Mich.
 Rev. William W. McArthur, Vanderbilt, Mich.
 Rev. William McCracken, Hersey, Mich.
 Rev. William Scurr, Minden City, Mich.
 Rev. Abram Van Auken, Missionary work in Mich.
 Rev. Alfred T. Waterman, Ovid, Mich.
 Rev. William Woodmansee, Hartford, Mich.
 Rev. Jesse A. S. Worden, Saranac, Mich.
 Rev. J. Wesley Johnson, De Soto, Mo.
 Rev. Levi J. Donaldson, Florence and Birmingham, Ohio.
 Rev. J. Charles Thompson, West Millgrove, Bradner, Freeport and Rollersville, Ohio.
 Rev. Albert M. Wheeler, Toledo, Ohio.
 Rev. Lewis Morgan, Soddy and Rock Creek, Tenn.
 Rev. William A. Hyde, Sherman, Tex.
 Rev. Samuel R. Keam, Caddo and Lehigh, Ind. Ter.
 Rev. Alex'r B. Dilley, General Missionary work in Fla.
 Rev. Edward P. Hooker, D.D., Winter Park, Fla.
 Rev. Samuel V. McDuffee, Orange City, Fla.
 Rev. Emerson G. Wickes, Oak Hill and Eldora, Fla.
 Rev. George M. Sanborne, Little Rock and out-station, Ark.
 Rev. Francis M. Price, Huntington, West Va.
 Rev. William W. Jordan, Falls Church and Merrifield, Va.
 Rev. James S. Ainslie, Ogdensburg, N. Y.
 Rev. Curtiss Graham, East New York, N. Y.
 Rev. P. M. Rightmeyer, Tallman, N. Y.

RECEIPTS IN JUNE, 1885.

NEW HAMPSHIRE—\$159.55.

Concord, A Friend, special, by J. Minot	\$89 00
Mrs. A. C. Crossfield, for Woman's Dept.	1 00
Hampton, A Friend to Home Missions,	
\$5; A Friend, \$1	6 00

Hinsdale, by N. E. Pratt	\$8 55
Littleton, A Friend	5 00
New Hampshire, An Unknown Friend at Saratoga	50 00

VERMONT—\$88.36.

Castleton, by Rev. G. P. Byington	33 84
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Chester, by J. N. Moore.....	\$34 52
Middlebury, Miss Mary A. Mead, by Rev. S. L. B. Spence.....	10 00
St. Johnsbury, Girls' Benev. Soc. of North Ch., by M. J. Hall.....	10 00

MASSACHUSETTS—\$8,996.29.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Acting Treas.....	6,500 00
Boston, Woman's Home Miss. Asso., by Mrs. H. M. Moore, Treas., special, for salary of Miss Ada A. Durham, Visita, Ind. Ter.....	50 00
Two children, special, by Rev. E. B. Palmer.....	6 00
Brockton, A Friend at Saratoga.....	5 00
Charlestown, Mrs. Sarah R. Mann, for Woman's Dept., to const. her a L.M.....	50 00
Enfield, by H. H. Barlow.....	60 00
Fall River, T. T. T. Club, by H. B. Boone.....	2 00
Florence, Ch., for Sunday-school work, by W. L. Wilcox.....	19 58
Northampton, First, by C. B. Kingsley.....	326 73
North Dana, A Praying Mother.....	5 00
Scotland, Miss Mary H. Leonard.....	5 00
South Boston, A Friend.....	20 00
Southbridge, M. Leonard, to const. Mrs. Mary M. Leonard and Miss M. Fanny Leonard L.Ms.....	100 00
Whitinsville, by E. Whitin.....	1,816 98
Williamsburgh, by W. A. Hawks.....	30 00

RHODE ISLAND—\$80.00.

Bristol, First, by M. Bennett.....	50 00
Kingston, add'l, by C. H. Aldrich.....	25 00
Newport, D. B. Fitts.....	5 00

**CONNECTICUT—\$2,605.67; of which Leg-
acies, \$550.00.**

Bridgeport, Second Ch. Sunday-school, by E. W. Marsh.....	50 00
Bristol, by H. Beckwith, to const. Mrs. Nancy Adams a L.M.....	81 31
Mrs. L. A. Camp, for Emergency Fund.....	17 40
Cheshire, Cong. Sunday-school, for Sunday-school Work, by W. H. Allen Cobalt, A Member of the Cong. Ch., by Rev. M. W. Adams.....	25 00
Connecticut, A Friend.....	5 00
Durham, Legacy of Phebe C. White, by H. G. Newton, Ex.....	100 00
East Hartford, First Ch., \$15.00; E. Williams, \$5, by E. A. Williams.....	300 00
East Woodstock, by J. M. Paine.....	20 00
Enfield, Gleaners' Mission Circle, by Mrs. J. Abbe.....	10 00
Glastonbury, First, by T. H. L. Talcott, to const. T. H. L. Talcott, I. Broad- head, Mrs. Ellen A. S. Gaines and Miss Mary J. Robinson, L.Ms.....	20 00
Hartford, Boys' Miss. Circle, Special, by W. T. Pitkin.....	200 00
Roland Mather.....	50 00
Madison, On account of Legacy of George M. Dowd, by W. S. Hull, Ex. Middletown, Ladies of the South Ch., for Emergency Fund, by Nellie A. Douglass.....	500 00
Mouroe, by Rev. H. M. Pazelittle.....	122 00
New Haven, First, by F. S. Bradley.....	19 25
Ladies' Aid Soc. of the United Ch., for Woman's Dept., by Mrs. M. L. Punderson.....	168 45
Ch. of the Redeemer, by J. B. Bald- win.....	20 00
Ladies of the Ch. of the Redeemer, by Mrs. E. Prudden, for Woman's Dept.....	168 00
New London, Ch. of Christ, by L. C. Learned.....	10 00
North Coventry, Ch., by E. C. Chap- man, to const. J. O. Freeman a L. M.....	51 12
	46 00

Old Lyme, First, by R. Griswold.....	\$10 00
Putnam, Mrs. H. G. Shaw, Woman's Dept., for Emergency Fund.....	91
Ridgenfield, First, by J. S. Keeler.....	60 00
Rockville, Second, by E. C. Chapman.....	100 00
Somers, by L. W. Percival.....	28 85
South Britain, by H. P. Downes.....	25 00
South Windsor, S. T. Wolcott, by S. E. Elmore.....	20 00
Stafford Springs, Ch., by F. H. Spell- man.....	16 19
Waterbury, Sunshine Circle, special, by Mrs. G. C. Hill, for Woman's Dept.....	10 00
Watertown, by H. T. Dayton.....	30 87
West Suffield, by B. Sheldon.....	13 34
Woodbury, North Ch., by A. W. Mitch- ell.....	26 00
Woodstock, First, by H. T. Child.....	20 98

**NEW YORK—\$1,015.64; of which Lega-
cies, \$285.00.**

Angola, by W. Woods.....	6 30
Batavia, Legacy of P. L. Tracy, by J. F. Lay, Trustee.....	280 00
Black Creek, by Rev. G. C. Jewell.....	15 00
Brooklyn, Mrs. B. W. Gleason, \$2; A Thank offering, \$10; "A. L. M." 10.....	22 00
Canaan, 4 Corners, Sunday-school, by J. P. Beaver.....	5 00
Canandaigua, First, \$163.30; Ladies' H. M. Soc. of First Ch. \$165, by E. G. Tyler.....	328 30
East Albany, by J. H. Palmer.....	11 67
East Otto, by J. Dow.....	3 50
Eden, by Rev. W. Taylor.....	4 00
Lockwood, Mrs. Susan Davis.....	20 00
Munnsville, by Rev. M. B. Dalton.....	10 00
New York City, W. C. Hunter, \$5; Miss H. B. Judd, \$5; Rev. T. Leonard, \$40.....	50 00
Niagara Falls, A. H. Porter, special.....	100 00
Ogdensburg, by Rev. J. S. Ainslie.....	9 00
Pitcher, by Rev. W. W. Warner.....	25 00
Royalton, by Rev. E. Howard.....	4 00
Utica, Rev. D. E. Marvin, avails of bond.....	115 12
Westmoreland, First, by A. S. Brown.....	3 25
Willsborough, by Rev. G. A. Curtis.....	3 50

NEW JERSEY—\$23.25.

Chatham, Stanley Ch., by Rev. R. S. Stone.....	6 50
Closter, by Rev. G. W. Plack.....	8 75
M. H. Eckerson.....	3 00
Plainfield, A Friend, by Rev. C. L. Goodrich.....	5 00

PENNSYLVANIA—\$37.00.

Delta and West Bangor, by Rev. J. Cad- walader.....	2 00
East Smithfield, by A. O. Tracy.....	20 00
Ebensburg, Ladies' H. M. Soc., by Rev. G. Hill.....	12 00
Lansford, English Cong. Sunday-school, by J. E. Lauer.....	3 00

VIRGINIA—\$4.66.

Falls Church, by Rev. W. W. Jordan..	4 66
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WEST VIRGINIA—\$10.00.

Huntington, First, by Rev. F. M. Price.	10 00
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GEORGIA—\$17.50.

Atlanta, Bethany Mission, Exposition Mills, by Rev. W. Shaw.....	17 50
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ARKANSAS—\$2.00.

Bradford, A Friend.....	2 00
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FLORIDA—\$32.59.

Daytona, Woman's H. M. Soc. of Cong. Ch., by Mrs. M. E. Martin, for Woman's Dept.....	20 00
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Dora, by Rev. S. F. Gale.....	\$2 92
Florida H. M. Soc., Mrs. A. L. Merrill, Orange Blossom Money, by Rev. S. F. Gale.....	2 00
Norwalk, by Rev. B. F. Stafford.....	7 67

TEXAS—\$10.00.

Cleburne, Trinity Ch., by Rev. J. A. Dobson.....	10 00
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TENNESSEE—\$8.50.

Knoxville, First, by Rev. D. D. Davies..	8 50
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OHIO—\$315.61.

Received by Rev. A. C. Barrows:	
Berlin Heights, by Rev. W. Jones.....	\$34 88
Cuyahoga Falls, Ladies' Miss. Soc., by Mrs. G. Paul.....	7 35
Dover, by W. W. Aldrich.....	12 50
Greenwich, Sunday-school, by W. A. Hossler.....	2 58
Kelloggsville, by P. F. Kellogg.....	5 00
Rockport, A Friend, by Rev. E. A. Hoffman.....	20 50

Received by Mrs. W. Clayton, Treas. Ohio W. H. M. Soc.:	
Burton, W. H. M. Soc.....	\$5 00
Chardon, W. H. M. Soc.....	6 00
Cleveland, W. H. M. Soc., Euclid Avenue Ch.....	40 00
Mansfield, W. B. S. Ch.....	32 76
Wellington, W. H. M. Soc.....	5 00

Canfield, First, by Rev. J. S. Whitman.....	21 80
Hartford, First, of which for Emer- gency Fund, \$2.65, by Rev. A. Strie- mer.....	10 74
Mt. Vernon, add'l, by S. J. Penfield....	27 00
Nelson, by Rev. O. L. Fowler.....	12 50
Toledo, First, by M. Brigham.....	67 00
Second, by Rev. A. M. Wheeler.....	5 00

INDIANA—40 cents.

Pierceton, Mrs. M. A. Conant.....	40
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ILLINOIS—\$15.00.

Jacksonville, Mrs. G. Caste.....	3 00
Payson, by D. E. Robbins.....	12 00

MISSOURI—\$117.90.

Kidder, First, by C. L. Shaw.....	3 40
Nichols, \$2.65; North Springfield, Pil- grim Ch., \$1.85, by Rev. H. J. Zercher	4 50
North Springfield, Dea. S. Ballard, by Rev. F. B. Doe.....	20 00
St. Louis, Ladies' Home Miss. Soc. of Pilgrim Ch., for Emergency Fund, in part, by Mrs. Moses Forbes, State Treas.....	90 00

MICHIGAN—\$515.36.

Received by Rev. L. Warren :	
Leslie.....	\$1 00
Litchfield.....	35 93
Manistee, add'l.....	33 90

Received by Mrs. E. F. Grabill, Treas. of Woman's H. M. Soc. of Mich.:	
Ada, From the Women of the First Ch.....	\$5 05
Alamo, W. M. S., by Mrs. E. C. Andrus.....	4 13
Allendale, Mrs. C. Finster.....	1 00
Calumet, by Mrs. F. J. Goodale	40 00
Charlotte, Young Ladies' Miss. Soc., by Mrs. Spoor.....	6 00
East Saginaw, W. H. M. S., by Mrs. Ames.....	10 00

Fremont, Women of the Church	\$5 00
Grand Blanc, "Willing Work- ers," special.....	10 00
Irving, Dorcas Society.....	5 00
Kendall, A Friend of Missions..	1 00
Lansing, W. H. M. S., by Miss A. Nash.....	14 02
Lansing, by Miss Fannie Wood.	10 00
Middleville, by Mrs. W. S. Bug- bey.....	5 00
Oakley, by Mrs. H. A. Barker..	1 00
Olivet, by Mrs. H. B. Green.....	15 00
Port Huron, Fourteen Ladies, by Mrs. A. E. Wastell.....	14 00
Port Huron, Two Friends.....	2 00
Shelby, Sunday-school, by Mrs. Waldo.....	2 00

Baldwin's, by Rev. S. B. Demarest.....	153 50
Boston, by Rev. G. Lloyd.....	6 10
Cadillac, First, by Rev. C. H. Beale...	10 43
Croton, by Rev. L. Curtiss.....	10 00
East Fulton and Maple Rapids, add'l, by Rev. R. Stapleton.....	2 00
East Saginaw, First, by E. W. Glynn...	1 00
Frankfort, First, by Rev. E. D. Curtis..	47 81
Fruitport, by Rev. A. Van Auken.....	19 20
Gaylord and Smith Center, by Rev. W. C. Sanford.....	2 15
Ithaca, by Rev. N. D. Glidden.....	7 00
Lake Linden, by Rev. J. W. Savage....	4 87
Morenci, by Rev. O. B. Waters.....	25 00
Olivet, by G. W. Keyes.....	25 00
Ovid, First, Rev. A. T. Waterman.....	8 64
Perry, First, by Rev. R. Quaife.....	6 25
Rosedale, by Rev. J. W. Hoyt.....	9 54
Sandstone, Union Ch., by Rev. P. B. Parrey.....	5 13
Sheridan, by Rev. J. W. Thrush.....	25 00
Traverse City, First, by J. G. Johnson.	5 00
West Branch, by Rev. J. Jones.....	65 91
	5 00

IOWA—Legacy, \$500.00.

Burlington, Legacy of David Leonard, by Mrs. Mary A. Leonard.....	500 00
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MINNESOTA—\$546.75.

Received by Rev. J. H. Morley :	
Dawson, by H. McKinley.....	\$1 93
Glyndon, by C. R. Andrews.....	9 42
Lake City, Ladies' Miss. Soc., by Mrs. D. M. Smith.....	10 00
Minneapolis, Pilgrim Ch., by Rev. C. W. Merrill.....	48 66
Pilgrim Sunday-school.....	24 84
Pilgrim Gleaners.....	9 00
Minneapolis, Vine Street Ch., by E. Burnell.....	30 00
Owatonna, by C. F. Backus.....	10 00

Woman's H. M. Soc., by Mrs. J. N. Cross, Treas.:	
Glyndon, by Mrs. L. O. Osborn.	15 00
Groveland, by Mrs. S. T. Whip- ple.....	1 75
Hamilton, by Mrs. E. F. Hunt..	8 00
Hutchinson, W. H. M. Soc.....	4 50
Mapleton, by Mrs. A. Howison.	3 50
Minneapolis, First Ch., Earnest Workers, by Jessie Pratt.....	25 00
Second, by E. S. Gore.....	17 33
Pilgrim, by Mrs. H. W. Leigh- ton.....	11 93
Vine, by L. B. Graham.....	5 00
Lynde, by Mrs. Emerson.....	5 00
New Richland, by Sallie G. Dun- wood.....	2 00
St. Paul, Plymouth Woman's H. M. Soc., by Mrs. K. W. Nich- ols.....	50 18
Villard, by Minnie Schingler...	1 50
Winona, by Mrs. C. A. Tearse, special.....	50 00

Atkin, by Rev. J. W. Hargrave.....	\$6 15
Audubon, A Friend, by Rev. E. H. Stickney.....	10 25
Groveland, \$1.56; Wayzata, \$16; Ladies' Benev. Soc., \$3.50, by Rev. C. A. Conant.....	20 06
Janesville, First, by Rev. J. S. Rounce.....	3 00
Mankato, by Rev. H. A. Bushnell.....	5 00
Minneapolis, Plymouth Ch., by C. M. Cushman.....	27 70
Woman's H. M. Soc. of Plymouth Ch., special, by Rev. D. L. Leonard.....	100 00
Plainview, by Rev. S. K. Perkins.....	9 00
Villard, First, by Rev. C. A. Ruddock.....	2 00
Wabasha, by Rev. N. T. Blakeslee.....	19 05

KANSAS—\$145.72.

Received by Rev. A. Blanchard:	
Arvonia.....	\$20 00
Douglass.....	9 50
Boston Mills, Dea. J. Hubbard and family, special, by Rev. S. D. Storrs.....	20 00
Dial, by Rev. J. G. Dougherty.....	1 70
Emporia, First Ch., Horace Barber, by Rev. J. F. Drake.....	50 00
Fowler City and Pleasant Prairie, by Rev. H. Jones.....	11 67
Galva, Ch., by Rev. B. F. Haskins.....	1 50
Geneva, by Rev. J. G. Dougherty.....	3 20
Lawrence, Plymouth Cong. Sunday-school, Primary Department, by Mrs. J. G. Haskell.....	7 35
Mound City, First, by Rev. M. O. Harrington.....	8 30
Udall, First, by Rev. B. F. Baker.....	12 50

NEBRASKA—\$90.61.

Ainsworth, by Rev. J. A. Milligan.....	2 00
Creighton, First, by Rev. T. Kent.....	5 00
Genoa and Monroe, by Rev. Q. C. Todd.....	6 16
Groversville, by J. N. Rice.....	8 20
Greenwood, by Rev. H. A. French.....	20 00
Mayflower Ch., by Rev. H. A. French.....	1 00
Lee Park, E. Knight.....	2 00
South Bend, by Rev. S. C. Dean.....	21 00
Steele City, by Rev. E. Cressman.....	22 00
Talmadge, by Rev. W. S. Hills.....	3 25

DAKOTA—\$165.83.

Ashton, by Rev. G. W. Shaw.....	5 00
Cooperstown, Ladies' Miss. Soc., by Mrs. E. H. Stickney.....	12 50
Dover, by Rev. J. H. Gurney.....	3 00
Faulton, by Rev. C. Douglas.....	12 00
Harwood, Ladies' Miss. Soc., by Mrs. S. B. Longford.....	8 20
Huron, First, by Rev. J. S. Voorhees.....	9 59
Woman's Miss. Soc., First Ch., by Mrs. Kimball.....	2 00
Milbank, Union Ch., by Rev. J. L. Granger.....	60 27
Plankinton, First, by Rev. R. H. Battey.....	3 20
Powell City, Welsh Ch., by Rev. J. H. Griffith.....	5 00
Sanborn, by Rev. J. W. Donaldson.....	3 00
Sioux Falls, Woman's Miss. Soc., Woman's Dept., by Mrs. H. H. Smith.....	12 50
Valley Springs, by Rev. C. W. Wiley.....	5 00
Wahpeton, First, by Rev. G. B. Barnes.....	7 00
Watertown, by Rev. S. G. Updyke.....	5 00
Winfield, by Rev. F. E. Matlock.....	3 00
Yankton, Woman's Miss. Soc., Woman's Dept., by Mrs. H. H. Smith.....	9 57

COLORADO—\$19.25.

Breckenridge, by Rev. W. R. Turner.....	9 25
Boulder, First, by Rev. G. N. Kellogg.....	10 00

CALIFORNIA—\$32.35.

Clayton, \$1.75; Pacheco, \$3.60, by Rev. J. H. Strong.....	8 35
Hydesville and Rohnerville, by Rev. G. M. Dexter.....	14 00

Los Angeles, Third, by Rev. W. H. Ramsey.....	\$4 00
Rocklin, by Rev. H. Cummings.....	6 10

OREGON—\$37.55.

Received by Rev. Dr. Atkinson:	
Beaver Creek, Zion Ch., by Dea. D. Williams.....	\$2 00
Corvallis, by Mrs. Dr. G. H. Farrar.....	9 00
	11 00
Oregon City, by Rev. G. A. Rockwood.....	15 65
Pendleton, by Rev. O. W. Lucas.....	6 50
Portland, Plymouth Ch., by Rev. G. H. Lee.....	4 40

WASHINGTON TERRITORY—\$148.15.

Colfax, Plymouth Ch., by Rev. T. W. Walters.....	25 00
Ferndale and Semiahmoo, by Rev. G. Baker.....	4 00
Montesano, by Rev. T. Magill.....	50 00
New Castle, Welsh Ch., by Rev. D. Hughes.....	15 00
Port Gamble, by Rev. H. V. Rominger.....	18 90
Spokane Falls, Rev. N. F. Cobleigh.....	30 00
Spring Brook, by Mrs. C. F. Manley, through Rev. Dr. Atkinson.....	5 25

ENGLAND—\$15.00.

London, W. S. Lee, by O. D. Grosvenor.....	15 00
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HOME MISSIONARY..... 107 95

\$15,864 44

Donations of Clothing, etc.

Brooklyn, N. Y., Ladies' Home Miss. Soc. of Pilgrim Ch., by Mrs. Lucy W. Allen, clothing and cash.....	\$253 00
Chester, N. J., Ladies' Assoc., by Rev. F. A. Johnson, barrel.....	50 00
Cincinnati, O., Ladies' Home Miss. Soc. of Vine Street Ch., by E. C. Walton, box.....	125 00
Groversville, N. Y., Ladies' Soc., by Mrs. L. H. Cobb, barrel.....	100 00
Hartford, Ct., Ladies' Sew. Soc. of First Ch., by Miss Emma Bunce, two barrels, package, cash and freight.....	216 19
Middletown, Ct., Ladies' Soc. of South Ch., by Nellie A. Douglas, box.....	129 00
New Haven, Ct., Ladies' Aid Soc. of the United Ch. by Mrs. M. T. Landfear, box and freight.....	161 75
Newport, R. I., United Ch., by Miss E. R. Hammett, trunk.....	20 00
Newtown, Ct., Ladies' Aid Soc., by Mrs. C. B. Taylor, barrel and freight.....	59 34
Sandusky, O., Young Ladies of Ch., by Rev. A. C. Barrows, box.....	40 00
Ladies' Home Miss. Soc., by Rev. A. C. Barrows, box.....	35 00
Washington, Ct., Ladies' Home Miss. Soc., by Mrs. F. N. Galpin, box clothing for children.....	
Westfield, Mass., Ladies' Benev. Soc. of Second Ch., by Mrs. Henry Hooker, barrel and freight.....	73 00
West Springfield, Mass., E. H. Knight, box hymn-books.....	
Windsor Locks, Ct., Ladies' Soc., by Mrs. Chas. H. Coye, barrel and freight.....	122 51

Receipts of the Maine Missionary Society, May 30 to June 12, JOHN L. CROSBY, Treas.

Bangor, First, by Dea. G. A. Thatcher.....	\$54 56
Bath, Winter St., by G. J. Mitchell (of which \$20 to const. Mrs. Omar W. Fossum a-L. M.).....	223 28
Belfast, First, by B. P. Field.....	73 50
Benton, by Rev. T. P. Williams.....	9 52
Biddeford, Second, by J. R. Libby.....	50 00

Brownfield, by Rev. E. S. Jordan.....	\$15 00
Garland, by Rev. P. B. Thayer.....	8 00
Gardner, by Rev. R. W. Jenkins.....	25 11
Mommouth, by Rev. R. M. Peacock.....	11 00
Norridgewock, by Rev. B. Tappan, D.D.	40 55
Oxford, by Rev. H. V. Emmons.....	7 00
Portland, Second Parish, by Nathan West-	
ton.....	131 46
Saco, First, by Jas. W. Littlefield.....	9 7
South Bridgton, by F. W. Sanborn.....	14 11
South Freeport, by Collins G. Burnham..	20 50
Tremont, by Rev. A. Reddon.....	13 00
Waldoboro, First, by Geo. Allen.....	4 46
Annual gift, from Geo. Allen.....	2 06
Winslow, by Rev. T. P. Williams.....	11 83
Woodford's, by J. H. Clark.....	18 00
York, First, by Joseph Sewall.....	43 50
Woman's Maine Missionary Auxiliary	
(add'l).....	450 14

Previously acknowledged..... \$1,243 85
 Amount rec'd June 13, 1884, to date, \$27,824 84

Recapitulation of Receipts for year ending June 12, 1885.

Contributed by churches and individ-	
uals.....	\$5,791 54
Contributed by Woman's Maine Miss.	
Auxiliary.....	1,212 14
Income on investments.....	3,083 15
Legacies.....	17,718 01
Rec'd by Sec. for preaching.....	10 00
Special, for Milford chapel.....	10 00
Total receipts (as above).....	\$27,824 84

Receipts of the Massachusetts Home Missionary Society, in June, REV. E. B. PALMER, Treas.

Alford, J. Jay Dana.....	\$15 00
Ashland, by Edwin Perry.....	30 00
Auburn, by Rev. S. D. Hosmer, to const.	
Mrs. Ellen A. Pond a L. M. of A. H. M. S.	71 57
Boston, Berkeley St., by S. B. Pratt.....	87 15
Park St., Homeland Circle (personal)	
by Miss J. G. Withrow.....	60 00
Braintree, First parish, by A. B. Keith.....	12 25
Brookton, Est. of Rev. Lucius Allen, by	
J. R. Perkins, Ex.....	2,693 25
Byfield, Cong., by Jos. N. Dummer.....	20 00
Cambridgeport, Pilgrim, by N. H. Hol-	
brook.....	161 25
Chelsea, First, by J. P. Lovett.....	65 00
Chelmsford, Central, by Rev. J. H. Vin-	
cent.....	20 00
Chester Center, by Rev. Chas. Morgan.....	11 00
Deerfield, by Rev. A. Hazen.....	28 45
Dorchester, Second, class in S. S., by Miss	
E. L. Tichman.....	1 20
Pilgrim, y S. B. Hoiman.....	40 00
Douglas, by Rev. James Wells.....	13 34
Foxboro, Erastus Grover, by Horace	
Carpenter.....	2 00
General Fund Income.....	90 00
Greenwich, by Rev. E. P. Blodgett.....	36 75
Hamden Co. Benev. Asso., by Chas.	
Maish, Tr.	
Holyoke, Second.....	\$161 91
Monson.....	33 00

Hyde Park, Sunday-school, by D. M.	
Lewis.....	194 91
Lawrence, South, by J. Y. Buzzel.....	10 50
Lowell, Eliot, by Rev. J. M. Greene.....	5 87
	35 31

Magnolia, Sabbath Offering, by James	
Perkins.....	\$3 60
Mass. A Friend (R. R. F.).....	34 00
New Bedford, Trin., by R. G. Tobey.....	169 52
Newburyport, North, by J. B. Creasey...	33 54
Northboro, Evan., by Rev. S. S. Ashby...	72 15
Northbridge, First, by Rev. J. H. Childs.	18 00
Northfield, Trin., by Miss Marg't Dutton.	30 00
Northfield, South, by H. M. Pierson.....	12 11
Plymouth, Amasa Holmes, by Rev. Geo.	
A. Tewksbury.....	5 00
Plymouth County, A Friend, to const.	
Mrs. Alpheus Gurney, of Brockton, a	
L. M. of A. H. M. S.....	50 60
Scotland, Trin. Cong'l, by Mrs. S. O. Keith	24 83
Stoughton, First, by Sanford Gay, through	
S. Clapp.....	145 00
Wakefield, Mrs. Sam'l Gardner, by J. P.	
Hartshorne.....	500 00
Warwick, Sunday-school, by Lilla H. Al-	
bee.....	1 38
Ware, First, by Otis Lane.....	30 00
Wayland, Ev. Trin., by J. A. Robie.....	10 00
Westboro, Evan., by F. W. Forbes.....	140 98
Westford, Union, by Daniel Atwood.....	16 00
Winchester, by A. C. Vinton.....	185 00
Worcester, Charlie and Mary, \$1; Mother	
and Aunt, \$5 (special).....	6 00

	\$5,196 71
Home Missionary.....	3 00
	\$5,199 71

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., in June.

Newton, Eliot Ch., Ladies, by Mrs. W. H.	
Blodgett, bbl.....	\$137 23

Receipts of the Missionary Society of Connecticut, in June, WARD W. JACOBS, Treas.

Ashford, Westford, by Dea. C. Whiton...	\$6 00
Avon, by Rev. N. J. Seeley.....	27 00
Bridgeport, First, by E. P. Hincks.....	144 97
Bristol, Ladies' Miss. Assoc., by Miss L.	
Beckwith.....	76 43
Chester, by E. C. Hungerford.....	30 00
Cornwall, by M. Beers.....	38 75
Derby, by C. Z. Morse, add'l.....	2 00
Glastonbury, Buckingham, by Rev. A.	
Gardner.....	5 12
Hartford, First, by C. T. Welles, \$692.36;	
for Emergency Fund, \$5.00.....	697 36
Wethersfield Ave, by L. W. Burt.....	29 17
Middletown, South, by B. Douglas.....	49 55
New Haven, First, by F. S. Bradley.....	171 46
New London, First, by L. J. Learned...	72 68
Norwich, First, by L. A. Hyde, \$75.00, to	
const. Mrs. James E. Bushnell of Nor-	
wich Town, a L. M.; Lewis A. Hyde,	
\$25.00.....	100 00
Do. Third, by F. W. Carey.....	10 30
Redding, Georgetown, by Rev. S. J. M.	
Merwin.....	18 09
Southington, Plantsville, by E. P. Hotch-	
kiss.....	227 37
Thomaston, by P. Darrow.....	35 05
Westbrook, b T. D. Post.....	42 39
Windham, Willimantic, by E. A. Bar-	
rows.....	17 50
	\$1,861 19

Boxes.

Southport, Ladies' Sew. Soc., box.....	\$75 00
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MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

As to Assigned Boxes.

1. Apply to the Secretaries at the Bible House to designate some family. They can usually furnish the necessary facts of a full description at once. If they fail, in some cases, to comply with the usual request to designate "a family containing young children," it is because such families are a minority of the whole number needing assistance, and it would be unjust to disregard the equal claims of those families which contain older children dependent upon their parents for education and support.
2. If a family is selected independently of the Secretaries, notify them without delay, so as to guard against undue disproportion of gifts.
3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether his address remains as previously given.
4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.
5. Mail to the missionary one of these receipts, a list of the articles sent in the box, and the money, \$2, \$3, or \$4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.
6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

As to Unassigned Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. It is therefore desirable that some boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

1. Put into each of *these* boxes a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.
2. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes*.
3. Write to the Secretaries, stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other that everything will find its place and use.
4. Inclose money for freight.

Boxes are no Part of a Missionary's Salary.

These donations are not deducted from the grants of the Society. It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful. We hope that, on the contrary, their sympathies will be so awakened by the preparation of the lesser gift that they will esteem it a privilege, not only to continue, but to enlarge the greater.

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SEPTEMBER, 1885.

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NEW YORK:
AMERICAN HOME MISSIONARY SOCIETY.

BIBLE HOUSE, ASTOR PLACE.

SIXTY CENTS A YEAR, IN ADVANCE, POSTAGE PAID.

THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable names should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of the discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz. :

Population of the place.
Names of the church or churches, and preaching stations.
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address : Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised?
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

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I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?...*Rom. x. 15.*

VOL LVIII.

SEPTEMBER, 1885.

No. 5.

ADDRESS OF REV. R. T. CROSS, OF COLORADO,

AT THE SARATOGA MEETING.

WE do not have many inhabitants to the square mile in the Rocky Mountains, but we have a good many square miles, and a good deal of territory to the square mile. We have to stack it up in great heaps, three miles high. And we are all the time giving it away. The immensely fertile States east of us obtained all their fertile land from our mountains.

One year ago Superintendent Blanchard closed his remarks in this place by asking for money. I will begin where he left off, by asking for two hundred dollars for a certain Denver enterprise, the particulars of which I will gladly explain to any one who desires them. Mr. Blanchard was kind enough to say that I believed in the rhetoric of under-statement, and that you could safely add twenty-five per cent. to my statements. If the person who is going to give that two hundred dollars wishes to add twenty-five per cent. and make it two hundred and fifty, it will be all right.

We have now in the Colorado Association thirty-two churches, with about eighteen hundred members and twenty-seven hundred Sunday-school scholars. Eight of our churches are self-supporting—a larger proportion, probably, than in any other State west of the Mississippi. We have also a college. It has received a set-back, but it is going to live, and, in the judgment of the brethren on the field, ought to live. Its available resources for the next year are \$32.40. There is no college in the land that better deserves sympathy and help than Colorado College.

Since the first of January our churches have added three hundred, or about twenty per cent., to their membership. The same rate of increase throughout the country would add 80,000 to our churches.

Six years ago to-night we organized the Second Church in Denver. Some doubted whether there was room for another church in that city.

A few weeks since we organized the eighth Congregational church in Denver. All of them are well located. If you think we have too many, I answer, "Come and see."

A yearly feast of Tabernacles will have to be one of the regular institutions of our Denver churches in the future. The regular way of starting a church with us is to put up a tent, which sooner or later blows over in some hard wind, and then we have to go to work and put up something better. That fact symbolizes our work. Every little while the bottom seems to drop out, and we have to do the work over and do it better. An important factor in any successful work in the West is a patient, faithful holding on through all sorts of trials, discouragements, and opposition. Brother Sanders has held on faithfully for ten years at Cheyenne, and some of you know the result. When I first saw that town it had 3,000 inhabitants and sixty saloons. Now it has 6,000 inhabitants and thirty saloons. Fine church buildings have been erected, and the churches are gradually getting the upper hand. That town was once called "Hell on wheels"; but I think the time will come when it will be called "Saint's Rest."

Our work requires patience, but it also requires a holy impatience. I get great comfort from the fortieth Psalm. In the first verse the Psalmist says: "I waited patiently for the Lord," and we all have to do that. But in the last verse he cries: "Make no tarrying, O my God!"

I suppose we ministers are all more or less ambitious, with an ambition more or less godly. I confess that my ambition has been, not to *take* but to *make* good places; not to take large churches, but to enlarge small ones. And years ago I had an ambition to organize a church, to see it born and grow and become strong. And this ambition has been, to some extent, gratified. Over there in southern Vermont, when this country was young, an old revolutionary soldier, my great-grandfather, stood one day in his door. Some passers-by stopped to admire a magnificent elm across the street, seven feet in diameter, and over twenty feet around. The old man said to them in words that my mother put into rhyme years ago:

"Why gaze ye so," said the aged man,
"Upon that stately tree?
When I was young I carried it
And with it other three."

There are aged men here to-day whose hearts swell with honest pride when they hear spoken the praises of churches and colleges which they, when young, carried in their hearts and hands. When I get to be an old man—say in about forty years—and visit Colorado Springs, and see a church of 500 or 1,000 members, with a stately edifice, I shall be

able to say, with perhaps a pardonable pride, that when I was young I carried that church and with it two or three others; one at least in Denver, and one in that most charming spot in all the world, Manitou, which honors itself, and honors Saratoga too, by calling itself "the Saratoga of the West," as it truly is.

I think I shall lose no reputation that I may have for under-statement, when I say with emphasis, that it is a grand and blessed and glorious work to have a hand in laying the foundation of a Christian empire. I am glad that there are ministers self-sacrificing enough to stay and preach for the wealthy eastern churches, and raise money for the West; but we don't all have to do it. I am glad that I ever had a call to a little church out under the shadow of the Rocky Mountains, so far away that it could not hear me preach before calling me. A friend who took a church near Boston, that he might be near the center of thought, told a mutual friend that I was throwing myself away. In a year or two I had a letter from him, asking if there was not a place out there for him. I suppose he was ready then to throw himself away. And if there are any of you, ministers or laymen, who wish to do the same thing, please let me know.

I say ministers *or laymen*. Let me in closing emphasize that thought. Our western churches need, first of all, a godly, faithful pastor. Next, they need at least one good, faithful *man*, and I use that word in the generic sense, a man to attend to business matters, and hold up the hands of the pastor. Many churches have died for want of just such a man, and many are sickly for the same reason. Some of you remember the emigration societies of a generation ago, that sent men to Kansas to make it a free State. Why should we not have emigration societies to help send laymen to the front, to help save those wicked communities for Christ? Deacon Foote, of Hamilton, N. Y., died last year, at the age of ninety-eight. His daughter told me that once he sold his best horse, and at another time his gold watch, and gave the money for sending men to Kansas. That was enthusiasm, and it accomplished something. Why should not laymen, as sometimes they do to the foreign Board, offer themselves to the Home Missionary Society, saying: "Here am I; send me. I have a good income, or, I am a mechanic, a farmer, a doctor. Where is there a weak church with discouraged pastor, sore pressed by the adversary? Send me there, and I will help save that church." Ministers go to the front, to undesirable places to live in, and endure hardships in order to extend Christ's Kingdom. Why should not laymen? We have heard the cry for men for the West, meaning ministers, and that cry will not cease. I add to it the cry for laymen, to help in starting new churches, and building up weak ones.

ADDRESS OF REV. STEWART SHELDON, OF DAKOTA,

AT THE SARATOGA MEETING.

DAKOTA was comparatively unknown when we begun work there fifteen years ago. We understood the magnitude of that work about as well as the man knew the size of the country, when he asked how large a town Dakota was, knowing that my home was there, and supposing it was a small town somewhere out West. But there has been a great change.

When the railroad kings saw their opportunity, they built 1,500 miles of road in a single year, and we now have more miles than Massachusetts and Rhode Island combined, and most of it built within the past eight years. Our population has increased from a few straggling thousands, to nearly or quite half a million. Our land-offices have grown from one to ten. Our land entries, from a few thousand acres, to more than 50,000,000. At a single office 285,000 acres have been entered in one day. Our post-offices have grown from a dozen to nearly a thousand. Our newspapers from half a dozen or so, to over 200. Our public schools from four or five to 2,000. Our threshing machines, from one to several thousands. Our wheat-raising from a few hundred bushels to 30,000,000 annually.

With the railroads a mighty tide came pouring into that land, part of the time from 3,000 to 5,000 a day. They came from New England and Old England, from Norway, Sweden, Germany, Denmark, Bohemia, France, Ireland, Italy, Russia, China, Wales, and Scotland. Among them were Protestants, Catholics, Infidels, Liberals, Universalists, Free-thinkers, Free-lovers, Soul-sleepers, Ingersollites, Nothingarians, all kinds of religion, and every sort of irreligion.

Take as an illustration: Being caught in a storm, one night, with twelve other men, some of them land seekers, some of them hunters some of them speculators, and one the missionary, it was found that the thirteen men represented ten States, among them Kentucky, Tennessee, and Louisiana; that there were Republicans, Democrats, and Green-backers, besides various kinds of religionists. This shows something of the heterogeneousness of the people.

But they all need the gospel, and for the sake of a tolerable civilization must have it. For the sake of a world lost in sin, they must have it. For the salvation of their own souls, they must have it. When Agesilaus was asked how far the Spartan dominions extended, lifting up his spear and shaking it, he said, "as far as this spear *could* reach." His motto was conquest. That is our motto, conquest over sin in all its forms. Hence the spears of our holy warfare, bright from the armory of heaven, must be uplifted in that land. Every fron-

tier church well manned is one of those flaming spears. It has been my lot to help organize a hundred of these, most of them within the last eight years. With sufficient means and men we could have had twice that number. The membership of all these churches is not far from 4,000.

To the one Sunday-school of twenty children, we have added 300 schools, with an aggregate membership of 5,000 or more. Thus the war is waging. Thousands of the enemy have already been conquered, but there are hundreds of thousands more. You send us out there to do this work, and we feel very much as George Fox felt, when he said that every good Quaker was expected to shake the country for ten miles around him. That's the way we feel, and that's the way we do, the Lord helping, in just the measure that you equip us for the work.

You will see that the outlay for that span of ponies and buggy which some of you sent me a few years ago was a good one, when I tell you that they went as far as around the world, 25,000 miles, in doing your missionary work; the moral of which is, keep investing in this way according to the demand. You send your missionary scout to a point 300 or 400 miles above, alone, unarmed, save with the sword of the Spirit, which is more than a Spartan's lance, surely, and what does he find? A new town where, the night before, two young men in a dance-house drew their pistols on each other, and one of them was instantly shot dead, and in three or four hours was buried like a dog, and the murderer was puffing his cigar all about town, the next day, with the utmost unconcern. Vengeance soon overtook him, however. He was riddled with eighteen bullets by the Vigilants, and the town was freed from two miserable desperadoes. This is good missionary ground, as you see. A church is organized, and presently law and order prevail in that new community.

Your missionary scout passes on to the next town, which consists of one dwelling house, one hotel, one store, and eight saloons, all built the week before. Looking down the street, a creature calling herself a woman, is seen coming up like a wild Arab, sitting on her horse like a man, wearing a man's wide-rimmed slouched hat. After saluting the new comers, away she dashes and is quickly out of sight. Presently, two men filled with bad whiskey come from one of the saloons, and as they too must create a little sensation, one of them pulls off his hat and holds it out at arm's length, while the other one blazes away at it with his pistol, and puts through it several bullet holes.

Such is the introduction of your missionary to this new town, good missionary ground still, you see. Here, too, a church is established, organized in that "gospel tent" which some of you sent me.

And now, as you approach that town, about the first thing that meets your eye as you round the corner and look out the car window

is our little chapel and parsonage, the place having grown within five years to about 2,000, and become as orderly as many places of twenty-times the age. There are many such cases. Is it not a war of conquest? Take this example. Two of the members of a little church in a new town are also trustees of the school district, and they propose to dedicate the new school-house with preaching services, the next Sabbath. The third trustee is very much like one of Nasby's Cross-road characters. His coonskin cap is nearly half as large as a barrel. The bowl of his mighty meerschaum pipe is about the size of a teacup, and he hobbles about with his rheumatism, on his shagbark crutch, and declares with imprecations and much violence, that the school-house shan't be used for religious meetin's; he's been hired to varnish the seats, and is to do it the next day, the Sabbath. So at night the two other men proposed to keep guard. On approaching the house they see a light inside, and sure enough, the Cross-roads man has got the start of them, and is daubing on the varnish at a fearful rate, his good wife holding the lantern. The varnish pail soon goes kiting across the room before a well-aimed boot. The lantern, plied like a shillalah, is broken to pieces over the backs of the assailants. The oil streams about in a very promiscuous manner, and the pugnacious little trustee is picked up, tossed out of the door, and told to be off. The seats are soon relieved of the newly applied varnish, and two rousing meetings are held there the next day. Now, there is a good house of worship, and last winter there was a glorious revival and large accessions to the church. The Cross-roads man was subdued, and has been as meek as a whipped spaniel ever since. It was a war of conquest, and Mount Sinai was the gospel needed in this case.

When young Bender was bitten by a rattlesnake and thought he was going to die, the minister for whom he had sent to console him in his fear, prayed thus: "O Lord we thank thee for rattlesnakes; we thank thee that thou hast sent a rattlesnake to bite John Bender. We pray that thou wilt send another rattlesnake to bite Bill Bender, and the biggest kind of a rattlesnake to bite the old man Bender, for we are sure that nothing else will bring them to repentance." So we often find that not only the wisdom of the serpent, but practically the fang of the serpent, as well as the harmlessness of the dove, are needed to reach some men and some communities. In one new town where there is but little show for anything but bad whiskey, the missionary starts with about "enough to say *we*."

Soon he counts nine followers; first they clean out the whiskey, and in two years have a beautiful house of worship, and a membership of over eighty, many of them fruits of a revival. This missionary, the past year, has superintended the building of thirty school-houses in that county, and sent out one of his converts, a Norwegiau, to do evangelist-

ic work among his countrymen. He has five appointments, and gathers audiences at times of a hundred and fifty. He's shaking the country all about him, surely.

Look at Yankton. Its church began with thirteen; its Sunday-school with about the same number; its prayer-meetings with three. There are now 340 in the church, over 300 on the average at the Sunday-school, and from 100 to 200 at the regular prayer-meeting, from week to week. All the machinery of church work is in good running order, and there is a constant revival atmosphere. Here, too, is Yankton College, with several young men preparing to carry the war of conquest to the regions beyond. All but half a dozen or so of the hundred students, I'm glad to say, are earnest working Christians.

Similar changes have been made at other points: at Canton, Vermilion, Redfield, Chamberlain, Watertown, Webster, Millbank, Pierre, Huron; in the eleven German communities where we have German Congregational churches, and in several other places.

Look at a few isolated specimens of the fruit of such work. Here is a man, who, before the missionary came, was a drunken, low-lived Irishman. He's now a deacon in the church, a man of prayer, an earnest Christian worker, a living epistle known and read of all men.

Here is another, a man of splendid physique, musical voice and commanding mien. Before the missionary came he was shockingly profane, twenty-five years the captain of a steamer on one of the great lakes, "and if you knew how mean and desperately wicked I had been, you would be ready almost" he said, "to hoot me out of town." But who is he now? A disciple of the Master, a man of prayer, a teacher in the Sunday-school, a cheerful, humble follower of the Prince of Peace.

These are a few of the many victories. But aside from this, we are a sort of recruiting force for other parts of the great battle field. We have sent Hall to the Indians up at Ft. Berthold, Thrall to the Freedmen down South, have given Shelton and Smith to the A. M. A., and Case to the American Board in Mexico.

And now we come to-day to ask for reinforcements; more of the Lord's money and men. There is urgent need of them. There was never any thing like it before, and may never be again. Now is the golden opportunity. If lost, it will be lost forever. Help us, then: oh, help us. Don't leave us as the English left Gordon at Khartoum.

An editor out West says: "If you will grasp a rattlesnake firmly by the neck, he can't bite you; but then," he adds, "it's just as well to let the hired man do the grasping."

Well, we are the hired men, and we are willing to do the grasping; but we want you to furnish the mittens, good thick buckskin, and a plenty of them. Send us the help needed, and with God's aid we will slay the whole miserable brood of snakes. We'll shake the country from center to circumference, and carry the King's spears all blazing with the

golden light of heaven, to the ends of the earth. Then, in the great jubilee day, when the jewels are made up, when the bells in the New Jerusalem are rung, you will hear as the result of this missionary work, the glad shouts of the redeemed, united, exultant, continued, louder and louder, and sweeter and sweeter, and you will hear above it all, the voice of the Master: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

Our motto then, is, Home Missions for conquest, over the prince of darkness, over all evil. Home Missions for the highest good of our country, east, west, north, and south. Home Missions for the teeming multitudes of Europe that come pouring in upon us. Home Missions for the redemption of the world, under the Captain of the mighty host, and to him shall be all the glory forever and ever!

REMARKS OF REV. ROBERT WEST, D.D.,

OF CHICAGO.

I BELIEVE that we are fully able to go up and possess the land; first, because I believe in the all-conquering Anglo-Saxon race, especially as it is concentrated in the Yankee of to-day. We have heard a great deal to-night about the Germans, the Swedes, the Bohemians, the Irish, and others. What of it? Suppose there are 34 per cent. of the foreign population in this country in certain cities. In Chicago there are 75 per cent. of foreign population; but the other 25 per cent. are Yankees, and they manage the opposing three-quarters by simply taking them by the nape of the neck, telling them what to do, and showing them how to do it. It is the Yankee against the world. He will conquer, every time. You are afraid of the Irish; I am not. You think he wants to turn this country into Ireland. No, he has had enough of Ireland, where he came from; he doesn't want any more of that. The German drops in here as the water drops into the sea. Why, just look at it! We have a mayor in Chicago; you may have heard of him. He manages all the foreign population; they do just as he tells them. He came from Connecticut; he was one of their contributions to our mission work. They trained him in Yale College; trained him up in the way he should go; and oh, how he has gone! Look at the political wheel; the Yankee turns it every time. He makes the machine, and runs it. He organizes your great corporations. He is at the head of all your enterprises. He tunnels your mountains, and bridges your streams. Suppose a colony of Swedes did settle on the Delaware in 1636. What of it? Why, if they had come 200,000 strong, and got the whole Delaware valley, a few dozen Yankees would have come over from Plymouth, and, in two weeks, managed them out of all of it; and the joke of it would have been, the

Swedes wouldn't have known it; would have gone off satisfied that it was all right. Look at Spain! The Spaniards came here hundreds of years before the Pilgrims. They got the whole southwest part of the country; at least all which France did not capture. What did these two nations do? They were ahead of the Yankees; they had the best part of the country; the great, fertile valleys, mountains, fields, everything; parceled it out, set their seal on it; thought they owned it; but they didn't. Where are they to-day? The Yankee got it out of every one there; they went off, hardly knowing what was the matter. In France, when any trouble comes before the judge, he always asks: "Who is the woman?" Here, when any mischief or great good is going on, we always ask: "Who is the Yankee?" Why, down in Old Mexico, in the State of Pueblo, a chandelier hung in the old cathedral for a century; it had a thousand dollars' worth of gold in it. One day a man came along, admired it, told the Mexicans it needed cleaning. He said he would clean it for nothing. They took him up. He did clean it, and made four hundred dollars clear money from the scrapings. He was a Yankee. He is everywhere. He builds the first dance-house and saloon; he builds the first school-house and church; he is the best man, and the worst man. Rule him, and you can manage the rest. He knows a good thing when he sees it. If there is any man in the world who knows how to lay up treasures in heaven, and ten per cent. on earth at the same time, it is the Yankee. I believe in him. I take off my hat to him. Now, you think I am a New Englander? No; I am not. I was not born there; I never expect to be; but I know a New Englander when I see him. I believe in the Yankee. I believe more in the foreign population than many do. I think they have virtues which we may well emulate, and strength and health for which we may be thankful. Most of all, I believe in God, and in his promises. I believe he has scooped out the great Mississippi valley for the homes of a mighty people; I believe he sifted the nations of the earth to plant a royal seed here, and he is going to care for it. I believe his promise, that every place the sole of your feet shall tread upon will be given unto you, from the wilderness (that is, New England), and this Lebanon (Saratoga), and the going down of the sun towards the great sea, shall be your coasts; that no man shall be able to stand before you.

A WOMAN'S HOME MISSIONARY SOCIETY.

THE recent formation of the youngest of our Woman's State Home Missionary Societies, in the ancient State of Connecticut, suggests the interesting history of the eldest sister (also in a New England State) of this goodly and growing band.

Wishing to know somewhat more of its history, a request to the

treasurer of the "New Hampshire Female Cent Institution," at Concord, brought me a pile of small pamphlets in covers of blue, drab, yellow, green, and buff. Some of them tell the story of years long and long ago, without even a name or line on the cover, to announce who and what they are. Growing not less modest, but more wise with age, the later ones give name and local habitation, with other items of welcome information. From these and other sources, we learn that about 1804, in "a time when the funds of the New Hampshire Missionary Society were very low, and the ministers engaged in it much disheartened," the wife of the Concord pastor, Mrs. Elizabeth McFarland, suggested to a few clergymen gathered at her house, that the women of the churches be formed into Cent Societies in aid of the cause. The suggestion pleased them, and the following year the first receipts from Cent Societies (five dollars) were acknowledged. This was five years before the birth of our venerable and beloved American Board. The steadfast life and single aim of this first State, auxiliary to the cause of Home Missions, (for the scattered societies were, ere long, consolidated into "The N. H. Female Cent Institution,") holding on its affluent and dignified course now nearly three-quarters of a century, has lessons for thoughtful women who are oppressed with a sense of responsibility and with an eager desire to help on the cause whose claims are every day growing more urgent and imperative, and yet who are sometimes distracted with a divided allegiance and a heart questioning as to which is the best way. Without claiming to be a model in every respect for States whose circumstances are different, yet the story of the New Hampshire Cent Institution can be wisely re-told none to often.

The greatest sum ever required of its members is one cent a week, fifty-two cents a year, for Home Missions. But how much of consecration and self-denial did this involve at the beginning! Let us look at the time of its origin.

They were years of simple living and many hardships. The pay of a female servant was not over fifty cents a week, generally less, while the earnings of a seamstress were little more, and teaching, the only other occupation open to women, brought seldom more than seventy-five cents. Printed calico was from sixty to seventy cents a yard, and all fabrics were either homespun with much toil and pains, or imported at high prices.

A meeting-house, standing in 1805, not many miles from the birth-place of this woman's society, is thus described: "It was like a great barn, open up to the ridge-pole, and for a long time, not even clap-boarded. Swallows built their nests under the eaves, and used to fly about during the services. The house was never plastered, except a space back of the pulpit. The pews were square, with seats which turned up. On the part unoccupied by pews were benches with one

rail for the back. As everywhere in old times, the house was not warmed, and the people suffered fearfully from cold." The pine trees on the ledge behind and above the house "answered for organ and for spire," and bell there was none.

Like other luxuries, books were few. "The spelling-book and Bible, Watts' Hymns, a quaintly illustrated copy of Pilgrim's Progress, 'The Bank of Faith,' and a few other books," formed the libraries of the most intelligent settlers in this part of New England. They were struggling with the disadvantages which are repeated, substantially, to-day, in the experience of many members of frontier missionary churches. Still fresh in the minds of the older people were the memories of provisions and household goods carried on the backs of men through the uncleared wilderness, of the first rude homes, and the earliest meeting-houses of logs, with only unglazed holes in the upper part for air and light. But the earliest records show a memorial from the ministers and churches which rehearses the story of "the great number of towns now settling at once by persons who have moved into the wilderness under such circumstances that, at present, they are utterly unable to procure or support a gospel ministry among them; that by authentic information, it appears that many of them are in danger, for want of religious privileges, either of falling into an heathenish state, and bringing up their children without any knowledge of God and religion, or of being drawn away into gross errors, and disorderly practices, contrary not only to their spiritual welfare, but to the interests of the civil government to which they belong."

Thus in the beginnings of their own endeavor to found a commonwealth, did the churches of New Hampshire recognize their obligation to make provision for the religious instruction of those more destitute than themselves.

How welcome was the suggestion that women should second these endeavors, we have seen. Slowly, and yet rapidly, did the sums gather, as the years succeeded. The five dollars of the first year were multiplied seven fold in the second, and twenty-five fold in the third year. Then came a lament at the falling-off, in the fourth year, and the jubilant report of the wonderful sum of upwards of \$200 in the fifth year. Now, for many years, the annual stream of benefaction to Home Missions made up of these penny rills has been more than ten times the last named sum, and still the stream flows on.

This "Institution" has never set up a separate housekeeping for itself, but in close and organic relation to the N. H. M. Society, has sought, not its own, but the common good. Though its reports are published separately, this was done at the invitation of the Home Missionary Society, and all its life and growth have been kindly fostered and supplemented by the manly strength of that Society. All moneys are paid

by the treasurer of the "Cent Institution" directly into the treasury of the State H. M. Society, which, in turn, after providing for the destitutions within its own boundaries, pays its annual surplus over to the American Home Missionary Society. Thus the women of the New Hampshire churches have for eighty years been systematically helping the cause of Home Missions with money, first in their own State, then reaching out hands of blessing to all the needy States and Territories of the Union.

None can read the successive reports of this Institution and not feel that "the quality of mercy is not strained"; that the double blessing which descends on giver and receiver has been richly poured upon its members. They have all along endeavored to interest the children in its work. One article in the constitution of a Cent Society says that "children (under fourteen) may become members by paying any sum not less than ten cents a year." Twenty years ago a report said "The children are coming in slowly to help our Cent Society." Still earlier the results of Christian training in benevolence were already visible. "It was very pleasant," says the treasurer, in 1861, "to hear a young lady remark with regard to the Cent Institution, 'I am interested in that Society.' I told her as much, and said to her: 'I hope you will be interested in it as long as you live.' 'I expect to,' she replied, 'for I have been interested in it ever since I was born.'" One year it is reported that two little girls had been paying the children's fee, but the older of the two had become, the present year, fourteen years old, and according to the constitution, she must now pay fifty-two cents, instead of ten. Her mother wished her to act freely and told her so, as the money she was going to give was her own. She considered the case, and then, without a word of hesitation, handed in her contribution, being very particular to make it fifty-two cents."

One pastor remarks: "We always call upon the children." In 1868 it is reported that a little girl "wrote to her mother in winter, anticipating the spring, and desiring that what might be appropriated for a spring hat, might be given her to put in a missionary box."

"A little girl whose parents had been well-nigh heathen, but recently reclaimed by missionary effort, made her first offering of ten cents. The treasurer of that Cent Society wrote 'I wish Mrs. S. could have seen that little pale girl, suffering as she was, still happy in the thought that her father had become a Christian. Did she not pray as another little girl, "Lord, bless my two pennies, for Jesus sake"?'"

Not alone in enlisting the interest of the young has this Society shown a wise adaptation of means to ends. In 1864, its gifted and enthusiastic officer brought, with fertile invention, the suggestion "that we establish what may be called a Memorial Fund of the Cent Institution, as follows: Let each of us resolve that, if the thing is possible, we

will pay ten dollars at one time, the sum to be funded and the *interest* thereof through all the coming years to go as our annual tax to the Cent Institution. If there is encouragement to commence this fund, I doubt not we shall be able, through friends of those precious ones who have gone up from us, to secure their names to head the list, and then the work will go on, and in time we will have a permanent Cent Institution, which should be a praise in the churches, and stimulate to many a noble work."

The next year it is said: "Our Memorial Fund has made a good beginning." Among incidents related is one of "an excellent mother in Israel, nearly eighty years old, who has made her annual contribution to the Cent Society for more than half a century, in handing me ten dollars (for this fund) remarked that she wished to be a donor of a cent a week so long as the sun and moon shall endure." Later, this incident is reported: "Just in the dusk of a Saturday evening, a young girl came to our door, who hesitated to come in. I pressed her to come in, on my own account. She entered and sat upon the sofa, and as she did not at once tell her errand, I asked her about something for which I thought her mother had sent her. 'I did not come for that,' she said, 'I came to bring ten dollars for the Memorial Fund for myself?' As I prepared to write her name, I asked her 'should I say by her mother?' 'No,' she answered, 'it is my own money. It was given me by two friends, and my mother said I might do as I chose with it.' As I was writing and speaking of the Memorial money, she remarked: 'It will last a pretty long while.' I said I hoped it would last always. 'But,' she added, 'sixty cents a year is not much.' 'I know it,' I replied, 'but we have \$2,800, all made up of the ten dollar gifts.' I learned afterwards that a new dress, the investing the sum in the Savings Bank, or the giving it in this way had each been deliberately considered; the latter was chosen, and now her name stands the youngest on our list."

Many thank-offerings have found their way to this Memorial Fund. One, deeply stricken, offers this testimony of the gratitude that wells up through her tears, for the Savior's faithfulness in hours of grief. "Another, out of a full heart, inserts the name of her grandmother, with a thank-offering to her precious memory." Another "remembers the Memorial Fund on her dying bed." Another sends a double memorial for two dear departed twin children. A few years later the record says: "The success of the Memorial Fund is not a whit abated." Names are constantly added, of those who thus make themselves perpetual members; of others, whose children, grandchildren, parents, husbands, wives, friends, parishioners, long after they have passed "beyond the veil," recall the memory of loved ones by paying ten dollars to this invested fund, the interest of which evermore will annually make glad some waste place, in the name of the departed. This fund now amounts to more than ten thousand dollars.

"For more than three-quarters of a century," says the report of 1881, "the work of this Cent Society has been handed down from mothers to daughters. The sum of \$101,827.35 has passed through its treasury to the help of home missionary work, and yet all that has ever been required of its members is one cent each week. No better illustration can be found in the world of the value of little things. One mother's place is filled by her three daughters, who bring annually their triple offering.

"Christian friends, mothers, and daughters! our outlook must be not backward, but forward. With the great home missionary work in our own State, and especially in the West, presenting an urgency of demand wholly without parallel hitherto; with a crisis already upon us involving the destiny of our own land and its surpassing influence upon the destiny of other lands for centuries to come, can we any longer be satisfied with doing only what we have done in the past. Is it not by unmistakable tokens the will of him who gave all for us, that we should do more?"

Miss Annie A. McFarland, Concord, N. H., is the present efficient treasurer and secretary of this venerable Society, which has been so honored of God, and whose history reflects such radiance on the valleys and the mountain tops of the old Granite State. Says Miss McFarland; "The ladies who have so long and so nobly helped in this great and ever-expanding work of Home Missions will pardon the suggestion that the contribution of one cent a week was fixed when money was worth more than double its present value. Will there not be some, at least, who, having the ability, will gladly make their contributions two, three, or even five cents a week; especially when they remember that every additional dollar contributed liberates a dollar for the Western field, where the grandeur and urgency of the work can hardly be exaggerated or over-estimated?"

The following constitution explains the very simple machinery of a Cent Society:

1. This Society shall be called the Female Cent Society of — — —; constituting a branch of the New Hampshire Female Cent Institution.
2. The object of this Society shall be to aid the cause of Home Missions under the care and direction of the New Hampshire Missionary Society.
3. Any female, *over fourteen years of age*, may become a member of this Society by paying annually *one cent a week*. Children may become members by paying any sum not less than ten cents a year.
4. The officers of this Society shall be a Treasurer, and so many Solicitors as may be needful.
5. It shall be the duty of the Treasurer to preside at all the meetings of the Society, to act as Secretary, and to pay over to the Treasurer* of the Cent Institution all moneys of the Society raised for the purpose above specified.
6. It shall be the duty of the Solicitors to solicit, at least three months before

* Miss Annie A. McFarland, Concord.

the time of payment, individuals to become members, and collect and pay over the money to the Treasurer in the month of———.

7. The annual meeting of this Society shall be in the month of —— —, when the officers shall be chosen, and such other business transacted as may be necessary.

8. This Constitution may be amended at any annual meeting by a vote of the majority of the members present, provided its second and third articles be not essentially changed.

NEEDS OF THE GERMAN WORK.

BY SUPT. GEORGE E. ALBRECHT.

OUR supreme need is money, in order to get men; not to buy men, nor to coax them, but to pay them living salaries, and above all to train them for sound and lasting work. I feel like a beggar, who either has to take what is given to him, or go unsatisfied. But it is poor economy to work in this way. We cannot expect that men who have been trained and have worked for years in other denominations, will do our work like men trained purposely in view of it. Though they be godly and faithful, sheer habit leads them to repeat the kind of work to which they have been accustomed. And then, we ought to have general missionaries in various parts of the West and the Southwest. But we must have, for such, workmen who are thoroughly imbued with our principles, and who understand our "modus operandi." We have now a good start for our German work, and if we can, for the next ten years, strengthen and extend it as God may direct, and in the meantime spend our chief strength in providing for an able ministry for the future, raising it up out of our own churches, then I believe with fullest assurance that in twenty or twenty-five years, our German work will be well developed with the most reasonable prospects for rapid growth, and true evangelical power. I am looking with confidence towards a movement among the Germans similar to that of the Puritans in the sixteenth, or of the Swedish Free Churches in the present century. God's truth cannot forever lie smothered under ritualism, nor rationalism. The spirit of God will blow upon the dead bones, and they will rise. Are not our German-Russian brethren in Dakota and Nebraska an indication and a pledge of such a movement? And it is certainly a part of our legitimate work to prepare the way for the Lord, and to be in readiness to meet him at his coming. For this we need a well trained, godly ministry who, free from traditions and all other mental and spiritual yokes, firmly grasp the vital factors of Christ's religion, and who can lead the people to understand and to embrace them. The German character is not irreligious, as is so often supposed. Back of all present wordliness lies a religious home-training. In the heart are slumbering memories of family worship and praying

parents. Under the film of rationalistic or infidel vainglory lie Bible truths, and sacred hymns learned in childhood from godly teachers and at the mother's knees. There is something in the German character for the Spirit of God to work upon; in God's own time, the south wind will blow upon this garden, and cause it to bloom in new beauty. We should not idly wait until this movement has come to pass, and a new sisterhood of churches has sprung up right in the midst of us, whom we may woo then to our side. We ought rather to scatter the seed for such a fruitage by sending skillful sowers into the great harvest field of this people. Let the pure, simple story of the cradle and the cross be told; let Christ be preached as the Redeemer who saves from sin by his death and his life, and the Spirit will accompany such preaching with power, because it seeks to glorify Christ. The preacher will find in the hearts of multitudes of hearers chords responding to his message, echoing back the angel's song at Bethlehem, giving glory to God. The harvest will be glorious. But for this work we need workers who, like good physicians, understand the condition of those whom they are to benefit; men who *know the people* and are skilled in healing their wounds. Well-meaning enthusiasm is not enough; consecrated knowledge and skill are needed. It takes at least seven years to acquire such ability as a minister of God, unto a people with the history and attainments that the Germans have. Therefore we cannot be in too great haste to prepare effectively for this work. The time and the money spent for it now, will bear rich interest in the generations to come. Every year of delay puts the harvest farther into the future, allows Satan to fortify his position, lets souls lie in the dusk and darkness of formalism, sees souls going to perdition. "Make yourselves friends with the mammon of unrighteousness," is a message for the times. Invest your money in spiritual work, is a timely counsel. Multiply your ownelves manifold by assisting in raising up laborers for God, so that your own work will go on through the ages, after we are gone, until the Spirit's work shall be done on earth, and Christ's kingdom be established among all nations!

CONVERTED BY SEEING.

THE first time I read accounts of the work in the field in the columns of *The Home Missionary*, I said, "these men are either lying or they are fools." The second time (after my conversion) I said, "these men are really serving their Master, after all." Now I am ready to say with the Queen of Sheba, "The half was never told," and I am a missionary of only six weeks' experience at that. It will be necessary, to give point to what I am going to say, to tell you that I am scarcely twenty-one years old, small in stature, and with anything but a ministerial appearance, bred in a large city and matured in the warm atmosphere of one of the most active churches in the land. It was, of course, a new thing to arrive

on Saturday and be unable to find a place in the whole village to board or lodge. A place was finally secured, about two miles from town. What an audience my first one was! Stolid as marble; not a sympathetic look, not one. I gave out a hymn, (no organist present) stepped down to the organ, played it, and sang it: not another voice. I read the Scripture and prayed, gave another hymn, played and sang that with no help. I breathed a silent prayer to God, and then preached my sermon, and closed my service as I had begun it, by myself. Encouraging for a young man in his first parish, wasn't it? The next day I borrowed a horse and began visitation. Made eight calls that day, riding about thirty-five miles; seven the next; eleven the next, and so on: until now every family within four miles and many without have been visited. I made a strong effort to get the children out to Sunday-school, and there I succeeded. Our school, begun one month ago with twenty-five, now numbers sixty-five. This gave me a hold in the homes. I seized the opportunity, and pushed the subject of family prayer; and seven families have now altars in their homes. There have been about six conversions that I know of, one of which is so interesting I will relate it. A young girl, who was visiting here, came into our church to hear and criticize the "young preacher," but something she heard evidently did her good, and she was converted. Her family are not Christians, and she is doing her best to convert them. I quote from a recent letter: "I am progressing slowly since I came home, there is so much *to do* and so much *to not do*, and I am *all alone*—haven't a Christian friend in the place. . . . I am so weak, like a little child just beginning to take little steps, instead of being the strong young disciple I might have been. . . . Looking back over years past I find nothing but backslidings, inconsistencies, and confusion, denials of the Savior, a closed Bible, a neglected closet, a forgotten cross. I am more than thankful that the All-wise hand has loosed the scales from my eyes, . . . and that now heart and conscience are thoroughly and forever awake."

Our greatest enemy here was a saloon, but we made a determined fight and have killed the traffic here forever. We brought the saloon keeper to church and preached the gospel to him, and followed it up by a judicious application of law. That's how we did it.

Rejoice with us, brethren, and in your prayers remember your servant particularly. Imagine my position, when at the close of a recent meeting of our Ladies' Home Missionary Society (recently organized) the President, a woman almost old enough to be my grandmother, and whose husband is a drunkard, came to me, and in choking tones of agony, said: "Come up and talk to—; please come." I need your prayers, indeed. Our recent contribution to your Society was the largest ever raised here, I am told, and there is more to follow. You may depend that *Home Missions shall never want for an earnest advocate in me.*

THANKSGIVING IN DAKOTA.

BY MRS. MINERVA B. NORTON.

WE were to have the usual church prayer-meeting on Thursday evening. In a new country, family reunions are not extensive. There is nothing, in most cases, to interfere with the profit of a devotional meeting on the evening of Thanksgiving day. There are some reasons why a conference meeting is likely to be better attended and more interesting than usual.

We gathered in the lecture-room of the church, a little company of some twenty believers, bound together as by family ties. Some of us could number two or three Thanksgiving days in Dakota; those who had been here longest could number four. Instinctively thanksgiving for mercies past was the theme of prayer and remark. The leader thanked God for health to work in this vineyard, for opportunity, and for abounding joy in the service. A lady spoke of the great blessing her Sunday-school class had been to her during the past year, of the spiritual blessing she had found in trying to lead her class of little girls aright. Another who had recently come, a stranger in a strange land, gave thanks for the providence which had cast her lot within the influence of this Christian church, and for the fellowship in work and sympathy she here had found. Another, a seamstress, expressed her gratitude for plenty of work and health to do it. To some of us this most modest expression was touching, as we remembered the lovely spirit in which this dear friend had made profession of her faith, and taken the vows of God upon her in the ordinances of his house, since the year began. A young man who had lived for several years on the frontier beyond the reach of Sabbath ministrations, and lost, as he testified, his desire to go to church, was thankful for the mercies of a year, which had seen him renew his Christian vows, and in company with his young wife, unite with the church in which he is now an active and trusted member. A teacher in the public schools gave expression to her gladness in the Christian friendships she here had formed, and in many other providential blessings. A member of another Christian fellowship, expressed a sense of comfort in the knowledge of the work of this church and these Christian people, and in prayer gave utterance to the desires of a Christian heart in word and thought singularly earnest, felicitous, and comprehensive. Another gave God thanks for happy home relations and continued health. Two years ago this man, past middle age, from his youth a frontiersman, and in doubt as to his fitness for church-membership, had made profession of his faith, and been received into the church. Imperfect apprehension of theoretical truth had cleared and crystallized into conviction before a

humble self-estimate, and resolute and continuous doing of duty, until his growth in spiritual things was apparent to the most casual observer. He did not thank God for this ; but we did, in silence, while he spoke. A missionary wife gave thanks for the privilege of Christian service : " Who am I, that such blessing and joy should be vouchsafed to me ? It is all of grace."

It was the turn of one to speak who had been identified with this church enterprise from the beginning—when, amid gamblers and prostitutes and frontier recklessness of every description, this gentle Christian man, who did not swear, and kept the Sabbath, to whom the money and the valuables were entrusted in times of exigency by the worst of men, who heard and kept the confidences which came to him, was the one among seventy who could be trusted, and against whom no slander or distrust ever lifted its voice. He had been reading lately of the early Christians and martyrs, of worship in catacombs and caves and hidden nooks, and his heart was full of thanksgiving for the privilege of Christian worship, with none to molest or make afraid. Some present remembered how this man had been the forlorn hope of a church enterprise in this place, how on a Sabbath morning, in the early days here, he would himself tug the chairs (and pulpit box when there was any) from one building to another, in search of a room where he might be allowed to arrange them and call the people together for the worship of God. He had made the fires, lighted the lamps, kept the supplies of fuel and oil from failing, moved from one place to another until fourteen buildings, most of them intended for saloons, had been successfully first occupied for divine worship. Year in and year out his fidelity was like a light in a dark place, and without him this church would not have been, which now is established and strengthened. Only the patience of mother-love parallels his faithfulness, only the self-abnegation of mother-love can illustrate his self-forgetfulness. In this comely sanctuary he forgets the toils and discouragements of the past ; in this well-ordered community, with its Christian churches " as a city set on a hill," he gives thanks for its mercies, and seems to remember no more the vice and heathenism which it is displacing.

It is hard to close the meeting within the hour. As Christian joy overflows, metes and bounds are less defined than usual, and when we rise for last song and benediction, it is much past the usual time for closing. With a glow and cheer unknown for many a day we separate. This meeting was only remarkable because the blessing of God was with it. Its incidents may be paralleled on many a frontier field. Doubtless many a story might be told of thanksgivings more notable, and scenes more stirring. But the simple joy of this we longed to share with others. Hence this sketch.

Manifestations of the Christian spirit found other expression in dif-

ferent circumstances. In one country neighborhood live a family who brought Christian character with them, into the hardships of a life in strange contrast to the refinements and privileges of the suburban church they had left, and the society in which they had moved. They are the leaders in Christian enterprise among their country neighbors, and now rejoice in a comparatively strong church not long since organized at their door. The Sabbath is respected, and Christianity is respected in some quarters, for their sake. There are many homes on the wide prairie in sight from their door, where no Thanksgiving dinner would be prepared, and no voice of thankfulness arise. Thanksgiving services were appointed in the usual place of worship, and all these neighbors invited to unite in Thanksgiving festivities in this Christian home. Larger than most pioneer homes, because of the large family domiciled there, it is still a "first" dwelling, not elegant in proportions or adornment. But its large-hearted, open-handed Christian hospitality is proverbial. The neighbors gather to the Thanksgiving dinner, some of them won to the preceding service by this invitation; others rejoicing to bear their part in Christian ministries with these beloved friends. Contributions to the feast come with every fresh arrival, but the table service, the arrangements for the serving of all, the tea and coffee, and many another addition, are the joyful care of mother and hostess and a few volunteer helpers. The voice of petition and of song sanctify the feast, and another Christian milestone is set up in this new land.

A hundred and fifty miles, "as the crow flies," intervene between the social meeting and the social feast we have described. Midway between, there is another Thanksgiving scene. A lady and gentleman have removed with their family from a great city to their new abode, capacious beyond most, on lands over which buffaloes but lately roamed by thousands. They are members and helpers in the village church, a few miles from their residence. But their hearts go out to the dwellers on the prairie around them, who do not go to church, and have no place for school or worship within attracting distance. All summer their residence had been the gathering-place of a Sunday-school, which has often numbered sixty members present. But they cannot rest in this. With the coming of the winter something more must be done. In their region, crops failed from drouth. As an inducement to the farmers to provide some place for a school and for Sabbath worship, a daughter of this family offers her services as teacher for three months, without compensation. The young men of the neighborhood rally and build the walls of a sod school-house, large enough to accommodate school and meeting for the winter. That is the easy part of the undertaking. The hard part is to find money to buy nails and boards for floor and roof. But they draw up a subscription paper, and out of deep poverty, raise sixty dollars for the purpose. So the building is completed with great

joy, and the fair young schoolmistress duly installed. Her school is overflowing. The parents hope for completed arrangements for occasional or regular preaching on Sundays. When Thanksgiving arrives these have not been secured. Their home is the meeting-place that day. Of their village friends, only the pastor and his wife are invited, but the country neighbors are all at the feast, wholly provided by host and hostess. Homesickness and the trials of a new country are forgotten in the cheer of that social board, where sixty are served, and religious and literary exercises, impressive and interesting to all, take the place of the wished-for public service in the house of God. The young people have their own special social in the evening, under the watchful, genial auspices, which have made this Christian home a beacon toward which they have turned many and many a time before.

Multitudes of young men go down to death amid the besetting temptations of frontier life. But how potent are good influences here set in motion, and how rich and strong the Christian life may grow which enters into these opportunities for service in "the kingdom and patience of Jesus Christ."

IN NORTHWESTERN NEBRASKA.

BY REV. HARMON BROSS, GENERAL MISSIONARY.

A FEW words of personal experience in my up-country work. My first trip was made in May, when the railroad was running sixty-three miles beyond Valentine. At the end of the track six of us chartered a mule team and an emigrant wagon to take us twenty-seven miles through the sand hills to Gordon. We stopped at a ranch-house over night, all of us sleeping in a tent. We reached Gordon at noon of the second day, and here I made the acquaintance of a young man, a Congregationalist from Blair, and assured him that we intended early to look after the field.

Hiring another team, we pushed on to Rushville, where I met several former acquaintances, and left an appointment for Sabbath following. Hay Springs was not yet located, and we kept on to Chadron. Here very little had been done in the way of gospel work, but there was an open door, and we left an appointment for brother Diffenbacher a week from the following Sabbath. As no place could be procured in any of these temporary towns for regular appointment, the only hope of accomplishing anything was to obtain tents in some way, and seat them. Application was first made to Gen. O. O. Howard, commander of this military district, to see if army tents could be loaned; but he said the law was positive against it, and as he is as true a soldier as he is a devoted Christian, of course we could get no help in that way. Superintendent Maile ordered two tents, with 100 chairs. These will help us not only to

have stated service, but to gather up, organize, and take preliminary steps for building.

Here is a specimen of two day's work. After preaching at Gordon, ninety miles above Valentine, last Sabbath, I rode into the country seven miles and a half to spend the night with a family lately come from Butler County. It was expected that a near neighbor would go into town with a team Monday morning, so that I could ride back; but upon going to the neighbor's I found that he was to ride on horseback, and had already gone. I walked the seven and a half miles, through the excessive heat, and carried my valise. I had sent a message to brother Diffenbacher to meet me at Hay Springs and consult about work. I took the freight at Gordon at one o'clock, expecting to find Mr. D. at the station, and have an hour's conference with him before the down train came along. Finding that he was not there, and had not received my message, I hired a horse and rode two and a half miles to his place, had the talk, and was back for the train. Then 120 miles, by freight train, to Valentine, arriving at between 11 and 12 o'clock. Must leave next morning at four. The only chance to sleep, hotels being full, is to go into a sort of loft and occupy the room with eleven others. At half past three "turn out" and take train for Stuart, eighty-six miles down the road. It is perhaps the hottest day in the summer, but there is a church trustee somewhere in the county whom I need to see. To economize, I hire a horse and go on his back. Before I find the man I have ridden twenty-one miles, and must ride back; forty-two miles on horseback through the burning sun of a July day, mercury over 100 degrees in the shade.

While in the up-country, near the Black Hills, I have been reminded over and over again of the journeys made by our dear brother Pickett, years ago, between Sidney and the Hills. How he prayed and wrought that the Kingdom of Christ might be established in that region.

There is yet very little "law and order" in the new towns. Every few nights some one is shot. While standing talking with a gentleman, on the streets of Gordon, last Saturday afternoon, two men, not more than three rods from us, fired at each other deliberately, one of them getting shot through the thigh. The same night, at Rushville, a man was shot and killed. The Sabbath before, at Hay Springs, while service was going on at one end of the town, the gamblers and cowboys were pitted against each other at the other end, and there was every prospect of a general shooting match.

One of the cowboys, it was said, had lost all his money in gambling, and had staked a yoke of oxen, only to lose them; but when the gamblers went to get them the cowboys stood by their friend. All this, however, or most of it, comes with railroad building, and will soon disappear. The people, for the most part, are intelligent, thoughtful, ready to be gathered into church and Sunday-school. The gospel is the only remedy for lawlessness and disorder.

MICHIGAN'S SUMMER HEALTH RESORTS.

BY REV. RICHARD WRENCH, OF ST. IGNACE, MICH.

MACKINAC, pronounced Mackinaw, is "a most notable *summer resort*." Some of the readers of *The Home Missionary* may be so interested as to come to this region to spend next summer's vacation. The town of Mackinac, at the base of a fort some 800 feet high, contains antique and modern houses. There are shady glens, and embowered woods, vales, lowly and towering rocks. The Islet is only about nine miles in circumference. At Arch Rock is an exceptionally cool, bracing breeze; no one while standing there will want sea-bathing; it is simply a delicious air bath. Sugarloaf Rock touches sublimity. Some of the other notable or notorious places are, the British Landing, Battle Field, Lover's Leap, and Robinson's Folly. The Island is about 300 feet above the water; is 344 miles from Detroit, and 400 from Chicago. The population is about 600, but in the thick of the season, from 3,000 to 4,000 visitors are there, often most inconveniently crowded.

St. Ignace is the most southerly town of the Upper Peninsula, as old Mackinac City is the most northerly of the Lower Peninsula. We are about five miles from Mackinac City, and four miles from Mackinac Island. Steamers go back and forth frequently in the season. St. Ignace has a unique location, forming a semi-circle around the head of East Moran Bay, nearly four miles in extent. There is no city in the United States that can boast of so extensive a water front. This one long street called the shoestring, is the city. Its natural terraces here and there are studded with fine modern houses, having fairy-like views of the Lake. At the north end are the prosperous works of the Mackinac Lumber Company; at the south end are the large works of the Martel Furnace Company—at present closed.

Our town has a population of between 2,000 and 3,000, composed of French, Indians, half-breeds, and young America, who have come within the last half dozen years to set all things in order. For two or three years business boomed, but as "action and re-action are equal and opposite," for two years there has been a corresponding depression. Of the religious communions—the beauty and stability of all populations—the Congregationalists are the "mother church," and have the most beautiful church edifice in the city, of modern architecture, with fine large stained windows; and it is free from debt. The Methodists have a good substantial church and commodious parsonage, but are heavily weighted. May great success attend my friend, Rev. O. Whitmore, on his present begging excursion. The Presbyterians have a plain, commodious building. The Baptists worship in an "upper room." The Episcopalians are at the northern end of the city, and the Catholics are not

far from our central church. Nearly half the population are Romanists; many are nothing at all. They have come to "buy, sell, and get gain," so that all the churches, except the Romanists, are small.

St. Ignace will always be a place of popular resort. In addition to a cool, refreshing, bracing climate, it has two other marked excellencies. One of these is a very balmy air, most soothing to the sick and the overworked. And, (let citizens of sweltering cities mark this), however excessive the heat of the day, here the nights are always cool. Another advantage, especially to large families of limited means, is that the charge for board, lodgings and attendance, is only one dollar a day. There are a few furnished houses for families who might wish to board themselves. There are at least five good hotels, whose landlords study the comfort of their guests, all near the railway depot.

Private families also take summer visitors. Methodists might write to Rev. O. Whitmore; Baptists, to Rev. C. Bruce; and I should be most willing to oblige Congregationalists or others, by securing them private lodgings in advance, or giving information. Let any who like good fishing bring their tackle with them. St. Ignace is a better place than the Island, attractive as that is. It is cheaper, less bustling, its lodgings quieter and ampler. Hard-worked merchants and clergymen can have unbroken rest, with walks in the embowered wood, or along the silent lake shore. St. Ignace is the most healthful place I ever lived in. In some pastorates I have been overworked; here, such virtue is in the air, it makes one love work, and desire more of it. After regularly visiting my own flock, and neglecters of gospel salvation, whose name is legion, I often call upon Methodists, Presbyterians, Baptists, Episcopalians, and sometimes Catholics; yet after all, I feel like *Oliver Twist*—I want more. St. Ignace is the place for all health-seekers. Let tourists seek a round-trip excursion ticket, for railway or boat. We especially invite the invalids, and overworked. After a few weeks I think such would return home like the lame man from the Temple's beautiful gate; walking, and leaping, and praising God. Let lovers of our Home Missions try this summer resort. Come and welcome; come one and all! Please reserve this paper for future reference.

THE FAMILY SONG.

I WAS taken suddenly very sick of pneumonia, about the middle of May. I had not got quite well, but better of that dreadful pleuritic attack of the winter, so that I could plan a deal of missionary work with husband, going over these big prairies, finding out the new families, trying to get them to come to the house of God, and leaving tracts and Sunday-school papers with them.

But oh, how low disease laid me in a few days. The doctor shook his head, as he softly stole to the bedside two and three times a day. When husband asked to know all, he replied: "Her pulse is at 130, it flutters and skips, and her heart is liable to stop beating at any moment." The dear children, telegraphed for, came with quickened step to their mother's side, only to hear wanderings of mind, choked breathing, and hard coughing. They burst into tears, as dear papa, bowed with grief, said: "Oh, I fear she cannot bear it long." What a dark week was that. The clouds hung low, even touching the sweet hyacinths and honeysuckles blooming by the door.

The eldest son was on his way from Colorado, for he could not bear to have mother die till he had seen her once more. She heard them whisper his name. "Is he coming?" she asked with brightened look and clearer voice. With muffled step and bated breath he approached the closed and quiet cottage, scarcely daring to enter or make the dreaded inquiry, "Is she alive?" But hope and joy were there to greet him. A mother's smile and kiss welcomed him. Prayer had been answered. The Great Physician had been there and said to the disease, "Thus far shalt thou go, and no farther."

We did not mean to linger in that little bedroom so long. We had in mind rather, that sweet morning song, which arose from the united voices of father and children, the grandchildren's little voices chiming in. It seemed like a precious balm to the sick one, and was a rich token of the heavenly Father's goodness to the family, and of the united love of the dear ones. That song came in full, sweet harmony, into the sick room, and its influence can never be forgotten. "He Leadeth Me." How it ascended in that fresh morning air, as on angel's wings; and did they not bear it to the throne above, as the motto of our family faith? The dear hand had led them through the pathless flood, and now the divine Friend was speaking to the raging sickness and to the troubled hearts, saying, "Peace; be still."

Now could each one clasp anew that loving hand, and go out to life's great work with new courage and devotion. And will not the sick one, when able again to resume the loved missionary labor, seek to devote every moment and every opportunity to work for Jesus and perishing souls?

Dear, faithful friends of our beloved Home Missionary Society, we are glad to come back from the "gate ajar" to stand again in the ranks of Home Missionaries. Though getting old and wayworn, we are thankful for strength, as we hope to labor among the wandering, and to strive to do our humble part toward saving this great country for Christ.

With a grateful heart,

SPRINGFIELD, DAK.

H. M. S.

OUR YOUTHFUL VETERAN.

[ONCE more our eyes and hearts are gladdened by a letter from Rev. JEREMIAH PORTER, who has seen more years than are granted to most people—fifty-five of them mainly given to the work of this Society, and always at the front. But his heart does not and cannot grow old; nor will his interest in missions, at home or abroad, ever abate. His letter can hardly fail to stir up some pure minds by way of remembrance of obligations and privileges connected with Home Missions.—ED. H. M.]

The Home Missionary for August, tells of an “empty treasury,” and suggests that those now taking vacation should not forget to take part in raising the \$30,000 due the laborers in the field, so marvelously expanded since I rejoiced to enter it, in 1831.

Shall the many who are “believing in Christ and suffering for his sake,” “toiling in rowing” in those moral storms, find the friends of Jesus sleeping on their pillows, and unready to follow him who at once arose and rebuked the winds? Surely, by cheerful, generous contributions on the part of those who should come up now, at once, heartily to this work of giving as God has prospered them, there would be joy all along the line from this to the Pacific. May the enclosed check, though small, stir up many to give of their abundance, or of their penury, so as to make all the noble workers glad.

Our last news from our children in China makes us glad, by tokens of the reviving power of the Holy Spirit among missionaries, as well as among the natives of the land. May Home Missionaries and Foreign Missionaries, of each and all our Boards, soon see eye to eye, and move on harmoniously; and, on that account mightily, for the conquest of the world to Christ. Yours in Christian bonds,

JEREMIAH PORTER,

Post Chaplain, U. S. A. (Retired).

THE SPIRIT'S WORK.

EARLY in June I commenced a protracted meeting which lasted two weeks. The first four days I was entirely alone. By the first Sunday night great interest was manifested, there having been from seven to nine persons, mostly Sunday-school children, presenting themselves at the altar, or in some way asking prayer in their behalf from the first of the meeting. For one week I had the help of a working brother and sister from Dallas, and before the meeting closed there were not less than fifteen conversions, with four or five still inquiring the way of salvation. “The Lord hath done great things for us, whereof we are glad.” May the revival spirit still continue.—*Rev. C. B. Martin, Weatherford, Texas.*

WOMAN'S DEPARTMENT.

THE ANNUAL MEETING.

THE third annual meeting of the Woman's Department, in connection with the Fifty-ninth Anniversary of the American Home Missionary Society, was held in the Methodist Church, in Saratoga, N. Y., on Wednesday, June 3d, 1885, at 2:30 P.M. The main body of the audience-room was well filled. Mrs. Kincaid, of New York, by special invitation, took the chair, and invited all officers of State organizations present to take seats on the platform. The meeting was called to order, and a rallying hymn was sung.

The chairman read from the 13th chapter of John, calling attention to Christ's example and teaching of true greatness, in contrast to the ambitious request of the mother of Zebedee's children. "He that will be chief among you, let him serve."

Mrs. Richardson, of Chelsea, Mass., offered the opening prayer. Mrs. Kincaid made a few introductory remarks as to the nature of the meeting upon which we had entered. She had joy in the fact that it was preceded by much prayer, and trusted that it would be an occasion of much individual consecration to the great work of evangelizing our vast country. She spoke appreciatively and warmly of the hundreds of boxes which are annually sent, with their comfort and cheer, into missionaries' homes. Too large a proportion of these come from New England. Recently, a new interest has been awakened, and thirteen State organizations have been formed to increase the efficiency of Christian women in home missionary work, especially in the line of systematic money contributions. Though difficulties and hindrances arise, we have the comfort of feeling that it is the Lord's work, that he will take care of it, and that no sincere effort of his children shall fail of his recognition and reward.

The minutes of the last meeting were read by Miss Brainerd, of Hartford, Conn.

Mrs. Shelton, Secretary of the Woman's Department of the A. H. M. S., having had an extensive correspondence with the Christian women of our land, then gave, as far as possible, a report of what they had done. Much of women's work has been done so quietly that no report of it reaches the officers of the Society. For instance, Iowa has no report in *The Home Missionary* of the past year, of a single box or barrel sent

to the laborers on the field; yet, by private correspondence, the Secretary learns that over 400 were sent from the women's societies to Home Missionary families within the year.

The New Hampshire Cent Institution is the oldest Woman's Home Missionary Society on record. It was organized in 1805.

So far as can be gleaned from reports, the women of our churches have, this last year, contributed to the American Home Missionary Society, in money, \$63,575.86; in boxes and barrels, to the value of \$52,547.28. Total, in money and boxes, \$116,123.14.

After singing "How firm a foundation," Miss C. M. Strong, of New York, made an address.

Miss Strong, now laboring among the Spanish-speaking population of New York City, was, for some time, a missionary in Mexico, where her experiences in a land suffering for three centuries under Romish tyranny were such as to make her keenly alive to the dangers which threaten our Republic. She referred to the "Freedom of Worship" bill, which so nearly passed the New York Legislature, and asked: "How many pause long enough to think of the wickedness of permitting the Mass to be celebrated, when it professes to be a 'true, proper, propitiatory sacrifice for [the living and the dead,' while the Word of God so plainly [teaches that without the 'shedding of blood' there is no remission?" She told of the bitter persecution of a girl, who, after having become interested in a Protestant school, was removed from it, and placed in a convent in New Jersey.

But the question of the present is, how to meet the wave of Romanism which is every year rising higher and higher upon our shores. Those of our own language might be met by our Sunday-schools and our Christian press; but those of a different language were here as strangers, and would remain so, unless we carry to them the gospel in their own language.

Among the thousands of the Spanish people in New York City, only a very few of the women understand our language. They live in the seclusion of their homes. They are ignorant, lonely, and sad, when first found, but gladly receive the Word of Life. Their children are beautiful and affectionate, and, when quite young, are fond of music. If only they could be taught, and early led into the fold, through these children would many of the parents also be saved. She had been asked: "Aren't these people very wicked, revengeful," etc.? Yes; for some of them have never received a ray of gospel light. Also: "Is it of any use to waste money upon them, when we know that they have the Bible, and, if in error, are sincere in that?" They do not really have the Bible; for it is kept from them by the priests. Nowhere is greater darkness as to the way of life than among the Spanish Romanists. "Sincerity of belief in an error" will not save them. One who had re-

cently found the true way, said: "Is it possible that the Protestants really believe that we are in such a dangerous error, and yet never come to aid us?" Many, she said, were longing to break the chains of Romanism, yet know not how: others only make it as the excuse for not going to Christ. "But you will be surprised to see how quickly the cloak of Romanism drops off as Christ's love shines in. If we only realized more fully how the tide of Romanism could be set back by the Word of God, scores of messengers with it would be sent where now is only one. Could you look in with me upon these Spanish homes, after the Bible has been received, you would note the happy change, and feel encouraged to say that this work must go on."

She closed by reminding us that all of our peace and happiness enjoyed to-day was because of the light of the blessed book shed upon our lives, and urged us to take up the foreign missionary work that God had so evidently given us to do right here among us; and thus would the many sin-darkened homes of those who from Spain, South America, and Mexico, had been transplanted here, become Christ's dwelling-places, and the great evils threatening us from Romanism be averted.

Mrs. Kincaid commended the cause anew unto God in a few petitions: then introduced Mrs. M. B. Norton, who had spent three years in Dakota frontier life. Where immigrants were pouring in, sometimes at the rate of more than 1,000 a day, she saw and realized facts and needs which were appalling. Settling down, with only the grass beneath them and the sky overhead, homes were started, and towns would soon emerge. The Congregational form seems peculiarly suited to these new settlers. In one place, a group of women, eleven in number, united in urging a missionary to come and give the gospel to them and their families. They represented several denominations, but joined in a "Christian League." For two and a half years they worked thus together, when they found that, practically, they were following the New Testament principles as a church, and now there stands the organized Congregational church of E——. The speaker drew a picture of the lawlessness and vice prevalent in some of the newer communities, and spoke particularly of the painful scenes, and the degradation of women, of which she had known as sometimes existing on the frontiers, illustrating the need of womanly sympathy and help as a leaven in society there. Her theme, "The Need of Christian Work in Dakota, and the Encouragement to it," covered only ground which was personally known to the speaker, and was illustrated by several incidents, showing the fruits of Christian work already realized.

Mrs. Williams, of Minnesota, read a paper, giving practical suggestions as to the methods of raising money for missions. She strongly advocated the system of weekly contributions by envelopes, and gave instances whereby churches had greatly increased their gifts.

"Interest the children ; win their enthusiasm before they grow old, and don't neglect the boys and men. Hold monthly meetings, and put as much effort and energy into them as into a lawn party, etc. Use object lessons. The new 'Morning Star' called for shares, and is a joy to many shareholders. So special objects call forth special interest. Attempt great things for the Master, and not only *love*, but *live* missions."

Rev G. E. Albrecht, of Nebraska, spoke in behalf of the German population, among whom he is laboring. A large proportion of these are Roman Catholics, and are priestridden. They are taught that "freedom of thought" is the greatest lie of the age. There are great difficulties in reaching this class, especially by Protestant ministers, of whom they are suspicious. Ladies and teachers find readier access into their homes, and can bring their children into the Sunday-schools. Many are won by pictures and singing. A still harder task is to reach the avowed Infidel class. In one place he visited, they had declared a church should not be built. The children were instructed in "free thought" doctrines, in natural science, and in moral laws ; but no mention was ever made of our Creator, or of a Savior ; none of a Bible, or of immortality.

The houses of many Germans on the frontier are of beaten mud, and consist of but one room for the entire family, where cooking and smoking mingle their odors. Often he has preached in such a room to a group of listeners. There is great need of church buildings among them.

At this point this telegram was handed to the platform : "Sioux Falls, Dakota.—To Mrs. Kincaid, Woman's Meeting, Saratoga. We are convened at this hour for prayer in behalf of your meeting and work.—The Woman's Missionary Society of Sioux Falls, Dakota."

The following *Resolutions* were carried : 1. That we, representatives of the several State Woman's Home Missionary Societies present at the Saratoga Meeting, entreat the women of all the States to form State Societies, and add their contributions to those of the great National Societies carrying on the various branches of the missionary work in our own land ; and we urge them, also, to make corresponding effort to increase intelligence in regard to home work.

2. That a Committee of three ladies be appointed to open correspondence with representatives in the different States where no societies now exist, and in all practicable ways to promote unity of interest and action in Home Missionary work.

The three ladies appointed were : Mrs. Wm. Kincaid, of New York ; Mrs. C. A. Richardson, of Chelsea, Mass. ; Mrs. E. S. Williams, of Minneapolis, Minn.

After singing, and the benediction by Rev. G. E. Albrecht, the meeting dissolved.

APPOINTMENTS IN JULY, 1885.

Not in commission last year.

Rev. M. P. Lang, Tacoma, Wash. Ter.
 Rev. William H. Bonnell, Cheyenne, Wyo.
 Rev. Thomas Marsh, Gunnison, Pitkin and Montrose, Colo.
 Rev. Samuel Penfield, Dracula, Dak.
 Rev. Joseph G. Aikman, Red Cloud, Neb.
 Rev. Jacob V. Dimon, Wymore, Neb.
 Rev. George C. Hall, Wisner, Neb.
 Rev. William D. Page, Cowles, Neb.
 Rev. Robert S. Pierce, Phelps Co. and Urbana, Neb.
 Rev. William D. J. Stevenson, Clear Water, Willow Valley and Gloverville, Neb.
 Rev. James R. Kaye, Three Lakes, Minn.
 Rev. Frank N. Walcott, Minneapolis, Minn.
 Rev. Ado I. C. Meyer, Davenport, Iowa.
 Rev. Orlando S. Grinnell, Nashville, Mich.
 Rev. A. A. Berle, Iberia and Hancock, Mo.
 Rev. John C. Russell, Ozark, Mo.
 Rev. P. C. Thandbergs, work among Swedes in Chicago, Ill.
 Rev. Arthur W. Burt, Riverside, Ohio.
 Rev. John O. Stevenson, Paris, Tex.
 Rev. Edward Roberts, Slatington, Penn.
 Rev. William Sandbrook, Spring Brook, Penn.
 Rev. Jabez Backus, Keene Valley, N. Y.
 Rev. John H. Butler, Moriah, N. Y.
 Rev. James G. Kedslie, Barryville and Eldred, N. Y.
 Rev. John W. Keeler, Columbus, N. Y.
 Rev. Lewis G. Rogers, Buffalo, N. Y.

Re-commissioned.

Rev. Charles E. Newberry, Steilacoom, Oberlin and Lakeview, Wash. Ter.
 Rev. E. Clarence Oakley, Tacoma, Wash. Ter.
 Rev. George H. Lee, Portland, Or.
 Rev. David Peebles, Bountiful, Farmington and Centerville, Utah.
 Rev. Warren F. Bickford, Manitou, Colo.
 Rev. Miles E. Bacon, Theodore, Arena, Bangor and Howell, Dak.
 Rev. William S. Bell, Beresford, Grove Hill and Eden, Dak.
 Rev. William H. Brearley, Pukwana, Lyonville, and Silver Lake, Dak.
 Rev. Aurelian L. N. Brown, Henry and Kampeka, Dak.
 Rev. Pliny B. Fisk, Gettysburg and Appomattox, Dak.
 Rev. George Lindsay, Pierre, Dak.
 Rev. H. O. Lawrence, Ree Heights and Greenleaf, Dak.
 Rev. Daniel Magnus, Jasper, Dak.
 Rev. Charles W. Wiley, Valley Springs and vicinity, Dak.
 Rev. Byron Beall, Cedar Rapids, Neb.
 Rev. Henry Bentz, Sutton and Friedens, Neb.
 Rev. William B. Dada, Stanton, Neb.
 Rev. Amos N. Dean, Cambridge and Oxford, Neb.
 Rev. Samuel C. Dean, South Bend, Neb.
 Rev. William Denney, Nebraska City, Neb.
 Rev. Charles H. Huestis, De Witt and Cortland, Neb.
 Rev. William Leavitt, Ashland, Neb.
 Rev. M. Fayette Platt, Aurora and Holdrege, Neb.
 Rev. Orthello V. Rice, Columbus, Neb.
 Rev. Julius E. Storm, Ulysses, Rising City and Newland, Neb.
 Rev. Samuel E. Busser, Kinsley, Kan.
 Rev. William S. Crouch, St. Mary's and Maple Hill, Kas.
 Rev. Howard H. Gilchrist, Deerton and Canada Township, Kan.
 Rev. Luther K. Long, Strong City and Parker's Quarry, Kan.

Rev. Charles L. McKesson, Longton, Kan.
 Rev. Abner M. Pipes, Fredonia, Kan.
 Rev. M. Henry Smith, Reading and two out-stations, Kan.
 Rev. Marcus D. Tenney, Junction City and out-station, Kan.
 Rev. Homer Thrall, Garden City, Cimarron and Sherlock, Kan.
 Rev. John F. Tooker, Jetmore, Middle Branch and Marena, Kan.
 Rev. Otha Van Swearingen, Oswego, Kan.
 Rev. James Wilde, Buffalo, Center Ridge, Village Creek and Scatter Creek, Kan.
 Rev. Wilbur Fisk, Freeborn, Freedom, McPherson and Manchester, Minn.
 Rev. John Hayward, Waterville and New Richmond, Minn.
 Rev. Josiah Kidder, Springfield, Selma, Brookville, Bashaw and Sundown, Minn.
 Rev. William J. Parmelee, Morristown, Minn.
 Rev. Martin K. Pasco, Little Falls, Minn.
 Rev. Edward N. Ruddock, Hancock and Lake Emily, Minn.
 Rev. Benj. J. Baxter, Mancelona and Westwood, Mich.
 Rev. George Benford, Fremont, Mich.
 Rev. William C. Calland, St. Louis and Breckenridge, Mich.
 Rev. Albert B. Cochran, Bangor and Grand Junction, Mich.
 Rev. Rufus W. Fletcher, Hart, Mich.
 Rev. Joseph Glasson, Gaylord, Mich.
 Rev. N. Dimic Ghuden, Ithaca, Mich.
 Rev. Ebenezer Herbert, Mattawan and Antwerp Center, Mich.
 Rev. E. C. Herrington, Sand Lake and Coral, Mich.
 Rev. John Jefferies, White Cloud, Mich.
 Rev. Page F. McClelland, Banks, Mich.
 Rev. Henry W. Mercer, Robinson and Olive Center, Mich.
 Rev. T. Arthur Porter, Chippewa Lake and North Chippewa, Mich.
 Rev. Robert Quaife, Perry, Mich.
 Rev. Robert Radford, Jerome, Mich.
 Rev. Henry P. Robinson, Freeport and Irving, Mich.
 Rev. Enos B. Scott, Onokama and Browntown, Mich.
 Rev. William E. Silence, Filer Town, Mich.
 Rev. Charles F. Tuttle, Vanderbilt and Berryville, Mich.
 Rev. Albert J. Van Camp, Clare and Farwell, Mich.
 Rev. Warren P. Wilcox, Bellaire and Central Lake, Mich.
 Rev. Henry C. Brown, General Miss. work in Mo.
 Rev. Griffith Roberts, Plymouth and Dawn, Mo.
 Rev. Philip Steinhage, Springfield, Mo.
 Rev. John Vetter, Eldon and vicinity, Mo.
 Rev. Joseph Trueblood, Central, Mauckport, Beechwood and Heidelberg, Ind.
 Rev. William E. Fav, Springfield, Ohio.
 Rev. Chauncey L. Hamlen, Collinwood, Ohio.
 Rev. Isaac C. Hughes, Sullivan, Ohio.
 Rev. James E. Smith, Brilliant, Ohio.
 Rev. Theodore C. Walker, Penfield and out-stations, Ohio.
 Rev. Charles B. Martin, Weatherford, Tex.
 Rev. Barnett T. Stafford, Norwalk, Kerr City and Harwood, Fla.
 Rev. David L. Davis, Carbondale, Pa.
 Rev. Jonathan Edwards, Scranton, Pa.
 Rev. George W. Plack, Closter, N. J.
 Rev. Curtiss Graham, East New York, N. Y.
 Rev. Wm. H. Ingersoll, Brooklyn, N. Y.
 Rev. Thomas M. Owen, Granville, N. Y.

RECEIPTS IN JULY, 1885.

MAINE—\$93.68.

Farmington, First Cong. Ch., by Abel Russell, Tr.	\$15 28
Freeport, by Rev. P. B. Wing	22 40
Portland, Williston Ch., by L. R. Loring	45 00
Ladies of Bethel Ch., by Mrs. Z. R. Farrington	11 00

NEW HAMPSHIRE—\$127.73.

Francetown, by A. Downes	25 00
Hopkinton, First Cong. Ch., by G. H. Powers	18 33
Laconia, by J. P. Smith, Jr.	35 00
Londonderry, Miss M. Dickey	4 40
New Hampshire, A Friend	20 00
Rochester, A Friend	25 00

VERMONT—\$1,361.03; of which Legacy, \$910.00.

Benson, Mrs. A. M. Howard	19 00
Juliaette Kent	2 00
Brattleboro, Dea. J. Wilder, by J. C. Emery	25 00
Cornwall, E. A. Robbins	10 00
Manchester, by S. G. Cone	118 19
Peacham, by L. R. Varnum	20 84
St. Johnsbury, Legacy of Dea. Tarrant Stockwell, by J. Ross, Adm.	910 00
Springfield, Dea. A. Woolson, by Rev. L. H. Cobb, D.D.	250 00
Vergennes, by A. Ross	15 00

MASSACHUSETTS—\$46,896.91; of which Legacies, \$36,949.04.

Mass. Home Miss. Soc., by E. B. Palmer, Treas.	3,000 00
Amherst, First, by W. Hamlin	65 00
Barre, Sunday-school of Evan. Ch., by H. Woods	15 00
Berkley, Friends, by Rev. L. S. Harker	15 00
Boxford, "Earnest Workers," special, by Mary L. Sawyer	31 00
Cambridge, On account of Legacy of A. E. Hildreth, by Rev. E. B. Palmer, Tr.	500 00
Mass. H. M. Soc.	11 43
Chelsea, Azel Ames	4 00
Cummington, A Friend	124 54
Danvers, Maple Street Ch., by E. Peabody	10 00
East Bridgewater, From Pledge Cards, for Woman's Dept., by Mrs. J. L. George	4 00
East Granville, Young People's Soc. of Christian Endeavor, by L. B. Dickinson	4,000 00
Enfield, Edward Smith	5 00
Florence, C. R. Sawyer, by W. L. Wilcox	41 25
Georgetown, Memorial Ch., by L. P. Palmer	779 65
Groveland, Legacy of Miss Sarah Tuttle, by Henry Bullard, of St. Joseph, Mo.	1,140 67
Hatfield, Rev. R. M. Woods, avails of bond	350 00
Haverhill, North Ch., by Rev. N. Boynton	10 58
Huntington, Second, by W. S. Tinker	100 00
Lawrence, Lawrence Street Ch.	100 00
Monson, C. W. Holmes, Jr., to const. Mrs. Sophia B. Holmes and Miss Esther R. Holmes L. Ms.	100 00
Mrs. N. M. Field, special	50 00
Northampton, Edwards Ch., Benev. Soc., by S. D. Drury	191 61

Oxford, First, by O. F. Joslin	\$26 95
F. G. Daniels, by O. F. Joslin	30 00
Pittsfield, Mites of two Widows, \$2.50; Mrs. H. M. Hurd, \$2.50	5 00
Shirley Village, by Rev. D. P. Hatch	6 77
South Hadley Falls, by S. C. Weld	13 00
Springfield, D. F. Atwater	20 00
Legacy of Lucy B. Stebbins, by Philara Dart, Ex.	20,239 39
Stockbridge, Sarah B. Cone, to const. J. Schilling and Mrs. M. D. Williams L. Ms.	100 00
Wakefield, by G. R. Morrison	74 05
Rev. Dr. John W. Chickering, In memory of his deceased wife, by E. C. Knowlton	100 00
Webster, First Ch., by E. L. Spaulding	50 00
Wellesley, A Friend	20 00
West Brookfield, Legacy of Mrs. Solomon Davis, by Rev. W. F. Davis, Ex.	430 00
West Somerville, R. Bennett	5 00
Winchester, Legacy of Admiral H. K. Thatcher	15,000 00
Worcester, Union Ch., by E. Kendall	228 02

RHODE ISLAND—\$187.68.

Bristol, Mrs. Lucy A. Camp, add'l, for Emergency Fund	1 00
Pawtucket, by E. R. Bullock	179 92
Tiverton, Cong. Sunday-school, by A. E. Brown	6 76

CONNECTICUT—\$8,307.24; of which Legacies, \$4,750.71.

Missionary Soc. of Conn., by Rev. W. H. Moore, Sec.	2,211 36
Received by F. T. Jarman:	
Mt. Carmel	\$25 46
North Haven, E. Dickerman	2 00
Berlin, Second, by A. North	27 46
Bethlehem, Legacy of William Howe, by Theodore Bird, Ex.	49 45
Branford, H. G. Harrison	90 71
Bridgeport, First, by E. P. Hincks, to const. A. B. Conklin, W. G. Lineburgh, Jr., A. B. Palmer and H. Birdseye L. Ms.	10 00
Danielsonville, A Friend	233 00
East Granby, Rev. D. A. Strong	5 00
East Hampton, First, by Rev. E. P. Root, to const. Mrs. Emma M. Smith a L. M.	5 00
Essex, First, by C. S. Munger	23 20
Fair Haven, First, by W. Hemingway	20 61
Glastonbury, On account of Legacy of Elijah Covell, by W. E. Howe, Ex.	66 08
Meriden, First, by W. H. Catlin, to const. Robt. P. Hand, Geo. A. Abell, Frank D. Smith, Miss Minnie H. Savage and A. H. Merriman L. Ms.	660 00
New Hartford, by J. C. Keach	300 00
New Haven, Legacy of Mrs. Mary Ann Miller, by S. Miller, Ex.	23 73
Rev. Burdett Hart	4,000 00
New Milford, Ladies' Mite Soc., by Miss M. B. Hine	30 00
Northford, by E. Smith	9 35
Norwalk, First, by E. C. Bissell	40 00
Salisbury, Cong. Ch., by Rev. J. C. Goddard	100 00
Woman's H. M. Soc. of Cong. Ch., for Woman's Dept., by Mrs. M. H. Williams	173 67
Saugatuck, by H. C. Woodworth	36 31
Saybrook, Second, by W. Denison	20 00
	30 50

Unionville, First Ch. of Christ, by Q. P. Chamberlin.....	\$41 21
Wallingford, by G. M. Judd.....	35 60
Windsor Locks, A Friend.....	5 00
Woodbury, First, by J. H. Linsley.....	60 09

NEW YORK—\$1,931.83.

Received by Rev. C. C. Creegan:	
Barryville.....	\$ 1 15
Camden.....	42 05
Cortland.....	31 00
Gaspott, Mrs. A. M. Wilcox.....	30 00
Utica, Plymouth Ch.....	46 18
	150 38
Albany, Ladies' H. M. Soc., special, by Mrs. L. H. Cobb.....	20 00
Brooklyn, Central Ch., by James H. Pratt.....	373 96
Nazarene Ch., by Rev. R. F. Wheeler	4 50
Broome County, A Friend.....	500 00
Deer River, by E. L. Hurlbert.....	5 00
Elizabethtown, Mrs. Laura C. Herrick.	8 00
Fairport, by Mrs. C. H. Dickinson, to const. Miss Julia Dickinson and Dr. Adaline D. H. Kelsey L. Ms.....	100 00
J. E. Howard.....	50 00
Friendship, by Rev. M. Gaffney.....	8 00
Jamestown, First, by E. C. Hall.....	40 00
Little Valley, by Rev. J. H. McKee.....	12 00
Maine Village, Cong. Sunday-school for Sunday-school work, by Rev. C. H. Kilmer.....	6 82
New Lebanon, by J. Kendall.....	10 00
New York City, S. T. Gordon, \$250; C. N. Bliss, \$100; "E. B. C.," \$5; W. Abbott, \$1; J. S. Holt, \$20.....	376 00
Oswego, Martha Dodge.....	2 00
Oswego Falls, \$15.51; Donation, \$25, N. Y., by Rev. C. Olmsted.....	40 51
Paris, by Rev. W. E. Mather.....	33 00
Salamanca, by Rev. G. E. Soper.....	7 00
Schenectady, for Emergency Fund, by Rev. J. H. Munsell.....	10 00
Seneca Falls, Rev. G. A. Rawson.....	10 00
Ladies' Miss. Soc. of Cong. Ch., by A Friend.....	50 00
Sidney Plains, by Rev. D. E. Hathaway	9 25
Mrs. Mary J. Baxter, by Rev. D. E. Hathaway.....	6 30
Volney, by Rev. A. W. Taylor.....	8 00
Warsaw, Cong. Sunday-school, by N. McLeod, to const. G. M. Lawrence a L. M.....	50 00
West Brook, Plymouth Ch., by W. L. McClenon.....	4 00
West Greece, by Rev. H. P. Hamilton,	4 11
Woodville, Cong. Ch., by J. H. Wood..	33 00

NEW JERSEY—\$75.00.

Jersey City, Mrs. C. L. Ames.....	5 00
Montclair, Sunday-school, First Ch., by by T. H. Bowden.....	70 00

PENNSYLVANIA—\$40.18.

Bangor, by Rev. J. Williams.....	5 00
Drifton, by Rev. J. F. Humphrey.....	3 00
Jermyn, Welsh Ch., by W. Jenkins....	2 70
Pottsville, Rev. D. T. Davies.....	5 00
Providence, Welsh Ch., by Rev. R. S. Jones.....	10 00
Stoneham, by Rev. S. Rowland.....	5 00
West Pittston, by Rev. J. G. Evans....	5 00
West Spring Creek and Spring Creek, by Rev. J. D. Sammons.....	4 48

DELAWARE—80 cents.

Milford, J. Dana.....	50
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MARYLAND—\$6.00.

Frostburg, by Rev. W. C. Jones.....	6 00
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DISTRICT OF COLUMBIA—\$130.00.

Washington, Ralph Dunning, by C. A. Boardman.....	\$130 00
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GEORGIA—\$40.00.

Thomasville, E. Hackett.....	40 00
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ARKANSAS—\$1.00.

Cherokee City, by Rev. W. H. Lewis...	1 00
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FLORIDA—\$10.00.

Lake Worth, by Rev. A. B. Dilley.....	10 00
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TEXAS—\$6.20.

Dallas, by Rev. A. Smith.....	6 20
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INDIAN TERRITORY—\$10.00.

Caddo and Lehigh, by Rev. S. R. Keam	7 00
McAlister, by Rev. G. H. Brown.....	3 00

OHIO—\$347.77.

Received by Rev. A. C. Barrows:

Brownhelm, by W. S. R.....	\$10 00
Cleveland, Ladies' Home Miss. Soc. of First Ch., in full, to const. Mrs. Ruggles a L. M.....	50 00
Franklin Avenue Ch., by S. B. S.....	17 03
Grafton, by J. P. R.....	5 66
Kirkland, add'l.....	2 00
Lyme, Young Miss. Circle.....	4 70
Ridgeville Corners, W. Richardson.....	10 00
South Newbury, by M. C. Way.....	8 66
	108 05
Collinwood, by Rev. C. L. Hamlen.....	10 00
Cuyahoga Falls, Sunday-school, by A. A. Hunt.....	10 00
Cong. Ch., by Charles Clark.....	8 62
Florence and Birmingham, by Rev. L. J. Donaldson.....	5 00
Kelley's Island, Ladies' Miss. Soc., by Miss M. B. Roesch.....	14 50
New London, by Rev. A. L. Eastman..	12 90
Painesville, First, to const. Mrs. Sophia E. Wilson a L. M.....	158 70
Randolph, W. J. Dickinson.....	10 00
West Millgrove, \$3; Montgomery \$2, by Rev. J. C. Thompson.....	5 00
Youngstown, by Rev. J. L. Davies.....	5 00

INDIANA—\$75.76.

Received by Rev L. P. Rose:

Andrews.....	\$7 47
Angola.....	4 69
Hebron.....	7 00
Kokomo.....	10 00
Flower Miss. Soc.....	3 25
Liber.....	4 80
Oriand.....	30 00
Solsberry.....	1 15
Westchester.....	3 44
	72 40
Central, by Rev. J. Trueblood.....	3 36

ILLINOIS—\$28.63.

Atkinson, Mrs. McConney, by Rev. G. L. Dickinson.....	2 00
Mendon, Ladies' M. Soc. of Cong. Ch., by Mrs. J. Fowler.....	21 00
Rockford, From Pledge Cards, for Woman's Dept., by Mrs. H. S. Helm.....	5 63

MISSOURI—\$108.00.

De Soto, Ladies' H. M. Soc., by Rev. J. W. Johnson.....	12 40
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Iberia, Cong. Ch., by Geo. Johnson.....	\$12 00
Kansas City, by Rev. H. C. Scotford.....	2 10
by Rev. J. H. Williams.....	51 00
La Grange, by Rev. J. Reuth.....	6 50
Sharon, \$3; Amity, \$12, by Rev. I. T. Hull.....	15 00
St. Louis, German Ch., by Rev. M. Herberg.....	4 00
Trenton, by Rev. G. W. Rich.....	5 00

MICHIGAN—\$274.74; of which Legacy, \$4.00

Received by Mrs. E. F. Grabill, Treas. Woman's H. M. Soc.:	
Greenville, W. H. M. S., by Mrs. C. C. Ellsworth.....	\$7 40
Mattawan, W. H. M. S., by Miss M. Wemple.....	6 00
Otsego, Friends to Missions.....	1 35
Reed City, W. H. M. S., by Mrs. C. Loase.....	5 00

Bancroft, by Rev. H. H. Acterian.....	19 75
Banks, by Rev. P. F. McClelland.....	5 00
Bellaire and Central Lake, by Rev. W. P. Wilcox.....	2 52
Chesaning, by Rev. A. M. Cross.....	2 50
Chester and Chester Station, by Rev. P. Barker.....	4 70
Croton, by Rev. L. Curtiss.....	9 25
Detroit, First Cong. Sunday-school, by E. C. Bridgman.....	8 00
Dundee, by Rev. H. Coate.....	50 00
Filertown, by Rev. W. E. Silence.....	7 95
Ft. Howard, On account of Legacy of Rev. D. C. Curtiss.....	1 53
Freeport and Irving, by Rev. H. P. Robinson.....	4 00
Hersey, by Rev. W. McCracken.....	24 00
Highland Station, by Rev. G. E. Lincoln.....	7 50
Homestead, by Rev. C. W. Carrick.....	4 00
Jerome, by Rev. W. Radford.....	4 79
Memphis, Cheerful Workers Soc., by R. Sidebotham.....	2 25
Minden City, by Rev. W. Scurr.....	2 00
Morenci, by Rev. O. B. Waters.....	1 00
Muskegon, First Cong. Ch., by J. C. Swan.....	6 65
Olive Center and Robinson, 60c.; Rev. H. W. Mercer, \$1.....	50 00
Onekama, by Rev. E. B. Scott.....	1 60
Rockford, by Rev. C. C. Wood.....	7 00
Sand Lake and Coral, by Rev. E. C. Herrington.....	6 05
Saranac, by Rev. J. A. S. Worden.....	6 50
Shelby, by Rev. L. F. Waldo.....	6 50
South Haven, First, by E. D. Beebe.....	5 00

WISCONSIN—\$3.00.

Rochester, Mrs. M. F. Adams, \$1; H. Cady and family, \$2, by Mrs. S. F. Cady.....	24 70
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IOWA—\$6.00.

Garnavillo, Benj. Sackett.....	3 00
Rock Rapids, Rev. C. H. Morse.....	

MINNESOTA—\$834.03.

Received by Rev. J. H. Morley:	
Austin, Union Ch., by N. P. Bannfield.....	5 00
A Friend.....	\$32 60
Excelsior, by J. H. Clark.....	5 00
Faribault, by H. Wilson.....	19 75
Lake City, by Rev. J. W. Horner.....	33 07

\$107 42

Received by Mrs. J. N. Cross, Treas. Minn. Woman's H. M. Soc.:	
Elk River, W. H. M. S., by Mrs. J. H. Williams.....	\$5 00
Excelsior, W. H. M. S., by Mrs. A. W. Latham.....	7 83
Minneapolis, Plymouth, W. H. M. S., by Mrs. A. H. Carpenter.....	240 79
Sunday-school, by Mrs. A. H. Carpenter.....	80 00
Monticello, W. H. M. S., by Mrs. E. J. Barber.....	5 00
St. Paul, Atlantic, W. H. M. S., by Mrs. G. M. Gage.....	10 00
"R.".....	70 00

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Received by Rev. E. E. Rogers:	
Clark Chapel, Rev. G. A. Hood.....	\$21 00
Faribault.....	75 00
High Forest.....	1 25
Minneapolis, Rev. E. E. Rogers.....	12 42

Ada, by Rev. J. A. Wells.....	109 67
Fairmont, \$15; Sherburne, \$5, by Rev. J. H. Nason.....	20 00
Hawley, by Rev. O. M. Smith.....	20 00
Mankato, by Rev. H. A. Bushnell.....	7 00
Medford, by D. McKinlay.....	5 00
Minneapolis, Plymouth Ch., by C. M. Cushman.....	10 00
Morristown, by Rev. W. J. Parmelee.....	23 10
New Ulm, by Rev. C. Mowery.....	5 85
Ortonville, by Rev. J. B. Fairbank.....	5 00
Paynesville, by Rev. J. W. Todd.....	2 00
Pribetcon, by Rev. G. H. Smith.....	4 65
Rushford, by Rev. W. W. Snell.....	2 00
St. Paul, Plymouth Ch., by W. Burrows.....	8 00
Sleepy Eye, by Rev. C. P. Watson.....	62 98
Wiscor, by Rev. S. M. Bronson.....	5 00
Worthington, Union Ch., by Rev. D. Henderson.....	2 74

KANSAS—\$75.35.

Blue Rapids, by Rev. E. Skinner.....	15 00
Burlington, W. C. Sears.....	6 00
Kinsley, First, by Rev. S. E. Busser.....	14 00
Little River, by Rev. W. R. Fuller.....	4 00
Longton, by Rev. C. L. McKesson.....	2 00
Neodesha, by Rev. J. Cooper.....	6 25
Paxico, Ladies' Soc., by Mrs. M. L. True.....	1 50
Seneca, by Rev. G. C. Lochridge.....	5 60
Severy, by Rev. J. S. Embleton.....	19 00
Spring Hill, by Rev. J. Davies.....	4 00
Wakefield, by Rev. R. Kerr.....	5 00

NEBRASKA—\$142.67.

Received by Rev. J. L. Maile:	
Woman's Miss. Soc. of Neb., by Rev. J. W. Hadden:	
Crete.....	\$5 00
Milford.....	5 00
Omaha, Willing Workers.....	5 00
Sutton.....	4 38
York.....	5 00
Beatrice, by Rev. W. O. Weeden.....	24 38
Cedar Rapids, by Rev. B. Beall.....	12 00
Crete and Highland, by Rev. J. Schaerer.....	6 00
McCook, by Rev. W. Suess.....	10 00
Milford, by Rev. S. G. Lamb.....	5 00
Newcastle, \$8.20; Bethel, \$6.80, by Rev. G. W. Mitchell.....	10 12
Newland, \$6.56; Rising City, \$11.11; Ulysses, \$17.50, by Rev. J. E. Storm.....	15 00
Salem, by Rev. P. St. Clair.....	35 17
Scribner and Glencoe, by Rev. M. B. Harrison.....	5 00

16 00

Syracuse, by Rev. E. H. Ashmun.....	\$1 00	Receipts of the Maine Missionary Society, June 12 to July 7, JOHN L. CROSBY, Treas.	
Wisner, First, by Rev. G. C. Hall.....	3 00	Aroostook Conference, by Rev. G. W. Christie.....	\$99 00
DAKOTA—\$141.95.		Bangor, Hammond St., to const. Mrs. Lucy F. Griffin, Prof. F. B. Denio; Mr. James W. McClure, Mrs. F. B. Denio, Mr. Geo. H. Hopkins, Mr. Geo. Webster and Prof. Lewis F. Stearns L.Ms.....	150 00
Aurora, by Rev. R. C. Walton.....	10 00	Bath, Galen Moses, special.....	100 00
Canton, by Rev. L. Kingsbury.....	4 00	Brewer, First, by Dea. Geo. A. Snow.....	16 00
Central City, \$20; Lead City, \$28.05; Terraville, \$1.40, by Rev. D. D. Kidd.....	49 45	Bucksport, Elm St., by E. Swasey.....	102 18
Clark, by Rev. A. J. Hayner.....	2 00	Cumberland Mill, Warren Ch., by Rev. E. M. Cousens.....	77 75
Deadwood, Ladies' Miss. Soc., by Mrs. M. Gerard.....	24 00	Eastport, by Geo. A. Peabody.....	25 00
Erie, A Friend.....	5 00	Fryeburg, by Rev. J. K. Mason.....	16 65
Howard, by Rev. W. M. Ellis.....	6 00	Gray, by Rev. E. Bean.....	26 32
Huron, by Rev. J. S. Voorhees.....	4 00	Hamden, by E. F. Duren.....	2 40
Ipswich, by Rev. G. W. Honey.....	5 00	Houlton, by Mrs. A. R. Perry.....	3 50
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As to Assigned Boxes.

1. Apply to the Secretaries at the Bible House to designate some family. They can usually furnish the necessary facts of a full description at once. If they fail, in some cases, to comply with the usual request to designate "a family containing young children," it is because such families are a minority of the whole number needing assistance, and it would be unjust to disregard the equal claims of those families which contain older children dependent upon their parents for education and support.

2. If a family is selected independently of the Secretaries, notify them without delay, so as to guard against undue disproportion of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether his address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Mail to the missionary one of these receipts, a list of the articles sent in the box, and the money, \$2, \$3, or \$4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

As to Unassigned Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. It is therefore desirable that some boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

1. Put into each of *these* boxes a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

2. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes*.

3. Write to the Secretaries, stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other that everything will find its place and use.

4. Inclose money for freight.

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HOME MISSIONARY.

OCTOBER, 1885.

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VOL LVIII. No. 6.

NEW YORK:

AMERICAN HOME MISSIONARY SOCIETY.

BIBLE HOUSE, ASTOR PLACE.

SIXTY CENTS A YEAR, IN ADVANCE, POSTAGE PAID.

THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable names should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of the discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz. :

Population of the place.
Names of the church or churches, and preaching stations.
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised?
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?...*Rom. x. 15.*

VOL LVIII.

OCTOBER, 1885.

No. 6.

IN MEMORIAM.

NEVER before in the history of this Society have its officers been called upon to record, in a single number of the magazine, the decease of two members of the Executive Committee, called to their reward with so brief an interval between the days of their departure.

MR. THOMAS W. WHITTEMORE died suddenly on the 23d of July, in his sixtieth year; and Mr. JOHN B. HUTCHINSON, after several months of serious illness, followed, August 13th, in the seventy-first year of his age. Mr. Whittemore came into the Committee in 1878, and punctually and faithfully served until his lamented decease. Mr. Hutchinson was elected in 1868; and, whether as private member or chairman, was scarcely ever absent from the Committee's meetings until ill-health compelled him to resign, some months before his death. Both these gentlemen won from their associates the sincerest respect and esteem, and none could have earned these more honestly. The friends of Home Missions everywhere owe to their wise counsels and self-sacrifice a debt they can never repay; but they can at least honor their memory, and, by offerings and prayer, strengthen the hands of their like-minded associates and successors.

The following minutes, passed by the Executive Committee, were entered on its record, and are here laid before our readers, according to its vote.

Whereas, Since the last meeting of this Committee, it has seemed good unto our Heavenly Father to take unto himself our respected and beloved associate, Mr. Thomas W. Whittemore, since 1878 a member of this Committee, for some time one of its Finance Committee, and, at the first meeting of this year, elected its Recording Secretary, be it

Resolved, That this Committee, while bowing submissively to the decree of a wisdom and love that cannot be questioned, would express its sincere sorrow at the sudden summons from earth of one whose services in this and many other portions of Christian trust and labor seemed so needed and important.

While, in common with all who knew Mr. Whittemore, we gratefully

recognize his just claim to high esteem as an exemplary citizen, an upright merchant, and a devout Christian, we would, individually and collectively, express our deep sense of personal loss of a well-beloved friend and helper ; also of the Society's special obligation to Mr. Whittemore for the warm and abiding interest in Home Missions which led him to give to the cause, year after year, time that was precious to him, counsels that commended themselves to us by their wisdom, hearty co-operation in every plan that promised to further the Society's great work, pecuniary gifts that were always generous, and prayers that we cannot doubt were heard and answered. We are well assured that the cause he loved and served at this Board was greatly advanced by his earnest labor in its behalf.

Resolved, That this Minute be entered on the records, and published in *The Home Missionary*, and that a copy thereof be transmitted to Mr. Whittemore's family, with the expression of our deepest sympathy with them in their sudden and severe bereavement.

Whereas, The Lord of Life has seen fit to call home from earthly labors unto eternal rewards, our late beloved associate, Mr. John B. Hutchinson, be it, therefore,

Resolved, That we, the members of the Executive Committee of the American Home Missionary Society, desire to record upon the Minutes of that Committee's action, our high esteem of Mr. Hutchinson as a merchant of solid integrity, exemplifying, throughout his long mercantile career, the practicability of successfully conducting business on the principles of the gospel ; as a Christian, sound in the faith, consistent in life, active and generous in the furtherance of every good enterprise ; and, as a Member of this Committee, punctual at its meetings, intelligently interested in its work, and ready with his advice, personal efforts and pecuniary gifts, to further to his utmost the cause of Home Missions, while, at the same time, his hand and heart were open to every kindred instrumentality for advancing the kingdom of Christ, whether in this or other lands.

This Committee especially desire to express their sense of personal loss in parting with Mr. Hutchinson. His eminently social qualities, easily winning for him the confidence and affection of even casual associates, drew us continually nearer and nearer to him through more than sixteen years of work side by side in this Committee ; for more than seven of which years he presided over it, as its Chairman, with dignity, candor, fidelity, and marked acceptance.

Voted, That a copy of this recorded Minute be transmitted to the family of Mr. Hutchinson, with the expression of our hearty sympathy with them in their bereavement, and our prayers that they may be comforted in their heavy sorrow by the presence of the great Consoler, whom their departed one loved and served, and with whom we are well assured he is now rejoicing in glory.

MEDITATIONS IN AN AMBULANCE.

WITH a crack of the whip, our four government mules set off at a canter down the long hill from the commandant's headquarters. A day and two nights we had enjoyed the genial hospitality of an officer and his family at the post, and now, by the same thoughtful courtesy, we are sent on our way. Riding in an ambulance, under the escort of an army officer and soldiers in blue, with the best seat, surrounded by the warmest wraps, is not very different from other rides; but the ideal differs, and the situation is novel. The most respectful and thoughtful care surrounds the lady of the lumbering but comfortable vehicle; responses to occasional remarks are ready; and information, when sought, is freely given. Conversation between the soldiers is free from rudeness or profanity, and is suggestive, in its unconscious revelations, of the strata of human nature which are in all conditions alike. An honest, incorruptible man receives unequivocal indorsement, though mayhap from tongues and hearts not unpracticed in deceit. A kind and thoughtful officer is "a regular mother to a company," though perchance open to criticism in other respects. Intercourse between superior and inferior in rank is without stiffness on the one side, and, while on the other it never forgets a respectful manner, it recognizes the feelings and instincts of a common manhood as the ground of interchange.

After the first few miles of the long drive, the conversation drifts and eddies into channels which the listener does not care to follow, and she abandons herself to the luxury of reverie. The situation suggests the variety of conditions which a few years of frontier life supply.

There was the first home, so gratefully accepted, because so much better than most. A house 12x16 feet, smaller than the least of the bed-chambers left behind in the large and pleasant New England house; no sign of paint or plaster, no chimney, the tiny attic allowing the low bedstead only under the highest pitch of the roof; the tar paper visible and odorous between the rafters, at once saluting sense of sight and smell and touch.

Then the advanced stage of a year's residence in a church lecture-room, with brick chimney, painted woodwork, plastered wall, and solid foundation, albeit with inlets for cold winds and always-present dust which could not be stopped, and with lack of conveniences that sometimes sorely tempted the conclusion that life has at least one situation that cannot be conquered. Then came the large relief of a pleasant parsonage, prayed and wrought into being and comeliness before our eyes.

Not alone in places of abode did this variety marshal itself into remembered procession. In food supplies there was the almost entire lack of fresh meat the first season, no fruit, and ice a luxury not to be thought of during the long, hot season, while many ordinary comforts,

as good tea, were not forthcoming. But later, there were wild ducks and geese in abundance, with an occasional prairie chicken, and buffalo-meat, venison and antelope were our daily food for weeks during the first winter. On the banks of the Missouri, jelly made from the "buffalo-berry," the wild grape, or wild plum, frequently graces the hospitable table.

Traveling has not been all by rail. Now in a wagon, plunging through the sloughs, with terror lest each one should prove bottomless; now lost on the trackless prairie; now on a flatboat on the muddy Missouri, with travelers, horses and wagon, in one inclosure, and no place for a seat; now trembling in a frail skiff, laden to the water's edge, clinging to the seat which a stolid Indian woman and her bag of corn have just quitted, but forgetting one's fears in the glory of the day-dawn stealing over landscape and majestic river; now in the vehicle which has been the faithful companion of one of the Riggses and his co-laborers for half a score of years, and which has had its experience of complete somersaults, with all its occupants, down the sides of precipices, and into gullies and treacherous streams, and which is the battered, but still trusted, survivor of many other "hairbreadth 'scapes"; behind horses, now faithful, now noted for their eccentricities; sometimes with treacherous Indian and Texan ponies; sometimes, as now, behind the most unbeautiful of mules.

Escorts have been varied, too. Now with the honor of the "brave boys in blue" for a safe-conduct, and the sight of epaulets and other badges of rank and office for re-assurance; now a long journey under the care of an Indian chieftain, made gentle and humane by Christianity; now with a missionary who knew literally every mile of thousands on this frontier as if it were his hearthstone; now with an army chaplain, whom long years of experience had made cautious, but never afraid; now with the reins in the hands of a converted Indian boy, who knew every rock and pitfall and steep incline of the road; now in the grasp of a stage-driver, who "cared for none of these things," but was wisely wary of sloughs and bridgeless streams; often without escort, in the company of men alone, but in all the experience of the years, with no instance of the slightest offered disrespect.

We are fully embarked on the stream of reminiscence. A strange chorus of sounds comes reverberating through the memory, which bring vividly to mind, as sounds will, the phases of life with which they are connected. The wild shriek of that first blizzard coming down upon us in our early home before food or dish were there; the fiendish soprano and thundering bass of the gusts which for thirty-six hours rocked our dwelling and held us prisoners; the note of the meadow-lark, the sole bird-song of one summer; the roar of distant storms in the night season; the low sobs of a mother at the death-bed of her child; the

plaintive music of Christian hymns beside the open grave; the shrill, despairing cry of a lost girl, hurried by my door to jail at midnight, her piteous appeal to the arms that had sheltered her innocent childhood, "Oh, Mother! save me from that dark place!" striking to the heart of the listener a feeling more to be dreaded than that inspired by the voice of wild beasts; the tramp of armed men guarding past our dwelling to and fro, day after day, a man on trial for murder; sounds of drunken revelry; voices at billiards and cards all the night long; the whistles of the river steamer and the railroad train, unspeakably welcome links, in the first year, with civilization left behind; a medley inharmonious, but not without its strains of melody. That variety might be complete, less than forty-eight hours before the voice of a pack of hungry wolves in the twilight had assailed my ears and caused my heart to beat with apprehension, as we rode over the weird hills for miles, without leaving its almost human cry behind.

The review goes onward. There are funerals and weddings; there are sick beds and scenes of cheer; there are the first words of prayer from hearts which had come to themselves and the Father's house in want; there are expressions of Christian gladness and peace and joy in the treasure-house of memory; there has been comfort all along the way, from the Source whence comfort never fails, and which, almost in audible tones, has said, with never-to-be forgotten tenderness, in the midst of scenes so new and strange:

"Whispering softly,
Wanderer, come!

Follow me, I'll guide thee home!"

A question from the officer on the seat beside me recalls the present. The ambulance-driver draws his reins, and I am at the end of my reverie and my journey.

M. B. N.

FROM NEW ENGLAND TO MONTANA.

SOME time during the summer of 1870 a young graduate of Marietta College, son of the "Superintendent" of Ohio and a licentiate of the Ohio Central Association or Conference, received a commission from the American Home Missionary Society for labor at Lock and Olive Green, Ohio. The year's service was a happy one to the young student; a revival resulted in each church, and at the close of the year the young fledgeling betook himself to Andover, that he might learn of Professor Park what true Christian doctrine is, and of the other professors of that honored school of sacred learning what they had to teach.

Then came three years of diligent, delightful work, followed by eleven years of pastoral labor in New England; years of toil, growth, burden

anxiety, but, on the whole, years of far more happiness than is usually allotted to men. One day this telegram came to his New England parsonage: "Will you accept call to Helena, Montana?" It came signed by one who had been a Phillips Academy student at the time this pastor was studying theology in Andover. After much hesitation, prayer and delay, the decision was reached to go, and now here am I once more a Home Missionary. And this is my account of stock:

1. A most beautiful, though small church, costing near \$10,000; 2, a debt which in a few more years must be raised; 3, a church organized of thirty members; but such is life in the "Far West" that, of this thirty, five are already absentees, and one deacon and his wife, apparently indispensable to our work, seem just about on the move; 4, the location of the building must go in among our assets, for we are on the side of a "gulch," where the best residences are going up. It is the newest part of this city of 10,000 inhabitants, a city only twenty-one years old! Its greatest growth has been the last ten years; all modern inventions, improvements and appliances are in full operation here, where, twenty-one years ago, roamed the Crow and Blackfoot and Flathead Indians in mortal feuds.

Of spiritual assets, who may make an inventory? Our Heavenly Father alone can do that. One bright wife and mother has been admitted to membership during the past quarter, but her acquisition is due to the earnest labor of my predecessor, Rev. R. B. Tobey.

THE OUTLOOK: Financially the city feels greatly the depression in which all the land suffers. The Northern Pacific Railroad for the present is looked at askance, as taking the money away from the city to Eastern capitalists. The city complains of fiscal depression; our church collections show it. But we look forward to no distant day when we shall be strong and flourishing, and need no aid, though we now bleed the parent Society. Montana home missionary work, with coal at twenty-three dollars a ton, the most ordinary sort of a house thirty dollars a month, horse hire three to five dollars a time, must be expensive; but by and by, some of these churches will support themselves, and join nobly the New England generous givers.

Spiritually, the outlook is very hopeful as to the growth of the congregation. Sixty per cent. increase is worth recording. But we have no hopes of a western "boom" in church work. The church has attained an honored and valued place in the city, and is on the most cordial relations with the sister churches. The prayer-meetings have increased twofold, and deep spiritual interest is manifested. Our Sunday-school is much in need of a library; only just a few dollars (given the church by a church in New England, one of whose sons is here) have been appropriated to a fund for such a purpose in the future.

THE CONTEST: 1. Our work here differs from that in the East, where the same people are substantially present week by week; we must shoot

our birds "on the wing." Our congregations maintain their ranks as to numbers; but, like a river, its constituent particles are never the same on two successive Sabbaths.

2. Our contest is with the devil in his grosser forms; licensed lust, rum, barbarism, ruffianism, disregard of the Sabbath, mammon-worship, gambling and blatant skepticism. But while here the devil appears worse, because he has here greater liberty for open action, it is doubtful if he is any more intense and awful than further East. Here, the tendencies are to a better state of things. Boston cannot say as much.

3. To meet the enemy, our church is trying to establish itself and gain a congregation. The pastor sends out his card, bidding all welcome to his Sunday services and a prayer-meeting every Wednesday evening.

All honor to such New England men as two from Rutland, Vt., who, July 26th, refused to travel on Sunday, stopped over, visited and encouraged us by their presence, addressed our Sunday-school and gave us the real New England feast of the faints. They will not forget us, nor we them. Thus the churches have been joined in fraternal union. Brethren, our doors are open still, and open to you. Stop over on Sunday, and give us a call.—*Rev. F. D. Kelsey, Helena, Montana.*

OWNER WANTED FOR A HORSE AND BUGGY.

A GERMAN missionary in Western Nebraska, with three preaching stations, seventeen miles apart, soon found it impossible to serve them without having a horse. His salary (only \$500) did not allow him to buy one. Without it, the work, hopeful and important, could not be done. Two other German missionaries, believing in "bearing one another's burdens," heard of a good pony and an open buggy for sale for \$112. They bought it, giving their note for it, due Jan. 1st, 1886. But they cannot afford to own it, and offer it for sale in shares, or as a whole, with the condition that it shall be used in German home missionary work of our A. H. M. S. in Nebraska. Now, who will buy it? Will not some Sunday-schools or Children's Missionary Societies buy it, and thus help to carry the gospel over the broad prairies of Nebraska? Superintendent Geo. E. Albrecht, 1571 North Eighteenth Street, Omaha, Neb., will be glad to receive contributions, or to give further information.

INSIDE GLIMPSES FROM MANY FIELDS.

THE Sunday-school has suffered seriously from removals, and we have not yet been able to make our losses good. We greatly need a good man for superintendent, and one or two more teachers. Had I half a

dozen young men of fair intelligence, enthusiasm and consecration, I could organize two or three mission schools in needy districts immediately; but I have not the men, and sometimes almost fear that I shall not succeed in finding them. Our prayer-meetings suffer in the same way. We lack members, and hence, in some measure, the enthusiasm that seems essential to the highest success.

WE have a large number of godless "fraternities" which sap the financial and spiritual strength of our people, and so blight the churches. An Advent church, too, is constantly teaching that only Christians are immortal. This encourages the reckless and blinds the thoughtless. We have in full blast one huge distillery, and from fifteen to twenty active saloons, with their accompaniments, gambling holes and dance houses, to trap the young. And besides all this, this place is begirt by two godless ranches, or farms, of 10,000 or 12,000 acres each, which fact prevents settlement and cuts us off from our people in the country by putting them from three to ten miles from us. Still, our little church seems brave and hopeful, and I feel there is a brighter day for it.

I MAKE a great deal of pastoral work, and have endeavored to make my calls truly pastoral, having religious conversation with members of the family, and uniting with them in prayer, unless there seemed good reason for not doing so. I am sure I made a great mistake in this regard in my past ministry. I made many pleasant social calls, to get acquainted with the people, and try to get them interested in me, and have almost forgotten that I came to their homes as the messenger of God, seeking their souls for my Master. I have learned that the people—worldly people, ungodly people—expect the minister to pray with them and for them, and if he says nothing of prayer, they are disappointed. What measure of success God has seen fit to give me, I attribute largely to preaching "from house to house."

WE have a Band of Hope temperance meeting once in four or six weeks, and at those meetings our chapel is packed. The children speak temperance pieces, and sing temperance songs, and try to clinch some of the nails that have been driven in by the hammers of the children. We have sixty children in the Band of Hope, and thirty men have signed the pledge. Five of these were drinking men, and three of them had been drunk, to my knowledge. But there are about twenty more men of my parish who drink liquor, and at least six of these twenty get drunk. I have occasionally noticed some (Scotch) men at the church or prayer-meeting, who were under the influence of liquor.

I HAVE met all my appointments during the quarter, though some of the sermons have been temperance lectures. I have judged it to be strictly within my line of duty to do what I could to promote temperance reformation in the community. The drinking habits of the people in

this section are excessive. This is one of the greatest evils in the Northwest.

THE principal hindrances to my work are the saloons, the drinking habits of the people, and certain prejudices against our church and its methods. But the saloon and the drinking customs are the chief obstacles to the growth of this church. The saloon keepers are bold and flagrant violators of our existing State laws, and temperance sentiment is at low tide.

A DIFFICULTY that has developed an unusual power this season is the roller-skating craze. It has so taken the time and attention of the people that it has been almost impossible to gain attention to anything else. If people would go and skate once or twice a week, and rest with that, and give proportional attention to more serious matters, I would not say anything about it. But they carry it to such excess in this village that I cannot refrain from rebuking it as an inexcusable folly, to say the least.

MORE churches have been kept back, have declined and died, for want of business than for want of religion. Financial depression, occasioned by neglect on the part of officials, will kill the spiritual life.

I FIND this a difficult field, as it is a railroad town, and the people cannot live religion and violate God's holy day. I am preaching Christ, and him crucified, and this kind of preaching has the most success. I wish that I could have done more for the Lord, but have done the best I could. I find that I can preach the most by a holy life; living by faith on the Son of God. The higher I climb, and the nearer to Christ I get, the greater is my influence in the pulpit.

ONE wife and mother is so stiff and bigoted in her opinions that she opposes her husband and daughter, who wish to join the church on profession. They both seem eminently fitted to unite with the church. The mother has refused to come to church since the time when the husband and daughter arose and signified their desire and purpose to serve Christ. I am hoping and praying that the mother may be led to see the truth as it is in Jesus.

ONE drawback to my work is its lack of the appearance of permanency. We have no building of any kind whatever; no chapel, no school building, no parsonage. On this account, in spite of what I say, many look upon our work as but an experiment, and that, in a few months at most, it will close.

ONLY yesterday I found a "skeleton in the closet," in one of our families. A mother, whose daughter married, at the age of sixteen, a man who proved a thief, and who has been in the State's prison, told me

of a new humiliation. Her daughter, now aged twenty, with a beautiful babe of a year, comes home to-morrow, the husband having within a few days been guilty of repeated forgeries and theft. The mother said that everything had seemed to go wrong with her since she came West; misfortune after misfortune had come, until a property of several thousand dollars had gone; and now this new trial. And yet she was trusting her Heavenly Father and trying to make the best of even the dark things.

THE great obstacle in this neighborhood is the large number of Ingersollites, who are constantly doing all they can to influence others, thus corrupting many of our young people. Some of them constantly listen to us, but to criticise, rather than to be benefited. The wife of one of these men, after listening to a sermon from your missionary upon "Excuses," went home and rested not until her Savior gave her rest. She has been greatly annoyed by her husband. He attends our meetings, and I am expecting a change in him, sooner or later. I told him so, after one evening service, and he seemed in no degree displeased, as he formerly would have been.

THE principal interests here, as you know, are the steel works, smelters, and railway shops. Each of these tends to destroy the idea of a Sabbath in the community. The seven days are all alike. It is a fearful influence to counteract, but we are doing all we can. Idle men are in every direction: the town is full of non-attendants at church, and the number seems to be growing. But the Lord has blessed us. I have been laboring to get the people to work, hunting up non-church-goers, inviting them out to the services, and showing an interest in them, and I have partly succeeded.

MY Sabbath appointments give me twenty miles of travel, both ways, and I am compelled to do this because I cannot be absent from home overnight. When I was younger I could do it every Sabbath, and not feel it, apparently. But the burden of seventy-six years is not very light of itself. Add to that the infliction of a severe local infirmity, and the burden is greatly enhanced.

MY evening discourses, illustrated by Scripture paintings, each seven feet long by five broad, have been highly appreciated. I started a Literary Society at the New Year, in our lecture room, which has been an unexpected success, having secured a weekly attendance of from fifty to 100, chiefly of the young people. It has also helped our prayer-meeting by bringing young folks to it. We wind up our sessions by a musical and literary entertainment in behalf of the parsonage fund.

YESTERDAY we had about fifty at Sunday-school, and a few more at the preaching service afterwards. There are two Bible classes of adults. Some of our scholars there, it is very hard to teach. They are dull, and cannot read, and show fearful ignorance of the Bible. Even some adults

do this, and those who are professed Christians. This lack of knowledge is often painful. But some of the young scholars show much interest, and are bright. One little fellow whose father is a Catholic, but who dislikes the Catholic Church himself, insists on saying in the Apostles' Creed, "I believe in the Holy Congregational Church," instead of "Holy Catholic." He thinks that must be Romish!

WAS IT A GOOD INVESTMENT?

IN April, 1884, two churches were organized in Nebraska, one at Gloversville, another at Newcastle. The former community was made up mostly of homesteaders; poor, but anxious for the gospel. There were but ten members; but, with the co-operation of the community, they immediately took steps to get a house of worship.

The church at Gloversville, New York, of which Rev. Wm. E. Park is the efficient pastor, had placed its annual contribution of \$200 in the hands of Dr. Cobb, of the Congregational Union, with the request that it might help some church to a needed home. This grant was secured, a neat house built, and dedicated free of debt. From the time of its dedication, the first Sabbath in December, there was a constantly growing interest: and early in February, Rev. W. D. J. Stevenson, of Clearwater, spent some days with the church in special meetings, followed by a week of labor by the general missionary. At the conclusion of these services thirty-four united with the church, and, five weeks later, nine more were received; so that the church had been organized, a house built, and the membership grown from ten to fifty-three within a year. The whole community has been made over, and the results of the work will abide.

At Newcastle, the population had been largely Catholic; but within the last year many Protestant families have bought farms in the vicinity, and some of those who had been living there felt that they must have a Protestant church. They desired one in which all Protestant evangelical Christians could unite. So, of course, it issued in the formation of a Congregational church, which was organized in April, 1884. With a small grant from the Union, a house was built, a young man secured for pastor, just as he graduated from the Seminary, and entered upon the work with enthusiasm and efficiency. Last Thanksgiving Day he was married, and established his home among his people. Within a few days of a year from the time of the recognition council, a council was called for the ordination of the pastor. After a long and searching examination, ably and happily sustained, he was ordained, and gave himself to the work of building up in that community a strong, self-supporting church. A large congregation was gathered, the Sunday-school increased in efficiency and interest. It is such work as this that our twin helpers, the American Home Missionary Society and the American Congregational Union, are doing for the West.

VACATION IN ARIZONA.

THE attendance for the four Sundays in June was forty-nine, fifty-five, thirty-eight and forty-five, and the prayer-meetings averaged fourteen for the same time. This, considering the fact that people were already going away for the summer, was encouraging. There is also evident growing spiritual interest on the part of some of the church-members, and some tokens of the Lord's presence and blessing. The great obstacles to the success of the gospel here among "outsiders," besides dissipation, gambling and Sabbath-breaking, is infidelity, or rather atheism; not intelligent, philosophic doubt, but ignorant, unreasonable unbelief. The writings of Ingersoll have had a wide circulation and a most pernicious influence. I am glad to say that some of the most prominent unbelievers in the city have occasionally been in to the preaching service. May the blessing of God rest upon the presentation of his truth. The responsibility of this post becomes more and more apparent. On the part of Christians much is to be done to strengthen and build up. Men are also often in attendance from ranches and mining camps twenty-five, fifty, seventy-five and one hundred miles away, and thus the influence of the church is wide-spread. I hope and pray that it may be unceasingly for good.

My vacation is being spent on a ranch among the mountains, forty miles from Tucson. I hold open-air gospel meetings every Sunday, and the camp and the three neighboring ranches furnish a congregation of some twelve or fourteen; about as many as I should have had in town for July and August. Through the kindness of friends in the East I have procured a supply of carefully selected religious reading, which I have made up into assorted packages and distributed to families as I can reach them here. These, I trust, will prove to be seed sown by the wayside.

Reports from Tucson give the temperature as at 111 degrees to 113 degrees in the shade. Here the weather is about as hot as it can be and be bearable. While I shall get a good mental rest, physically it is a question mainly of endurance, and I expect nothing bracing in the way of air until next winter. I am camping out with a few friends, and we have a Chinese cook, whom I find to be an intelligent man and anxious to learn. I am trying to teach him some of the simple truths of the gospel, and think it may be an opening for mission work among the Chinese next winter. I would like to do something for these people, but feel that the Americans in Tucson have the first claim, and that not much can be done there without special outpouring of the spirit of Jesus upon his professed disciples. I shall return to Tucson, the Lord willing, September 6th.—*Rev. H. H. Cole, Tucson, Ariz.*

HOW THAT MEETING-HOUSE WAS BUILT.

BY REV. C. W. MERRILL.

THE aforesaid meeting-house is 225 miles southwest from Omaha, in F——, which consists of a store, post-office, and a grand sweep of prairie in every direction. In a word, it is a country place, about twenty-five miles from the nearest railroad town. In May, 1880, a little church was organized, which, at the present time, has only thirteen members. Services were held in a sod school-house until that became untenable, and then they were transferred to a sod residence. The minister stood in the doorway between two rooms—dirt under him, dirt above him, dirt back of him, and hungry souls all around him; and, with his hand for a pulpit, and the open Bible upon the pulpit, he fed the people. But this was neither convenient nor comfortable, and in the Spring of 1883 the people asked: "Is it possible for us to build a meeting-house?" Some said, "No"; some said, "We don't know"; and others said, "We never shall know until we try." A paper was passed, and at length enough was pledged, it was thought, with the aid from the Congregational Union, to pay for the house; but it was upon this condition: "If the crops are good this summer." And so it was decided to build, if the crops should warrant; and then, of course, the work had to be delayed until the season should reveal what the outcome would be. The subscriptions were not to be binding unless the foundation was laid by Sept. 10th. The season was backward; but finally they said: "God has answered our prayer for good crops, and we will go on with the building." But the time was very limited in which to put in the foundation in season to secure the pledges. The brick for the foundation had to be hauled from the railroad, twenty-five miles away. The crops needed harvesting, the men could not be spared from the fields without great loss; and so *two women* took a team and went the twenty-five miles for brick, loading and unloading them themselves. And what women? Those who came from the old country and were accustomed to working in the field? No, my dear sister; but women who, in intelligence, education, and culture, could sit by your side in the parlor without the shadow of a blush for inferiority. The foundation was in by Sept. 10. December 2d the building was ready for dedication—a neat, comfortable, substantial frame building, costing in all some \$1,200. And how much of a debt had to be raised on dedication day? Not a cent; but seven dollars were in the treasury which, by a free-will offering, was that day raised to about fifty dollars. And what is the financial condition of this people? Owing to successive droughts and consequent failure of crops, they are poor, very poor. Not a member of the church has a shingle over his head. All live in sod-houses. Many have not a board floor under their feet. But did the people who composed the audience on dedica-

tion day look like those who are sorry for the sacrifices they have made? Sorry, indeed! You have heard of concentrated sunshine. Look at that satisfied-looking man over there! He is one who for years went without an overcoat, and saved his only coat to wear to meeting, in order to give twenty dollars a year to his pastor. And see that happy looking old saint, whose face reflects the sunshine of sixty years! He lives in a sod-house, with a dirt floor, and has given two hundred dollars to this building. And this bent old man who makes a statement concerning the enterprise, but whose heart is too full, and whose words give place to tears. He is one who has given all the money he could, and then has worked day after day, and even until ten o'clock on the Saturday night before the dedication, in order to have all in readiness, and then on dedication morning walked three miles to the church; walked because he is too lame and crippled from the hard work to stand the jolting of a lumber wagon.

This is the plain, unvarnished story of how that meeting-house was built. Verily the day of heroes and heroines is not yet passed.

AT WORK IN WYOMING.

I LIKE my new field, and am encouraged in my labors. The future of Congregationalism in Wyoming is very hopeful. The people like its spirit, and I believe that in time a few churches will gladden Johnson County. Big Horn has a population of one hundred persons, with one saloon, three stores, and one hotel. Prairie Dog community is scattered, but will concentrate at one point for preaching service, as soon as their school-house is completed. Becton, a place rife with infidelity, I have lately opened up. My first visit there cheered me not a little. I had sent word that I was coming to preach; so, at the hour appointed, the little school-house was crowded with believers and unbelievers. They all sung heartily, listened attentively, and at the close of the service, when I asked them whether they desired that preaching services should be continued there, there was a hearty show of hands.

Having dismissed the people, I made my way to a sheep ranch, where I was to be sheltered for the night, and where a supper and bed were prepared for me by a merry-hearted cowboy. Supper and prayer being over, I was glad to roll myself up for rest in a cowboy's blanket, having traveled twelve miles on horseback and four on foot. Next day I visited the neighborhood, and found many that "feared the Lord and spake often one to another." I found one dear Christian lady living on a little creek near the Big Horn mountains. Our conversation on serious things amply remunerated me for my journey to the foothills. Her heart was full of love of Christ, and her talk was rich; and as she related her ex-

perience her face beamed with heaven's glory. I left her, feeling that I had been comforted by the mutual faith of both her and me. (Rom. i: 12.)

On Saturday evening last I was called from Buffalo, to go fifteen miles into the country to bury a poor woman who had died the night before. When I arrived at the motherless home, the cowboys from the hills around were digging her grave on the homestead. In a little while they gathered indoors, pulled off their broad-brimmed white hats, and were all ear throughout the service. They then bore the body to its narrow house on a little hill, and after the interment shook me heartily by the hand, jumped into their saddles, and in a few moments were scattered in all directions, with hearts softened, seemingly, by what they had seen and heard.—*Rev. S. J. Jennings, Big Horn, Wyoming Ter.*

AN INTERIOR VIEW.

DURING the quarter I have preached twice at Edwards—the only services ever held there, as it was started this spring. I have for two months preached, on alternate Sabbaths, in a school-house off the railroad, in a neighborhood of intelligent people, quite a number of them Christians. My Sabbaths have been well filled. I attend Sunday-school at 10:30 in Melville; preach there at 11:30; ride twelve or fourteen miles, and preach; then return home, and conduct an evening meeting. It has been of late a young people's meeting, with a missionary concert once a month. We have just taken up "The Pilgrim's Progress" in this Sunday evening meeting. The week days, also, are full. Besides preparation for the Sabbath, there is work in the line of completing our church building, and now, of preparations for building a parsonage; besides all the many items incidental to church work, and also to home life. There is much work to put on the new church building, and preparation to make for entertainments for raising money for church uses; and while we have some willing, and a few capable, workers, there needs to be a superintendent. There are some experiences which might be told—the being stuck in the mud, while trying to cross a stream to make a visit, and being caught in hard rains on two Sabbaths while riding fifteen miles to preach.

This region has had a large accession of Roumanians within three months. There is a large settlement of them within eight miles of here. They speak German, and have a Baptist church organization among them.

Shortly after sending my last report I started out, one day, to "make calls"; but the experience was different from that of a city pastor. Riding six miles to start with, I found a lady and four children; the husband away

from home. They moved here from California. The lady is discouraged, because of the solitude of the life. After visiting with them, I led them in prayer, and then rode one mile to a little shanty. There was a room containing bed, table, stove, and two chairs, and room enough left for two people to stand in. That was all the house. In it live a man and his wife and babe. Besides the mother and babe, I found a neighbor and her little child (living two miles distant), spending the day. The hostess is a Catholic. After prayer with them, I rode three or four miles, and called on, and prayed with, a man and his wife, members of our church, living seven miles from town; good people, from England, and originally, Wales. Leaving them, I rode three or four miles to the comfortable house of a firm of three brothers, who are conducting a farm in good shape. Two miles from there I found two young women, each married. Then rode four miles to my home. That work took a long afternoon.

Two days after I started off south, at noon; and, in a circuit of about thirty-two miles, called on a family from Minnesota; a young mother from Davenport, Ia.; an elderly man from Chicago; two brothers, then staying in a miserable shanty, while plowing up a piece of land; a family, of which the wife and mother is a disciple of Ingersoll; a family of good morals, but not church-goers; a family, members of the Baptist church, and attending my service occasionally; a German, who spoke fairly, but bears a poor reputation; an elderly lady, wife of a good Methodist brother; an elderly lady, member of our church, and living within three miles of Melville.

One Sabbath day, when a visiting brother preached for me, I rode on horseback nine miles, and preached at 11 A.M.; rode back, took lunch, harnessed my pony, and rode fifteen miles and preached; then returned and took a hasty tea, and conducted the evening service.

Some weeks ago I carried about a petition to the County Commissioners, asking them to grant no license for a saloon. The seventy-five names appended prevailed with the Commissioners, and a license was refused. The place has kept open doors since, but under the name of a "temperance saloon."

There came into one of our prayer-meetings a Swede, who had just returned from his country, bringing a sister to America. He had spent ten years in Colorado before returning home. In his broken English he prayed, thanking God that he had found Christian friends.

During this quarter we have moved out of the poor building rented for a school-house, where we had tried to hold service, into our new meeting-house. We greatly enjoy the change. We now have a fine audience-room, 30x40, a pastor's study, and a small prayer-meeting room over the vestibule. . . . I believe I have written nothing of the reading-room which we opened last fall. There were a number of young

men for whom the saloon was the only place of resort. We applied to friends East, and received from South Byron, N. Y., \$10; Churchville, N. Y., \$15; Throop Avenue (Brooklyn) Mission, \$10.23; Joy Prairie, Ill., \$15; Young Ladies of the Asylum Hill Church, Hartford, Conn., \$70; from an Iowa lady, visiting here, \$1; the Sunday-school of the Church of the Redeemer, New Haven, Conn., \$15; Young People's Association of Throop Avenue Presbyterian Church, Brooklyn, N. Y., \$10; from the Sunday-school of Gilead, Conn., \$11.10; making \$163.33 in all. Besides, we received some magazines from Brooklyn and Hartford, expressage on which was paid—\$5.25. We subscribed for some periodicals, bought \$25 worth of books, bought stove, lamp and mattings, and made table and book-case for the reading-room, and opened it. It was somewhat patronized, and we lent out books and papers quite extensively; and in these ways the room was a blessing. But, besides, it was the place of meeting for the little town in all religious and social matters. The preaching services, Sunday-school, prayer-meetings, socials and lyceums were held there. It served us in many ways through the winter. We expect to put the books into a room in the church soon, and have it open at stated times.

From the band of "United Workers" of the Olivet Church Sunday-school, Springfield, Mass., we received, unsolicited, \$15, which we put into much-needed church hymn books.

We feel that we are making progress in possessing the community in Melville for Christ. My field is a large one, extending twenty miles, south and east and west indefinitely, so that it is impossible to make all the calls I would like to make. Have several times ridden eight, ten, and twelve miles, and had time to make only one or two calls.—*Rev. C. A. Mack, Melville, Dak.*

THE PAPER MISSION, AND WHAT CAME OF IT.

BY MISS NANCY MARSH, OF PROVIDENCE, R. I.

In this fifth year of our paper mission, we have sent to eighteen States and Territories, besides the Southern States, not included here, 2,079 papers and pamphlets, 900 lesson papers, 845 lesson cards, 647 tracts and leaflets, 562 Scripture cards, seventy-five Christmas and picture cards, thirty-nine books of various kinds, and twelve almanacs; postage \$10.29. Have written 118 letters and 104 postal cards. Contributions for the year, \$100.39.

The bell for Washington Territory, spoken of in the last report, went to Whatcom, "one hundred miles beyond any other church bell." The pastor says: "With much pleasure I write to express our many obligations for the bell, which could not have been placed where it was more needed

or would have been more appreciated. It came just at the right time, a week before the dedication of our church, which had an indebtedness of \$900. We could not imagine where it would come from, and feared we must dedicate, with that greatest of all burdens, a church debt. Our members are all poor and had given beyond their ability; but the bell, coming as it did, seemed to arouse everybody; and, obedient to its call, Sabbath morning, June 29th, the house was soon filled, many coming simply to help relieve the debt. Brother Greene stated how the bell was so generously and providentially secured. This was followed with a vote of thanks to include in it a thank-offering to the Lord for the house free from debt. Every man, woman and child rose, and their faces seemed to say, 'yes, yes.' We at once took pledges to meet the indebtedness, and in twenty minutes \$925 were pledged; then all joined in singing 'Praise God From Whom all Blessings Flow,' and the house was dedicated in the evening, free from debt. Ours is the only completed Protestant church in the county, which is larger than the State of Rhode Island, and ours is the only bell within forty or fifty miles. Many thanks to you and the donors." Later, the pastor writes: "Our church services are well attended. The bell proves to be excellent. It is heard from nine to eleven miles away, and is admired by every one." The struggles of this pastor in building the church and getting a home were great, having to do much of the work himself. He says: "I spent three years on the west coast of Africa, and am sure there was not so much to discourage there as here."

Receiving a box from the Plymouth Church, of Worcester, Mass., he writes: "I cannot tell you how much these tokens from the good Christian people of the East help to lighten our burdens and cheer us for the work which sometimes seems so hard."

A recent letter states: "The young people of our church and Sunday-school are trying to sustain a reading-room for the public. A great many young men come in town and stay several days, but have no place where they can spend their time except at saloons and bar-rooms. The small room of our church has been fitted up quite pleasant and homelike, and there has been a good attendance. We received eight members in March, all heads of families, and others are coming soon."

Received twenty-seven letters and postals from our last report, some asking, "Where can I send papers, etc.?" others asking for papers and tracts, and other helps—all from new places, except one, and all from new persons. Each has been answered as promptly as possible.

A lady in Arkansas writes: "I promised to place on the Christmas-tree a Bible or good book for each scholar in my Bible-class (twelve in number), and cards or pictures for the remainder. Our school numbers over eighty. Can you help me?" We sent to our Ware friends who had so often helped us. Scarcely had they answered, "Yes; we will take this

case," when a letter from a pastor in another part of the State said: "A teacher desires fourteen Bibles for a class of lads, some of them recently converted, but not one of them owns a Bible. She is anxious to give one to each as a Christmas present. Your report suggests the possible solution of this question." It seemed hard to press our Ware friends further, but the time was so short we saw no other way. We stated the case, and asked: "Can you add fourteen Bibles to your list?" In two days the reply came: "Yes: Bibles for both schools started to-day. Hope they will be in time for Christmas. Am just as glad as can be, for your sake, that we could do this."

In all twenty-six Bibles were sent, besides Christmas cards, value not given. They have also sent papers to various places, postage \$1.58. The first school replied: "We acknowledge the receipt of twelve nice Bibles and cards, for which accept our sincere thanks. To see the bright faces of those who received them, and hear their expressions of gratitude, would have repaid you for all your trouble. Several have already commenced daily readings. Will you pray with us that the truth may be blessed to their conversion?" The teacher in the second school is the daughter of a Home Missionary, in whom we have been interested for many years. She writes: "I want to thank you for those nice Bibles you sent to my class. You will never know the good they may do till you reach the home above. When I took the class there were only three small boys; now I have a class of fifteen, mostly hard-working young men from the country, and each is trying to bring some one else." Many, many thanks to our Ware friends for their timely help.

In December came a letter, saying: "Have read your report. Could you furnish a communion set for a small church in Minnesota? They would like it for New Year's." A communion set to reach Minnesota for New Year's! Where is it? Well, "Is anything too hard for the Lord?" A recent letter from a lady in New London, Conn., had asked, "Where can I send papers, etc.?" We stated this need. Did they know of a second-hand set, or would they like to purchase one? December 15th came the answer: "Yes; we should like to furnish that communion set." The set consisted of six pieces, value \$25, the gift of a few ladies in the First Congregational Church in New London, Conn. The pastor wrote: "We appreciate the gift all the more that it came so unexpectedly. We used it for the first time yesterday, Jan. 4th. When I removed the cloth, and told my beloved little flock how the beautiful set came to us, tears of joy dimmed many eyes. We had a blessed day; two were received into the church on confession, and the interest is deepening. A lady in New Hampshire gave the linen for our service, in memory of her daughter, a former resident, and a gentleman in Michigan gave the table. I came here in May, 1883, and began at the beginning. We have built a church, free from

debt, except the loan from the Union; have a membership of twenty-six, with hope of immediate additions; Sunday-school about sixty, and congregation seventy-five to one hundred."

A lady in Bridgeport, Conn., asked: "Where can I send the *Youth's Companion* and \$5 to some Home Missionary, or expend the same for a Christmas gift?" We had the place already for the papers, and just the missionary who needed this help. We suggested sending the money, as it might meet some pressing need. She replied: "Will do as you suggest: a friend has just added \$5 more." The value of that \$10 to those tried and afflicted ones cannot be measured, besides the Christian sympathy and kind remembrance to cheer and encourage their hearts. This lady says: "How nice for you to put work into people's hands when God puts the desire to do something into their hearts." Another writes: "How many could do a little, if they only knew just how and where."

A missionary from a mining camp in Colorado writes: "I have been in mission work nearly twenty years in the Guineas, West Indies, and Great Britain, but never felt the need of help in tracts, books, and papers as since I came here. It is heart-breaking to see the hundreds of hard-working, intelligent young men hanging around the saloons, which are open day and night, and Sundays, and remember that many of these are sons of godly parents, in whose behalf prayers are ascending from many Eastern homes." Many books, tracts, and papers have been sent to this camp from various places; but it was found that tracts were better than papers. These they would put in their pockets and read when alone. An effort was made to start a reading-room, as many said: "Well, where can we go? We have no home, we can't stay out in the cold, and the saloons are nicely warmed and lighted."

Good work has been done in a large lumber camp in Michigan; there have been several conversions; books, tracts, and papers have been sent, which have proved very helpful. The weather was so severe that several perished.

Through the kindness of a few friends a ten-dollar library was sent to a Sunday-school in Arkansas. The pastor writes: "The new books from the Tract Society gave great delight. These favors help me to the people's hearts. I never labored with any people where I had more evidence that great good was done."

A box was sent to a missionary in Minnesota, with a few articles of clothing, a set of Scott's Commentary, and some other books, which, he says, "I greatly value; now I can say I own a Commentary. I cannot express in words how much these gifts have cheered our hearts."

Many papers have been sent to a missionary in the Indian Territory, who has seventeen Sunday-schools under his immediate care, assists several others, teaches in an Institute, and has just organized two churches,

has been chosen pastor of one, with seventy-seven members, "rich in faith, intelligent and consistent followers of Christ, though poor." They are struggling hard to build a small parsonage, to cost \$300. "Any help, however small, would be thankfully received."

A missionary in Washington Territory writes: "A friend who lives alone in an isolated place, near Puget Sound, desires *The Good News Almanac* (an English sheet). I cannot find one here. This sheet which I send you, has been highly prized, and well used, for seven years, the pencil marks being added from year to year, to indicate the Sabbath; but once or twice he has worked on that day, supposing it had not come." None could be obtained in Providence, so a friend sent to England for a dozen copies of this year's. One was sent to this man, the rest to mining and lumber camps, State prisons, and one to the Industrial School at Sitka, Alaska. This missionary has a parish forty miles wide, travels by boat, stage, etc.

Another, in the same Territory, literally sows seed by the wayside. "In going to my appointments," he says, "I throw out papers at the gates by the way; the children watch for me, and run for the papers as soon as they see me. They have no Sunday-schools to attend, but, by doing this, I can sow the good seed for both old and young. I spent three years in this mission, with no Congregational minister within 100 miles, and preached to four churches. During that time, we built two churches, and the mission more than doubled in membership. Now there is another minister, and I only preach for two churches."

A third pastor in the Territory writes: "Several of the school districts at quite a distance are calling for Sunday-schools faster than I can really find time to attend to them. Children's papers will be in great demand."

A lady, formerly under the American Board in Mexico, now laboring among the Spanish in New York City, asked us for lithographs. She says: "They arrived just in time for our first public meeting. I was so glad of that; for I wished it to be made as attractive as possible. The 150 families I have found have cost me much effort, and I must have all the help in the work possible."

To meet a special need, \$7 were sent to a missionary in Colorado and from Cheerful Workers, Allston, Mass., \$5 toward an organ for a new church in Atlanta, Ga.

A good minister in Maine, aged eighty-six, has joined hands with us, sending papers to several places, writing words of cheer, and we are sure he has *prayed* for the workers. The "Busy Sunbeams," of Bristol Conn., three little girls, nine and ten years of age, have sent pins, needle-books, long-sleeved aprons, and \$2.25 to a teacher among the Freedmen. May their light shine brighter and brighter unto the perfect day.

A class in our own Sunday-school has also been much interested in this teacher, has sent her nine dollars, and kept up a correspondence. Our infant class have given \$4.67 for postage, and many papers; but were not able to supply the demand. So two little children in the Beneficent Church have lent a helping hand. The Lithograph Company, also, have been exceedingly kind and generous. These illustrations are much prized, wherever sent. They hang in churches in Alaska, and many other places; in lumber and mining camps, State prisons, school-houses, etc. One writes: "Those lithographs will delight the children of our mission school as nothing else will."

We return our sincere thanks to *all* who have in any way helped us in our work. They will not lose their reward. In the death of Mrs. Wm. J. King we have lost a true friend and helper. From the first she has supplied us largely with tracts, papers, etc. At our last interview she said: "Take what tracts you find, and the Temperance story. I shall have more soon." These were sent to a mining camp in Colorado, and a few days before her death word came: "Your parcel received. It is just the thing." May this precious seed bear much fruit.

Just as we were closing this report we received twenty dollars from an aged friend in Maine, for a needy school in Arkansas, which we started on its mission as soon as possible. Later, the teacher writes: "I wish there was some way of telling you just how thankful I am for your warm interest in the Master's work in our little corner. Your letter was such a glad surprise! Blessings on the dear aged brother who could so remember us and our needs, in his own great sorrow and trial. This sum will form a nucleus for a school and church furniture fund, which we greatly need. We have nothing but rough, uncomfortable home-made."

The half has not been told; but, when that other report is read, we are sure that every one will rejoice who has a share in this good work.

ONE WAY TO HELP.

THOUGH I am not a regularly installed Home Missionary of the National Society my heart and hands are full of the work, and my soul is often stirred as I hear and read of their labors of love for Christ's sake. My husband is a Sunday-school missionary, and, going with him on some of his long tours, I see much of missionary life. Oh! if all Christian people could see it as we do!

Those of you who have never known by experience anything of frontier life cannot possibly realize the additional care and hard work connected with the lack of common comforts. No well, no cistern, no cellar, no fenced door-yard or garden—this is the experience of many frontier settlers, even after a village assumes some proportions, and perhaps contains a church edifice.

The long, hard winters, and the occasional severe storms, make even vegetable gardens very uncertain. Fruits are almost unknown in this latitude, and, essential as they are to the health and comfort of most families, weeks, months, or even seasons, sometimes pass without our seeing melons, peaches, or even many tomatoes, to say nothing of the smaller fruits which every housewife so much values.

In connection with this fruit question, and the abundance which grows in many parts of our land, I have thought to suggest to some of our dear friends that one excellent way to help the missionaries would be to "put up" fruit for them, to dry apples and berries, as well as to make jellies and jam, just as you do for your own families.

Pickled peaches! What a rarity they would be! While some of you allow this fruit to rot on the ground in your orchards, we scarcely taste one from year to year. Not but what missionary families can live without these luxuries. So could you. But what would you substitute for them, with a table full of hearty growing boys and girls? Missionary salaries are not often large enough to provide such a variety on the table as a mother desires for the well-being of her household, even if such were in the market; and in the spring and summer all know how every one craves these fruits, which God knew how to adapt to the wants of his creatures. A word to the wise, I trust, is sufficient. From an interested reader and

FELLOW-LABORER.

HARMONIOUS CO-OPERATION.

GRACEVILLE is a little village of 610 inhabitants, situated on the east shore of the beautiful little lake, known as East Toqua Lake, in Big Stone Co., Minn., at the crossing of the Brown's Valley branch of the St. P., M. & M., and the Fargo and Southern railroads. It is a very pleasant place for a home, and our heavenly Father has moved upon the hearts of his people to build for him a home here. Until the past two years, Graceville has been looked upon by the people outside as an exclusively Roman Catholic community, in which a Protestant would not be welcome and would find it a difficult matter to live. But, however that may have been, it is not so now. All live here in as much apparent harmony as the citizens of any of our cities. And all manifest a feeling that we all worship the same God, and that it is our privilege to worship him in our own chosen form, whether that form be Catholic or Protestant. Our Catholic brethren have invited us to come, and offer to help us, for which we give God thanks.

Sometime in June last, one of the leading business men of Graceville, a Catholic, went to Ortonville, called on Rev. J. B. Fairbank, and asked him why the Protestant church did not look after Graceville, adding that some one is responsible for the neglect of the place. To the response,

"There are not enough Protestants there to do anything," he replied by enumerating the Protestant families in and about Graceville, which filled Brother Fairbank with surprise, and acted as an inspiration from the Lord, arousing him to look after the sheep in that fold. This he did with little loss of time, and the result was the opening of Protestant services here, Sunday, July 5th, by brother Norris, of Morris, opening the way for your humbler servant, who enters, for the first time, upon the regular work for Jesus upon this new field.

Thus you have placed before you, brethren, a new field and a new laborer, both of which need your united prayers that God may use the man as an effective sower of the seed of the truth, and that the field may be so fertilized by the Holy Spirit that a rich harvest of souls may be brought into the arms of our loving Savior.

The outlook is very promising. We hope soon to organize a church, and also to build a house of worship on a lot given by the Fargo and Southern Railroad for that purpose. We are organizing a Sunday-school of thirty members. Preaching services are held every second Sunday, and in the afternoon at a school-house about four miles south, where is also a Sunday-school numbering about the same; sessions in both places every Sunday. Pray for us, that we lack nothing in true Christian zeal and energy.—*Rev. J. T. Marvin, Graceville, Minn.*

WOMAN'S DEPARTMENT.

ADDRESS OF SARATOGA COMMITTEE.

"THE LORD giveth the Word. The women that publish the tidings are a great host."—Ps. 68: 2—REVISED VERSION.

To the Women of the Congregational Churches of the United States:

DEAR SISTERS.—At a woman's meeting called in the interest of Home Missions at the Congregational church of Saratoga, June 4th, 1885, many representative women from the whole country were present. The urgent need of Christianizing our own land came home to us anew, and while we remembered with gratitude all that has been accomplished for Home Missions by the hand of woman, either in private or through our various benevolent societies, all present felt that the work would be advanced by greater unity in our State organizations. The following resolutions were accordingly adopted:

Resolved, That we, the representatives of the several State Women's Home Missionary Societies present at the Saratoga meeting, entreat the women of all the States to form State Societies, and add their contributions to those of the great

National Societies to carry on all branches of the missionary work in our own land; and we urge them also to make corresponding effort to increase intelligence in regard to home work.

Resolved, That a committee of three be appointed to open correspondence with representative women in the different States where no societies now exist, and in all practicable ways to promote unity of interest and action in home work.

The committee appointed would remind the ladies of our churches that there are now fourteen Woman's State organizations working in the interests of Home Missions—viz., New Hampshire, Minnesota, Nebraska, Maine, Kansas, Michigan, Ohio, New York, Wisconsin, North Dakota, South Dakota, Connecticut, Missouri and Illinois.

UNITY.—It seems desirable that in the organization of new State Societies there should be, as far as practicable, unity of plan. In view of this, therefore, the committee would recommend the subjoined State Constitution, which in the main is that of several of our most successful State organizations.

HOME MISSIONS.—There are in the Congregational denomination six National Societies working for home evangelization. We cannot expect to organize separately to aid each one of these, nor would we desire to act independently; for with them is the wisdom and experience born of many years of successful work. Hence, ladies in many of our States have said: "We will organize one Woman's Home Missionary Society, and through it we will work for all these National Societies.

SUMMARY OF WORK.—A brief summary of the work of the six societies, to which most of our State organizations stand pledged, may set the matter more clearly before those who have given the subject little thought.

1. The American Home Missionary Society, which has for fifty-nine years planted and nourished in their infancy more than one-half of the Congregational churches in the land.

2. The American Missionary Association, which carries forward evangelistic and educational work at the South, among the Indians of the West, and the Chinese of the Pacific slope.

3. The American Congregational Union, which now appeals to women for aid in parsonage building.

4. The American College and Education Society, the fostering mother of our new colleges, and the helper of many of our best young men in their preparation for the ministry.

5. The Congregational Sunday-school and Publishing Society, to which we are all indebted for the great impulse lately given in our denomination to Sunday-school work; also in our mission-schools for gifts of books and papers and lesson helps.

6. And last, but not least, the New West Education Commission, which through its teachers has been doing a great work among the Mormons and in New Mexico.

BENEFIT OF STATE ORGANIZATIONS.—1. They have been successful. With them we do our best work. They systematize effort. Without them the local societies only practice the guerilla method of warfare, some giving wisely through our great National Societies, while a large number bestow their money here and there, as they hear of need, without much regard to the whole work.

2. The existence of State Societies brings much more money into the Lord's treasury.

3. The officers of a State Society do what would otherwise be left undone in looking after Auxiliaries. The stronger local societies are stimulated, the smaller are kept alive, and multitudes of new societies are formed.

4. From State Societies home missionary intelligence and the best methods of working can be most easily disseminated.

5. State Societies tend to emphasize the necessity of home missionary work, and to promote a more distinct interest and effort among women in our churches for the Christianization of our own land.

LOCAL SOCIETIES.—The committee would suggest that the greatest freedom in the details of local organization be allowed, the ladies of each church settling how *they* can best do the work. In the stronger churches undoubtedly a separate organization in the interest of this cause is feasible, while in the feeble churches there is already, aside from the foreign work, the sewing society, or benevolent association, for looking after the church's own local needs. Such an organization as is suggested can very easily be grafted upon this old stock, and the new growth may be expected to bear good fruit.

METHOD OF WORK.—But, having organized, our ladies may ask: "How shall we work, and for what objects?" We suggest that each local society select for a year one or more of the National organizations, and make of it a thorough study, and to it give their money. Original papers can be prepared, speakers obtained, and, best of all, the publications of the societies can be used. Thus shall we receive enlarged views of the work, which perhaps is not second to money raised.

Any help which the undersigned committee can give will be gladly rendered on application.

MRS. W. KINCAID, 483 Greene Avenue, Brooklyn, N. Y.

MRS. C. A. RICHARDSON, 123 Washington Avenue, Chelsea, Mass.

MRS. E. S. WILLIAMS, 1729 Eleventh Avenue, South, Minneapolis, Minn.

CONSTITUTION OF STATE HOME MISSIONARY SOCIETIES.

ARTICLE I.—This Society shall be called the Woman's Home Missionary Union of the State of ——. Its object shall be to promote missionary and evangelistic work in all parts of our land, by forming Auxil-

aries in the churches of the State, and through them collecting money for the various existing Home Missionary Societies of the Congregational order.

ART. II.—Its officers shall be a President, Vice-President, Secretary, Treasurer, and an Executive Committee, consisting of one from each Association of the State. The President, Vice-President, Secretary, and Treasurer shall be *ex-officio* members of said committee, and seven of the committee so constituted shall be a quorum for the transaction of business.

ART. III.—Section 1. The President shall have general oversight of the interests of the Society, and preside at its annual meetings.

Sec. 2. The Vice-President shall perform the duties of the President in her absence.

Sec. 3. The Secretary shall make and preserve the records of the Society, and give any information desired respecting the formation of Auxiliaries and the work of the Society.

Sec. 4. The Treasurer shall take charge of all moneys of the Society, forwarding them as directed by the Auxiliaries to the Treasurer of the designated Society, and the moneys not so specified shall be appropriated according to the judgment of the Executive Committee.

Sec. 5. The Executive Committee shall be in communication with the churches in their respective Associations or Conferences, aid in the formation of Auxiliaries, and arrange, if possible, for a yearly meeting within the bounds of each local Association at such time and place as may be expedient. The Executive Committee shall also have power to fill any office that may become vacant during the year.

ART. IV.—Any local Society may become Auxiliary by contributing annually five dollars, or more, through the Treasurer of the Union, and its members will be entitled to vote at the meetings of the Union.

ART. V.—The annual meeting shall be held in connection with the annual meeting of the General Association of the State.

ART. VI.—This Constitution may be amended at any annual meeting of the Union by a two-thirds vote of the members present, notice of the proposed change having been given one year previously.

FROM THE FRONT.

"MY DEAR MRS. SHELTON: I received your letter some time since. It found me in the midst of house-cleaning; for I had been away, and my husband was keeping house for himself. You, being a woman, can imagine the rest. I had been to Chicago and other places, raising money to help us build a little church here. I was successful in getting enough to give us a good start; but it is still a work of faith, as the people are

poor, and many lost their crops last year. Still, as we must have some place of worship, or lose this great field, we will go forward, trusting in God.

"Yesterday (Sunday) we rode twenty-five miles, holding two services and two Sunday-schools, and expected to have a third service in the evening; but the rain prevented. Our two or three services every Sunday are miles apart; so, with our duties during the week, I think there is no danger of our rusting out. We had to run before a terrible storm that was coming behind us for the last six miles, and there was not a house for us to stop at. I went to E., last Thursday, ten miles away, to organize an Aid Society in one of the neighborhoods on our field, where they are quite poor, living in sod shanties and little bits of houses, most of them. We had an enthusiastic meeting, for they are refined, cultured people out here, though we are only just in the beginning of things. We are fortunate in having a gentle and manageable little black horse; for I had to run her before a gathering storm, this time also, and reached a friendly shelter just in time to escape it. We have all sorts of adventures and narrow escapes, but "The Lord holds us by the hand and keeps us," just as he has promised in his Word.

"I do very much enjoy reading *The Home Missionary*, and we share the reading with many others who have not means to take it.

"I wish you could see the nice room the dear ladies fitted up as a surprise to me, so that when we are in this part of our field we can have a home. They made a lounge with a lid to open like a trunk; then, covering a barrel with material to match, they turned a square box over it, and covered that—and behold! a nice little table. They made cupboards out of dry-goods boxes, and curtained off our bed. They put a nice rag carpet on the center of the floor, and the same loving hands cushioned a wooden rocker, and set up a little stove. So here we are at home. I could hardly keep back the tears when I saw such evidences of their thoughtful kindness, knowing that it cost no little expenditure of time and effort, when they all have so much to do for themselves. We think we have the most appreciative people in the world. Pray for us."

DAKOTA.

FOUR YARDS OF BLACK SILK.

"MRS. SHELTON: I wish to aid in replenishing that empty treasury of the Home Missionary Society; but my means of living are so small that I am obliged to economize closely, and my health is not sufficient to permit me to earn anything; therefore I cannot enlarge my usual money contribution. But I have a piece of silk that is too nice for me to wear in my present limited circumstances, which I will send to you in the same mail with this, hoping you may be able to sell it for the benefit of the

Home Missionary Society: or, if you think best, send it to some home missionary family, where you think it would be as useful as the money it is worth.

"May the Lord influence the hearts of all to give according to their ability: that this and all his treasures may be filled to overflowing, is the wish and prayer of one who would enjoy giving more than she now can."

This communication gave no clew of name or place. The piece of silk came safely, and is in the Secretary's hands for disposal.

ILLINOIS IN LINE.

WE have the pleasure of announcing a Woman's Home Missionary organization for the State of Illinois, effected, May 28th, at Rockford, Ill. In a circular issued by the officers, they say: "The Lord has laid it upon our hearts to have some distinctive part in the evangelization of our State and country: and, in obedience to the command, 'Go, work in my vineyard,' the Woman's Home Missionary Union of Illinois has been organized."

It was long ago made evident that marked success attends organized effort in any cause, and that God's special blessing waits upon wise and careful planning for the extension of his kingdom. Any reasons which may be offered for organizing women for work in any cause whatsoever are equally pertinent when applied to the work of saving our country for Christ. Woman's work for Home Missions has too long been merely in the way of boxes, and desultory giving. What is needed is a more general diffusion of knowledge of our country's needs; the awakening and fostering of intelligent interest in the work of home evangelization; and a *large increase of money contributions*. It is, therefore, with faith in its right to be, and in the wisdom and necessity of such an organization, that the Woman's Home Missionary Union appeals to its constituency—the more than 15,000 women in the Congregational churches of Illinois.

The demand for work for Home Missions in its various branches has assumed proportions that are simply stupendous. If the United States is to be a Christian nation, with power to supply the heathen world with missionaries, we must look to it that our own fields are not sown broadcast with noxious weeds while we cultivate the fields beyond the seas. If we are ever to be able to say, "The World for Christ," we must first be able to say: "Our Country for the World."

The interest, prayers, labors, and contributions of every woman in every church are imperatively needed to help in solving this great problem of national evangelization.

OFFICERS FOR 1885—86.

President.—Mrs. A. E. Arnold, Stillman Valley.

Vice-President.—Miss M. C. Townsend, Rockford.

Secretary.—Mrs. J. H. Dixon, Chebanse.

Treasurer.—Mrs. E. F. Williams, Chicago.

An *Executive Committee* of thirteen ladies : one representative from each Association, and one at large.

AMERICAN COLLEGE AND EDUCATION SOCIETY.

REV. JOHN A. HAMILTON, *Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

10 Congregational House, Boston.

[Money may be sent to JAMES M. GORDON, Esq., Treasurer, No. 10 Congregational House, Boston ; or to REV. ALEXANDER H. CLAPP, D.D., 34 Bible House, New York.]

IN the annual report of the American Education Society for the year 1866 may be found the following passage on pp. 6 and 7. To appreciate the passage, it needs to be remembered that the American Education Society was organized in 1815.

“If we look back into the years just preceding the formation of the Society, we shall find that the Christian mind of this country was largely stirred by this idea of ministerial education. Little organizations and combinations of a local character were forming here and there, to assist young men on their way to the ministry. It is one of the best evidences that the impulse was from God, and was in harmony with the wants of the world, that Christians, in different places, and without consultation, were reaching out in their own way to compass this end. Even in the city of Boston, this was not the first organization. Some Christian women had formed a little society in March, 1815, and had one or two young men under their care. It may be very difficult to tell where the first local organization was made. As seven cities in Greece contended for the honor of having given birth to Homer, so different localities, in various parts of New England, claim the honor of setting forward the first Education Society. We have in our possession a letter, written by an aged gentleman, now living in Rochester, N. Y., Dea. William Slocomb, who went out from New England many years ago. He gives a full and authentic account of the formation of a society of this kind in 1812. This letter has never been published, and as it gives so accurate a picture of what was then passing in the minds of men, touching this subject, we transfer a portion of it to these pages.”

The letter thus referred to is too long to be introduced into this article, but may be found in the report for 1866. From all the evidence within our reach at that time, it was confidently believed that this was the oldest regularly organized Education Society in New England, or

the country. But within a few days we have been shown a little manuscript volume, with a very antiquated look, containing full and accurate records of such an organization formed in Plymouth, Mass., in June, 1811. This society existed for some years, until it was merged in the larger organization into which all the little streams at length emptied themselves. Some of the men most active in this local society were Rev. Lemuel Le Baron (whose ministry in Rochester reached through sixty-four years, 1772—1836), Rev. Noble Everett, of Wareham; Rev. Elijah Dexter, of Plympton, (father of Henry M. Dexter, D.D.); Rev. Oliver Cobb, D. D., of Rochester; Rev. Jonathan Burr, of Sandwich; Rev. Sylvester Holmes, of New Bedford; Rev. Thomas Crafts, of Middleborough, and others.

This fact, though it involves an historical mistake, only intensifies the point before made—viz., that the American Education Society came into existence, because of this deep and wide-spread conviction of the need of such an agency. And the history of the Society itself, if any one will study it carefully and candidly, will show that it had this divine right, yea, divine call, to be. Its agency in this land and in the wide world has been great beyond human computation.

A CLOSING WORD.

DEAR READER: If you have carefully read the pages of this issue of *The Home Missionary*, much more if you are a constant reader of its monthly numbers, you need not be told that the work is more urgent in its demand than ever before. Doors are wide open everywhere; in all the fields home missionaries are needed; in most of them they are warmly welcomed; and in a large majority they are meeting with encouraging success. The last command of our Savior is still sounding in the ears of his people. America is still a part, and a most important part of "all the world." Our land must be cared for, if the gospel is to be preached "to every creature." Nobody will care for it if we do not. Such care of our country calls for a large outlay of money.

Turn to page 237. You will see that the receipts for August were \$13,575. The payments in that month were \$32,505.

All through the dry summer the payments have been very far in excess of the contributions, and but for liberal legacies providentially received, the missionaries must have suffered. The outlay still goes on, and must go on, unless the work is to be disastrously retrenched where it should be enlarged. Now come the months for largest receipts. How large shall your gifts be, for the salvation of America for the sake of the world?

APPOINTMENTS IN AUGUST, 1885.

Not in commission last year.

- Rev. David H. Reid, Trail Fork and Lone Rock, Or.
 Rev. Marcus L. Borchers, Los Angeles, Cal.
 Rev. Henry M. Daniels, Oceanside and Vista, Cal.
 Rev. Spalding Witter, San Francisco, Cal.
 Rev. Christian Vanderveen, Park City, Utah.
 Rev. George R. Owen, Pukwana, Dak.
 Rev. William H. Smith, Columbia, Dak.
 Rev. John H. Embree, West Hamilton, Doniphan and North Hastings, Neb.
 Rev. James A. Thorne, Friend, Neb.
 Rev. William O. Weeden, Beatrice, Neb.
 Rev. William A. Bosworth, Great Bend, Kan.
 Rev. James Howell, Bala and Leonardville, Kan.
 Rev. Howard A. L. King, Fort Scott, Kan.
 Rev. Henry F. Tyler, Silver Lake, Minn.
 Rev. George A. Badcon, Wolverine and Rondo, Mich.
 Rev. J. Herbert Dole, Nunica and Fruitport, Mich.
 Rev. Joseph Watt, Grandville, Mich.
 Rev. Oliver Brown, Meadville, Mo.
 Rev. John F. Graf, Springfield, Mo.
 Rev. Gustavus Holmquist, St. Louis, Mo.
 Rev. David Q. Travis, Foristell and vicinity, Mo.
 Rev. E. H. Carleton, Miss. services in Ind.
 Rev. Clark S. Beardslee, Prescott, Ariz.
 Rev. Milton Alexandra, Cherokee Town and North Fork Settlement, Ind. Ter.
 Rev. George M. Rees, Minersville, Penn.
 Rev. George W. Luther, Osceola, N. Y.
 Rev. James E. McConnell, Schroon Lake, N. Y.
 Rev. George W. Reed, Summer Hill, N. Y.

Re-commissioned.

- Rev. Ellis W. Dixon, North Yakima, Wash. Ter.
 Rev. Fred. H. Friht, Ritzville, Endicott, Thorn Creek and Potlach, Wash. Ter.
 Rev. Thomas W. Walters, Colfax, Union Flat and Pullman, Wash. Ter.
 Rev. Edwin R. Beach, Alkali, Saddle Station, Lower Willow Creek and Lexington, Or.
 Rev. Horace Lyman, Hillside, Purdinville, Greenville, Gales Creek, Patton Valley, Scrogen Valley and Hillsboro, Or.
 Rev. Elijah Cash, Westminster and Alamitos School-house, Cal.
 Rev. Hiram Cummings, Rocklin, Cal.
 Rev. Dennis Goodsell, Tulare City, Tipton and Buena Vista, Cal.
 Rev. Griffith Griffiths, Alturas, South Fork, Centerville and Candy, Cal.
 Rev. John A. Jones, South Vallejo, Cal.
 Rev. Nathan W. Lane, Galt, Cal.
 Rev. Oscar G. May, Alameda, Cal.
 Rev. Jacob H. Strong, Clayton and Pacheco, Cal.
 Rev. David F. Taylor, Cedarville and Bidwell, Cal.
 Rev. Henry H. Wikoff, Sonoma, Cal.
 Rev. George M. Spencer, Reno, Nev.
 Rev. William C. Fowler, Livingston, Mon.
 Rev. James H. Kyle, Crested Butte, Colo.
 Rev. Reuben B. Wright, South Pueblo, Colo.
 Rev. Augustus J. Hayner, Clark, Dak.
 Rev. Emanuel Jose, Scotland, Seimenthal, Hoffnungsthal, Legenthal, Zion, Neusatz, Ejenfeld and Johannesthal, Dak.
 Rev. D. D. Kidd, Lead City, Central and Terraville, So. Dak.
 Rev. Frank M. Rockwell, Cooperstown, Bald Hill Creek and Pleasant View, Dak.
 Rev. David Wirt, Eldridge, Williamsport, Windsor and Durham, Dak.
 Rev. Henry Griffiths, Orford, Wheeler and Pleasant Valley, Neb.
 Rev. Peter Weidman, Spring Creek, Nelson and out-stations, Neb.
 Rev. Louis M. Bonnett, Lenora, New Almelo, Wakemau, Cheeseman, Glen Valley and West Elk, Kan.
 Rev. Isaac Booth, Downs, Lincoln Township and Twelve Mile, Kan.
 Rev. Thomas V. Davies, Altoona, Kan.
 Rev. Richard Foster, Gaylord, Kan.
 Rev. Richard B. Foster, Milford and Sargent's School-house, Kan.
 Rev. Charles F. Graves, Louisville, Kan.
 Rev. Myron O. Harrington, Mound City, Kan.
 Rev. Horace D. Herr, Chapman, Sutphen's Mills, Enterprise and Detroit, Kan.
 Rev. Henry Hoddle, Bethel and Garfield, Kan.
 Rev. Thomas A. Humphrey, Cawker City and Granite Creek, Kan.
 Rev. Amos Jones, Independence, Kan.
 Rev. Harvey Jones, Fowler City and out-stations, Kan.
 Rev. Henry F. Markham, Cora and Walnut Creek, Kan.
 Rev. Charles B. Messer, West Branch, East Branch and Cowles Co., Kan.
 Rev. George E. Northrup, Eskridge, Waushara and vicinity, Kan.
 Rev. Russell S. Osborn, Ash Rock, New Harmony and Mt. Ayr, Kan.
 Rev. Oscar A. Palmer, Westmoreland, Kan.
 Rev. Floyd E. Sherman, Stockton and Lowell School-house, Kan.
 Rev. David O. Smith, Ellis, Kan.
 Rev. John W. Spring, Linwood, Kan.
 Rev. Samuel V. S. Fisher, Minneapolis, Minn.
 Rev. J. W. Hargrave, Aitkin, Minn.
 Rev. John H. Nason, Fairmont, Center Chain, East Chain, Center Creek and out-stations, Minn.
 Rev. Joseph S. Rounce, Janesville and Smith's Hill, Minn.
 Rev. Albert Warren, Lake Benton, Lake Stay, Shookatan and Ash Lake, Minn.
 Rev. William C. Allen, Leslie, Mich.
 Rev. Charles D. Banister, Dorr Village and Hilliards, Mich.
 Rev. Charles Evans, Watervliet and Coloma, Mich.
 Rev. Clarence Finster, Eastmanville and Alledale, Mich.
 Rev. Henry C. Hurlbut, Hudsonville, Mich.
 Rev. Albert Livermore, Williamston, Mich.
 Rev. Henry Marsh, Edmore, Graffville and Sexton's School-house, Mich.
 Rev. Peter Schermerhorn, Ray Center, Mich.
 Rev. John Van Antwerp, Alma, Mich.
 Rev. John C. Van Aukén, Northport, Mich.
 Rev. Melvin C. Wood, Athens and Leonidas, Mich.
 Rev. Richard Wrench, St. Ignace, Mich.
 Rev. J. Vincent Willis, General Miss, work in Northern Mo.
 Rev. Henry J. Zercher, No. Springfield and Nichols, Mo.
 Rev. David W. Andrews, Hebron, Hobart, Yankee Town and Ainsworth, Ind.
 Rev. Stephen D. Smith, Oriando, Fla.
 Rev. Evan T. Griffith, Fountain Spring, Penn.
 Rev. Dorrall Lee, Corry, Penn.
 Rev. Peter Roberts, Pittston and Hughes Town, Penn.
 Rev. Henry B. Hudson, Brooklyn, N. Y.

RECEIPTS IN AUGUST, 1885.

MAINE—\$95.13.

Dennysville, Young Ladies' Mission Circle, by Lillie C. Vose, special.....	\$25 00
Gorham, First ch., by J. S. Leavitt, Jr.....	13 38
Macbias, Center St. Ch., by H. W. Longfellow.....	5 00
Orono, by Rev. C. B. Wathen, in part, to const. Mrs. A. J. Cowan a L. M.....	30 00
Skowhegan, by Rev. A. J. Radcliff.....	17 50
West Brooksville, by C. L. Skinner.....	4 25

NEW HAMPSHIRE—\$417.72.

Received by L. D. Stevens, Treas. N. H. M. S.:	
Bennington.....	\$15 43
Hampstead.....	13 40
Henniker.....	71 25
Manchester, Franklin St. Ch.....	42 24
Meredith.....	25 00
Pelham.....	40 00
Penacook, Mrs. A. W. Fiske.....	5 00
Winchester, Ladies' H. M. Soc., in part, to const. Dora Smith a L. M.....	48 50
Amherst, Miss M. C. Boylston.....	260 82
Concord, North Ch., by J. C. Thorne.....	20 00
Dover, A Friend.....	8 00
Hanover, A Friend.....	2 00
London, J. S. Pike.....	10 00
Lynn, by Rev. E. P. Butler.....	10 00
Milford, A. C. Crosby, in full, to const. Rev. J. C. Rollins a L. M.....	25 00
North Hampton, J. L. Philbrook, by E. Gove.....	30 00
Plymouth, Mrs. M. Mc Q. Sargent, for freight.....	30 00
Warner, M. D. Wheeler.....	1 90
Waterville, E. Whittlesey.....	5 00

VERMONT—\$538.72; of which Legacy, \$500.00.

East St. Johnsbury, by T. M. Howard....	8 72
St. Albans, on account of Legacy of John Whittemore, by R. Whittemore, Ex....	500 00
St. Johnsbury, North Ch., by W. T. Tyler.....	25 00
Swanton, Harvey Stone.....	5 00

MASSACHUSETTS—\$4,987.70; of which Legacies, \$1,700.00.

Mass. Home Miss. Soc., by E. B. Palmer, Treas.....	1,500 00
Chicopee, Luther White.....	10 00
Clinton, Mrs. M. G. Parkhurst, freight....	3 00
Cohasset, Second, by S. Richards.....	200 00
Danvers, Legacy of Rufus Putnam, by C. S. Nichols, Ex.....	200 00
Easthampton, Legacy of Mrs. E. G. Williston, by M. F. Dickinson, Jr., and A. L. Williston, Exs.....	1,000 00
Enfield, by H. H. Barbour.....	50 00
Granby, by W. D. Barton, to const. Samuel B. Dickinson and William E. Dickinson L. Ms.....	100 00
Hatfield, by A. Cowles.....	123 00
Medford, Fanny E. Washburn, special....	2 00
Middleboro, A Friend.....	33
Monson, E. F. Morris.....	100 00
North Adams, Ladies' H. M. Asso. of Cong. Ch., by Mrs. D. A. Anderson....	10 00
Northampton, Legacy of Mrs. Nancy Williams, by C. N. Clark, Ex.....	500 00
North Andover, to const. Annie E. Sanborn a L. M., by J. S. Sanborn.....	80 00
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MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

As to Assigned Boxes.

1. Apply to the Secretaries at the Bible House to designate some family. They can usually furnish the necessary facts of a full description at once. If they fail, in some cases, to comply with the usual request to designate "a family containing young children," it is because such families are a minority of the whole number needing assistance, and it would be unjust to disregard the equal claims of those families which contain older children dependent upon their parents for education and support.

2. If a family is selected independently of the Secretaries, notify them without delay, so as to guard against undue disproportion of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether his address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Mail to the missionary one of these receipts, a list of the articles sent in the box, and the money, \$2, \$3, or \$4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

As to Unassigned Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. It is therefore desirable that some boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

1. Put into each of *these* boxes a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

2. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes*.

3. Write to the Secretaries, stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other that everything will find its place and use.

4. Inclose money for freight.

Boxes are no Part of a Missionary's Salary.

These donations are not deducted from the grants of the Society. It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful. We hope that, on the contrary, their sympathies will be so awakened by the preparation of the lesser gift that they will esteem it a privilege, not only to continue, but to enlarge the greater.

AMERICAN HOME MISSIONARY SOCIETY,

Bible House, Astor Place, New York.

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Communications relating to the Woman's Department may be addressed to
Mrs. H. M. SHELTON, Bible House, N. Y.

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In Drafts, Checks, Registered Letters, or Post-Office Orders; also Communications relating to editorial or business matters of THE HOME MISSIONARY, may be addressed to ALEX'R H. CLAPP, Treasurer, Bible House, Astor Place, New York.

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HOME MISSIONARY.

NOVEMBER, 1885.

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NEW YORK:
AMERICAN HOME MISSIONARY SOCIETY.

BIBLE HOUSE, ASTOR PLACE.

SIXTY CENTS A YEAR, IN ADVANCE, POSTAGE PAID.

THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable names should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of the discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz. :

Population of the place.
Names of the church or churches, and preaching stations.
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised?
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?...*Rom. x. 15.*

VOL. LVIII.

NOVEMBER, 1885.

No. 7.

THE MONEY.

THE kindness of our Heavenly Father in caring for the needed summer supply of the Treasury calls for deepest gratitude. Besides the gifts of churches and living donors, he has caused to be paid in, during the dry summer months, something more than *fifty thousand dollars* in legacies, thus enabling the officers to pay every missionary, and usually as soon as his report came to hand.

Now, however, just as pastors and people are resuming work in earnest, this supply is exhausted. There is nothing in the Treasury; and we must look to daily receipts from the churches and individual friends of the cause to meet daily demands. Will pastors and other friends please to remember that reports are coming in by every mail from all parts of the vast field, calling for money well and laboriously earned, honestly due, and greatly needed *to-day*? Shall not the punctual payments which have so cheered and encouraged our brethren in the field be kept up? This can be done only as you, on whom we rely for the needed money, see that it comes promptly, steadily, liberally. We shall be in urgent need of money for immediate remittance at the hour when you read these words.

OUR PUBLICATIONS.

NEVER before were these so often called for, or so freely furnished. The result is seen in enlarged giving in the families where they are read. Friends of Home Missions can greatly help the work by a judicious use of this material. People, however well disposed, will not give to a cause of which they know nothing. They will give little for a work, however good, of which they know little. They give generously to the American Home Missionary Society when they know the facts as to its field, its work, and its workers. The Christian people of this land are ready to make sacrifices to save America, to save the world. Give them that privilege and the profit of it!

The Home Missionary, month by month, tells the whole story. Pastors, please see that your people have it. We print extra copies of every number, expressly to meet calls for wise distribution, with a view to an increase of takers in parishes where too few are read. Send for specimen copies.

Dr. Webb's capital sermon at Saratoga, on "Socialism and the Christian Church," temporarily held back for further use before college audiences, is now ready for gratuitous circulation. Send for it. The careful study of its thoughtful pages will richly pay for any time you may give it. "A Wind from the Holy Spirit," Superintendent Montgomery's book on the work among the Swedes and Norwegians, 117 pages, can still be furnished: bound in cloth, with two steel portraits, forty-five cents; in paper, with portraits, twenty cents; in paper, without portraits, ten cents. It should be read by all who would understand the needs and promise of our work among the Scandinavians in this country.

Mrs. C. A. Richardson's "Dialogue on Home Missions," twenty-five pages, has enlivened many young ladies' social missionary meetings, and opened up for young people the way to a knowledge of the work done and yet to be done for their country's welfare. Sample copies, free; in larger number, five cents each.

Miss Alice M. Eddy's "Mustard Seed and a Mountain," letter leaflet, fourteen pages, fifty cents a hundred; and "Aunt Parsons's Story," ditto, eight pages, thirty-five cents a hundred, have gone far and wide, in answer to almost daily calls. More are ready to follow, where friends can use them to good purpose.

Other leaflets, pertaining to the general work and to that of the Woman's Department, can be had free, on application of friends of the cause.

The Annual Report—either in pamphlet form for libraries, etc., or for substance, in *The Home Missionary* for July of each year—and the Papers of the Secretaries, presented at the annual meeting, can always be had for the asking, by those who wish to put them where they will do the most good. Let the churches know what the Society is doing, and they will pray for it; let them see what it needs, and they will supply the money. So will you.

FAREWELL ADDRESS

OF REV. STEWART SHELDON, SUPERINTENDENT.

At the Congregational Association of Dakota, held in Huron, Dak., Sept. 17th—19th, 1885.

IN appearing before the General Association, as I now do, for the last time in my present capacity, it may be well to take a brief survey of our work from the first, and, perhaps, refer to myself more in detail than

usual. Sixteen years ago, when I came here, this land was comparatively unknown, and we little understood the magnitude of the work before us. But what a change since then!

From the very first, the work has seemed to grow with a rapidity unparalleled, perhaps, in the history of the world. In the providence of God, it has been my lot to be closely identified with it from almost the first, leaving for it a very pleasant and promising field in the East, broken down as I was with malaria and overwork. Sympathizing friends said: "What a pity he has come out here to die!" But God had other plans. We all very well know, most of us by experience, that the demands upon a pioneer Home Missionary are well-nigh endless. He is expected to be so ready of speech that he has only to open his mouth at a moment's notice, to discourse in thoughts that breathe and words that burn. He should know everybody and everything, and be able to do almost everything. "Ready for all sorts of work" most emphatically applies to him. He must not only preach the Word, solemnize marriages, attend funerals, organize churches, Sunday-schools, prayer-meetings and social circles, but must create a demand for these things where indifference prevails; must be ready to lecture on temperance, education, agriculture, political economy, church building, and grave theological questions—perhaps, sometimes, not to be understood by any one—besides doing a good deal of manual work for the sake of the cause, such as lifting up axes on trees, hauling wood and stone, digging wells and cisterns, mending broken harnesses and dilapidated wagons, making chairs and tables, building fires and lighting lamps in halls of worship, sweeping out the house of God, and as many other things as different from these as these are different from the ordinary work of the minister in the East. Besides having an experience in all this, it has been my lot, in the providence of God, to drive my missionary team, in helping lay these first foundations, tens of thousands of miles. For more than a year, to meet my appointments of three preaching services on the Sabbath, with one, and sometimes two Sunday-schools added, my drives were a hundred miles a week. For six months, with a drive of sixty miles a week, to a field reached sometimes through blinding blizzards and sometimes under the heat of a torrid sun, I gave my best energies, and received from the people just exactly one bushel of peas, which I sowed, reaping from the crop the enormous yield of three pecks! But the people were poor, and I felt compensated by the interest which they took in the work, and the good will which they freely bestowed. At this time, our strong home castle was a house through which we could see, from our sleeping-room, the stars in the openings of the roof, as we looked up at night. The cottonwood shingles and siding were so warped and twisted that the wind whistled through the cracks, making several *Æolian* harps in different directions, and admitting the snows and rains

ad libitum. After one storm, we took from the attic as much as a cart-load of snow; but, not being able to make a thorough cleaning out of the cold intruder, when it thawed in the spring, we were so flooded by the water that we had to remove our carpets from the floor, pictures from the walls, books from their niche in the corner, and, for several days, to go with rubber shoes, or have our feet wet. We sometimes found, on waking up of a winter's morning, a good thick extra quilt of snow for a covering, and once or twice our boots and shoes were pretty well filled with the frosty intruder.

But the work went on; and when, after a few years, the railroad kings saw their opportunity, they came, surveyed and built, built so that Massachusetts and Rhode Island combined are already left behind in the number of miles of road; most of it built within the past eight years, during which time the larger, though not the most difficult, part of our missionary work has been done. Since that time, our population has increased from a few straggling thousands to nearly, or quite, half a million; our land entries to more than 50,000,000 acres; our post-offices, our newspapers, our public schools, our wheat and stock raising, and the demand for missionary work, have all increased proportionably. Our one church has been multiplied by a hundred or more, eighty or ninety of which are in good running order, and three of them self-supporting. Our one Sunday-school, of twenty children, has grown to 300 schools, with an aggregate membership of 5,000, or more. During one year, we organized twenty-one churches, and the year before the last, thirty-one; a larger number, if I mistake not, than was ever before organized in any one State or Territory during the same period of time. These figures might have been largely increased, perhaps doubled, if we had possessed sufficient money and men.

Yankton College has also crystallized into an institution of large promise, with a President and Faculty, and a general spirit of enthusiasm that call forth our most devout gratitude and great hopefulness. My share in this work has been second in interest to none in which I have been called to bear a part. To the Superintendent both churches and missionaries look for counsel and aid, touching many of the most difficult details of the work. The demands upon him are such that he seemingly needs to be almost omniscient and omnipresent. He must be a minute-man, ready for a sudden call, quick to discern the best things, and prompt in executing them. He must be impartial in his judgment and decisions, must be intensely radical and extremely conservative, must be just, true, patient and loving, with a conscience void of offense toward God and man, and still he is certain to incur censure, sometimes from sources where he had least expected it. He must stand between all aggrieved parties, and be so neutral as to hold the everlasting favor of both; an impossibility—but it is expected, and almost demanded.

He must give up, to a large degree, his home, returning only to gather up the loose ends, and depart again; must subject himself to all kinds of fare, eating anything, or going hungry; sleeping, one night, in a room where the water freezes into solid ice, and the next night in a room heated to suffocation, and reeking with the filthy fumes of tobacco; he must relinquish his habits of study and reading, to a great extent, and yet must keep up with the times, in the political, theological, and religious world; must be free from the spirit of speculation, money making and land seeking, with which the very atmosphere is pregnant, and must give himself to this one thing. He must often spend weary nights, sleepless and jaded, in the car or frontier stage-coach; three of them I had in succession, not long since. One of the presiding elders of the Methodist church recently told me that he averaged 25,000 miles of travel yearly; but, call it half this, 12,500, a very low estimate (last quarter being over 6,000 miles), it gives the round sum of 200,000 miles, eight times around the globe.

Then, taking into account the large correspondence essential to the work, sometimes the writing of thirty letters a day, once over fifty—larger, on the average, than any firm in the city but one—and the magnitude of the work is apparent, showing the need of the most intense activity and the most uninterrupted health. But in it all the Lord has helped, and I have seemed, usually, to have the favor of the brethren and friends generally, so far as I could judge. For all this I am thankful; thankful to God, and thankful to you and others who have helped in the great work.

But the time has come when I must lay down this service, grateful that I have so long been thought worthy to hold it, and that God has given me strength to do the work. I was first called to it by the especial providence of the Heavenly Father; second, by the unanimous voice of the brethren then in the field, and the Secretaries at New York (though, before this, I was asked to take the work afterward assigned to Superintendent Leonard, of Utah), and third, by the repeated wish of the brethren and the Secretaries to return to it, after having been called, for a brief period, to kindred work in Colorado, where I was urged to remain, but could not see my way clear to do so. I regard it as the crowning work of my life. I am happy, beyond expression, to have been thus used in so grand a cause for so long a time. But my work in this particular department must soon close. I leave the office to my worthy successor, whoever he may be. For all your forbearance, your good will, your co-operation and your prayers, I most heartily thank you, doubting not that you will extend the same, and in larger measure if need be, to the man who shall come after me. I hope he may be a wiser, abler, and better man than I have been, and do a grander work, to which the coming years will doubtless call him.

I commend you to the grace, mercy, and peace of God in this holy warfare. Let there be one heart and one mind in the continuance of the work, and, in the great day of crowning and rejoicing, the Master will say: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

And now I bid you an affectionate farewell. May the Lord bless you all, and give you many souls in the glad day of your exceeding great joy; and to him shall be all the glory forever and ever.

ONE YEAR IN ATLANTA.

ONE year in the South! One year in Atlanta! The time has passed like a dream; but it has not been all a dream. It has been a year of toil, but of happy toil; happy for me and mine, because the toil was "for the sake of the Name." I thank God it has been a year of health. We have found the climate salubrious and delightful. Here we breathe invigorating mountain air. The thermometer rarely rises above 90° in the summer, and though in the winter it sometimes falls far below the freezing point, we know nothing of the terrible cold of the Northeast and Northwest. We have our "Northers," to be sure; but no "blizzards." For a few weeks in the winter we enjoy fires, flannels and overcoats.

What shall I report as having been accomplished by this first year of work in Atlanta?

You remember that I found the Piedmont Congregational church in existence when I came. It was founded by my energetic predecessor, the Rev. J. H. Parker, assisted by the wise counsel and co-operation of the Rev. Dr. Roy, Field Secretary of the A. M. A. The church numbered, at one time, more than eighty resident members; but, in consequence of deaths and removals, that number had dwindled to about forty. The place of meeting was a hired hall, which had been used as a firemen's dancing hall. It was central, but noisy and noisome. Soon after I came, the church was reorganized, under the name of the "Church of the Redeemer." The members still clinging to the church were true and faithful. Whatever division of feeling there had been speedily passed away, and all had a "mind to work." And, during the year, there has been a good deal of hard work. What has been accomplished?

1. We are getting to be pretty well understood by the Christian people of the city. We have encountered no open opposition; but Congregationalism was regarded with curiosity, and a certain degree of suspicion, as something new and strange. Many confounded it with Unitarianism and Universalism. The first question asked me by a distinguished Baptist editor was: "How about the New Theology?" All that is changed now. We are taken into the warm and even demonstra-

tive fellowship of other denominations. I have preached, or been invited to preach, in every prominent evangelical pulpit in the city. At all union meetings I have been made only too conspicuous. Many of the leading pastors assisted in laying the corner stone of our chapel: and they are pledged to take part in our house-warming (the formal opening, not the dedication), which will take place Oct. 12th.

The newspapers of the city have been friendly and helpful. *The Constitution*, the leading Southern newspaper, has for many months published weekly abstracts of my Sabbath sermons.

2. Soon after I came, the question arose: "Shall we build a chapel? Can we build?" The majority of our people were poor, and it seemed folly for us to attempt to build. But members of the Pilgrim Church, St. Louis, led by the noble, big-brained judge, Warren Currier, and encouraged by the words of cheer and large-hearted liberality of the pastor, Dr. Goodell, came forward with the offer of \$1,000, on certain conditions. Though those conditions were not met, the \$1,000 came. And, I may say, in passing, that that \$1,000 afterward grew to \$1,500, by the inexhaustible liberality of Judge Currier. Blessings on that honored head! Other friends, at the North, came to our relief. Among these I must not omit to mention my former parishioner, and my friend forever, I hope, A. L. Williston, Esq., of Northampton, Mass., whose \$500 came when it was most needed. Blessings on him, too, and on his wife and children, all of them our benefactors, and all lineal descendants of Solomon Stoddard, the second pastor of Northampton. It would be inexcusable not to mention with gratitude the liberality of my former parishioners in the "Church on the Heights," Brooklyn, who, led by \$500 from Alanson Trask, Esq., raised for our church lot some \$700. Well, blessings on my dear old Dutch flock! I invoke the blessing of heaven, also, on the bed-ridden invalids, and the poor missionaries, even in the Rocky Mountains, who cheered us by smaller, but not less precious, contributions.

Some of these contributions came after the chapel was approaching completion; but we should never have bought the lot and commenced the building but for the Pilgrim Church of St. Louis. Our own people poured out from their limited means like water—I had almost said, like blood. But all would, at last, have been in vain, had not the Secretaries and Treasurer of the American Home Missionary Society and of the Congregational Union not only encouraged us by hearty words to go forward, but borrowed for us—becoming personally responsible for the interest, from an aged and godly widow in New York City—the \$4,000 necessary to the purchase of our church lot, the cost of which was \$8,000. Well, the building was begun, and has been carried on to completion, with the exception of two windows, for which we are waiting the convenience of a dilatory firm in Pittsburgh. I cannot speak too highly of

the self-sacrifice of our people. Why, even our little band of ladies have raised and paid into the treasury, \$1,100, and the children of the Sunday-school have paid in about \$150. One brother, whose income does not exceed \$1,500 a year, put down the carpets, besides large contributions in money. That brother, when I came to Atlanta, was a gray-headed Gallio, caring for none of these things. A Southern man by birth and training, he is now a warm-hearted and efficient deacon of the Church of the Redeemer.

Our chapel is beautiful exceedingly; so everybody says. The architect, Mr. Wheeler, an artist as well as an architect, and the builder, Deacon Bensel, have earned much praise. The building has cost, including the furniture, not far from \$7,000. A considerable part of this sum was contributed by "outsiders" in Atlanta for special decorative purposes. There will be a small debt on the building, which we expect to provide for in Atlanta. There will still be a debt on the lot. This, we hope, will be paid by Northern friends of our enterprise. *It will be paid.* I have the promise from them, *and from the Lord.*

3. Thank God, I can report a good degree of spiritual prosperity. Not a communion, since the first, has passed without additions to the church. Our membership has doubled. Our prayer-meetings are well attended, and are spirited. Our Sunday-school, though not very large as yet, is doing good work. We hope for a large increase when we take possession of our chapel.

On the whole, dear brethren, I think I may call upon you to help me sing, Hallelujah! Yours, for Christ and his kingdom, ZACHARY EDDY.

THE PENITENTES IN NEW MEXICO.

THIS sect has grown up under the eyes of the Spanish church, which claims not to countenance its excesses, but so far as we know does nothing to prevent them. From eye-witnesses, the local papers, and especially from one of our own missionaries, Mr. Ancheta, of Cubero, I have gleaned the following account of this curious sect.

The Penitentes are bound by a solemn oath not to reveal the secrets of the order, heavy punishment being inflicted on any who betray them. Consequently very little has ever been known of this sect.

They call themselves the "Slaves of Jesus," and believe that, by horrible self-torture and mortification of the body, they suffer as he suffered, and are therefore fit to be forgiven. They appear in public only at the time of Lent, disguised, with the exception of a few chosen victims for special inflictions. Their flagellations commence on the first Friday in Lent. Some stagger under huge wooden crosses, weighing 300 or 400 pounds; others gash their bare backs with knives, and lash the bleeding

wounds, or smite the naked body with the spiny cactus. Some wear heavy log chains fastened to the ankle, dragging them over the frozen ground; while others find different modes of torture. Each Friday in Lent witnesses these terrible scenes, until on Good Friday the whole ceremony culminates in a masked procession, each member of which inflicts self-torture after his own favorite method.

The heavy crosses (at which a stranger may look, if he does not touch them), are all in use, while the deluded victims bind the limbs together firmly with strong ropes to make every movement more painful and difficult, heavy bundles of thorns being bound tightly upon the head and shoulders. As the procession gradually approaches a place called Calvary, each vies with the other in inflicting pain, and shedding blood. Mary is here represented as meeting her Holy Son Jesus as he is led out to be crucified.

At Calvary three or four selected victims receive stripes throughout the entire day, while the blood flows freely. One man is bound to a cross, which is raised and placed against a wall, where the poor sufferer hangs a full hour. During this time the whole attention of the crowd is directed to him. They mock, whistle, make a loud noise with the *matraca* (a huge wooden rattle), and sing hymns. A few willingly receive the number of lashes designated by the man on the cross, while others prostrate themselves on the ground with outstretched arms, calling upon those about them to walk over their bare and bleeding backs. In this way every part of our Lord's suffering is supposed to be represented.

At eight o'clock they all gather in the church for an hour. The house is thoroughly darkened to represent the "hour of darkness." Here the whipping is resumed with vigor, while the loud outcries and the din of heavy chains recall "the earthquake." Finally one cries out with a loud voice: "Living and dead, come out and be with us! The hour of darkness is ended! Our Lord has given up the ghost!" Coming out of the church, some go to their homes, others seek the plains, and others visit the different altars, where, taking crucifixes, or pictures of the crucifixion, or images, they prostrate themselves in worship.

The details of these strange proceedings differ somewhat in different years and in different places, but the general character is the same. The actors do not seek to be seen, nor do they shrink from sight if unmolested. The scene is too brutal and sickening to witness a second time. Not infrequently the wretched victims suffer long in painful sickness. Sometimes they die on the field of torture. Their oath binds the members to care for the sick, and, in case of death, to bury them decently.

"These," says our missionary, "are the kind of people by which I am surrounded, and to whom I preach. I earnestly urge you to put two more missionaries into this field. The work is greater than I can do alone."

The brother is right. It is a work that cries out in tones of anguish to the churches of our country for help. We have Mormonism indeed to meet, and it is a mighty evil; but let us not forget that another gigantic evil throttles one of our fair young daughters, who will soon enter the sisterhood of States. A work must be done not only for the natives of the soil, but for our own Americans who are living in the midst of them.—*Rev. C. B. Sumner, Las Vegas, N. M.*

FROM PUGET SOUND.

BY REV. C. C. OTIS, GENERAL MISSIONARY.

[*A Letter to the Church in Orange, Conn.*]

DEAR FRIENDS: You did so well when I asked you for money, last year, that I am sure you would be disappointed if this year were allowed to pass without my asking for more. How I wish I might visit every one of your homes personally, and tell you something of the work which is being done away off here in this northwest corner of our country. No doubt to most of you Puget Sound seems a long way off; but it is no farther from you than Long Island Sound is from us, and that is not very far. This morning we received the news of General Grant's death one minute after it was announced at the hotel on Mount McGregor. Leave New York on Monday morning, and I will meet you at the depot in Seattle Saturday evening. The next morning the same old sun you knew in Connecticut will show his familiar face, and the birds will sing just as sweetly and the flowers bloom just as fragrantly as at the home of your childhood. Nearly everything else, however, would seem strange; the new appearance of nearly all the buildings, the great black stumps, the forests of immense firs reaching down to the very border of the city, the surrounding mountains covered with eternal snow, and now and then an Indian looking into your house, with his good-natured copper-colored face close up to the window, asking to exchange some shells or coarsely woven mats for food and clothing. The Indian of this region is very peaceable, excepting when he comes into contact with civilization and gets drunk. The pity then is that they do not kill off the whole tribe of saloon-keepers and free the country of that pest.

But doubtless the strangest of all strange things to you would be the utter indifference on the part of the great majority of people to those things which you and I regard as important above all things else in life. Not far from here is a little village of 400 people where I can find but three professed Christians. The whisky element reigns supreme. In another village of about the same size, we have a little church of six members. It is the only church in the place. The tendency is to bring

everyone down to the same low plane of skepticism that prevails in all this region. A friend of mine recently heard one man calling another by all sorts of vile names, and he asked what was the matter. "Oh, nothing," was the reply, "only he is one of those Christians, and I hate him." Such surroundings and influences make it specially hard for the young men who are constantly coming to this western land. Only the other day I heard of a young man who was dismissed from working in a mill for no other reason that could be surmised, than that he would not spend a portion of his wages in a saloon under the control of the same company.

I have in my possession a letter from a mother back in one of the Eastern States. She had heard of the death of her son out here, and wished to know something of his last moments. "I know nothing of his life for the past few years," she says, "but I know he has been the child of daily prayer. I am very anxious to learn if I can have a well grounded hope that he was prepared to meet his God in peace. If so, I can, in a measure, be reconciled to the affliction of his sudden death, in the hope that I shall soon meet him in that happy land where parting will be no more." Poor mother, I hope she may always be spared the sorrow of knowing about her son's last hours, for he died in a drunken fit in a brothel, and was buried without a prayer, or a song, or a word at the grave, and with no one to shed a tear. Such is the sad end of a young man who had a praying mother, and who was brought up under the influences of a Christian home. And no drunkard shall enter the kingdom of heaven. But he is only one of many who, when away from home and friends and loved ones, are powerless to resist the mighty current of evil which surrounds the young men of this new region.

The power which New England has exerted in the world has been due, in no small degree, to the fact that the Pilgrim Fathers were men of God, and planted Christian institutions in the very beginning days of New England's history. What must be the future of this great Northwest, if only seeds of sin are sown in these beginning days of our history?

To carry the gospel to the cabin of the pioneer, to organize Sunday-schools and churches in every new settlement, to surround the young men and the families who come here, with Christian influences, to "rescue the perishing," and "care for the dying," to oppose the mighty tide of infidelity and iniquity with the power and love of the blessed gospel of Christ—this is the work which the American Home Missionary Society is trying to do, and which, by the blessing of God, it is doing. Already it has thirteen missionaries at work in Western Washington and two more about to come. It has promised more money to push the work here this year than ever before. But the promise was made because it had faith in God's people. Its money comes from them. If the churches

fail to contribute, then the Society is powerless, and the work so nobly begun is paralyzed. With the churches and Christians of the East, then, rests the question whether the work of saving our country for Christ shall stop, or go on. How will you answer this question, personally?

Just now from New York comes the word that the treasury is empty, yes, *empty*, and that further payment of missionaries must be slow until the churches come to the rescue. For the sake of perishing souls, for the sake of our little feeble churches, for the sake of the missionaries, who have given their lives to this work, above all for the sake of Jesus, I call upon you from across the continent to help us in this hour of our perplexity. I know you will. You can not be yourselves and do otherwise. Of course this part of the field is no more important and needy than any other. But if you prefer, your contribution will be devoted directly to the work in Western Washington, by simply making such request to the Secretaries when you send them the money. "Freely ye have received, freely give."

HIS FIRST EXPERIENCE.

AN Oberlin student thus reports his summer's work: I left the seminary halls *en route* for Sherburn, Minn., my field for the summer, with many misgivings, for I was inexperienced. I start back for those halls encouraged, all misgivings having been scattered to the winds. My faith has been greatly strengthened. I have seen how the Master is ever ready to help those who help themselves. The promise, "My grace is sufficient for thee," has indeed been verified to me this summer.

The first person I met upon arriving on the field, was Rev. J. H. Nason, pastor at Fairmont. I feel greatly indebted to him; for he was thoroughly acquainted with the whole field in Martin County, and through him I gained suggestions and important information, which it would have taken me weeks to find out by myself. I was thus enabled to begin my work immediately.

The work at Sherburn opened up encouragingly. The church-membership was small (only thirty-two); but they were earnest, and believed in keeping up public worship. Brother Nason had, in addition to his own work at Fairmont, supplied this church for nearly two years, on week-day evenings. When we began to hold services again on the Sabbath, the people seemed to enjoy it, and have attended well all summer. We have held but one service on Sunday here, for reasons which I will name hereafter. We at once reorganized the weekly prayer-meeting, which had been allowed to run down, and found it a very helpful means of grace. The people were unanimous in their desire for a settled pastor. They felt that the success of their church depended, in a great

measure, upon their having a minister and his family to live and work among them. But they had no parsonage, nor any other place to put a family, if they should come; for in these new Western towns there are no fine residences, and few houses of any description, to rent. Feeling that the probability of having a settled pastor without a house for him to live in, was very small, we have been rallying for that object. We cannot report that the desired building is completed and furnished, nor even begun; but we can report that we have bought a lot and have raised enough money (if we hear favorably from the Congregational Union) to begin at once, and finish the building this fall. Some steps have already been taken toward securing a minister, and at present the prospects for the coming year are very flattering.

Now, a few words concerning another field of work. On my first day's visit at Sherburn I was introduced by Mr. Nason to a man from Triumph, a farming community, eight miles from this place. Arrangements were at once made with him for a meeting at the Triumph school-house on the following Sabbath afternoon. When the afternoon came, the crowded house and apparent interest seemed to warrant our making regular weekly appointments there for the summer. The interest increased week by week. Many of the people had not had the opportunity of regular religious services, aside from their Sunday-school, for five or six years. Many drove in seven or eight miles. After laboring a few weeks, five or six of them, who had formerly been members of churches, suggested that we organize a church there. The question of organization became the object of our labors and prayers. Many were spoken to, and kindly invited to give themselves to the Master's service. Having secured the names of ten persons who wished to unite with each other in Christian fellowship, we decided to organize. On the 16th of August a council was called from the Sherburn and Fairmont churches. A large delegation from Sherburn was present to express their interest in the new sister church, and to give them a hearty greeting. We gathered in one of God's natural temples, a beautiful grove of hard maple trees. The day was perfect, and the grove was well filled with earnest, attentive listeners. Brother Nason preached an impressive sermon, and then, upon the recommendation of the council, proceeded to organize. Eight persons presented themselves for membership—three by letter and five on confession of faith. One received the ordinance of baptism. As the Lord's Supper was administered to these eight new members and the large number of Christian friends around them, it seemed one of the most impressive scenes I had ever witnessed. Many eyes were moistened, and I believe many hearts were softened, as we sat there in the shade of those trees. We felt that the Lord had wonderfully guided our work up to that time, and that he was personally present with us that day, to complete our joy. Many seemed so deeply impressed that we de-

cided to hold special meetings during the following week. Mr. Nason left his own work at Fairmont, and assisted in these extra meetings. The result was, that on Wednesday evening, Aug. 26th, eight more were received into the church, and on Sunday, Sept. 6th, eight more. The new church now numbers twenty-four, five having joined by letter, and nineteen on profession of faith. Six were baptized. Such manifestations of the workings of the Spirit as we witnessed in this community could not fail to strengthen our faith greatly. We all feel richly blessed.

The organization of this church is of the greatest importance to the success of the work in this part of the county. Sherburn alone cannot support a minister; but these two churches together, with a little aid for the present, can have a settled pastor, and they are in great need of one. It is truly an encouraging field. It is white for the harvest. Who will take up this work?—*Rev. O. L. Robinson, Sherburn, Minn.*

IN THE BLACK HILLS.

SINCE last April I have been laboring in the Black Hills, as general missionary, rearing the standard of truth. The grand old gospel still has its power to save and captivate the heart. The preacher may lose his courage, or become feeble in his efforts, and he may be cast down by the difficulties before him, but the Lord's arm is not shortened that it cannot save; the gospel of Christ is still the power of salvation to every one that believeth. Cow-boys, ranchmen, and miners have been gathered under the sound of the gospel, after years of absence from the means of grace, and many encouraging features have been witnessed.

Not long since, I had the pleasure of preaching the first sermon in a new mining camp, where some sixty or eighty men are employed. Expensive machinery was being erected, and on every hand there were signs of activity. The superintendent of the mine received me very kindly, and told me he would be pleased to lend his sanction to any effort that might be made among the boys. I secured the free use of a large dining-room, and, after spreading the news in every corner of the camp, was delighted to find, at the hour appointed, that every seat was full, and some standing, to hear the word. At the close of the service, several expressed themselves pleased at the prospect of occasional services in the camp. Another appointment was made, and thus an interesting work started. Other places have been visited with like success. In Custer, I had a most refreshing visit, and was permitted to conduct the first open-air service. Taking up a position upon one of the corners in the main street, I was not long without a large congregation. Men from the saloon and neighboring stores came out to hear; and as the subject announced was Temperance, members of the Good Templars lodge were there, and we had a good time. In the evening of the same

day the church was full, the Methodist brother giving up his service in order that he and his flock might attend. A short prayer-meeting followed, and many a heart was touched with the live coals of gospel truth. In the valleys a few school-houses have been visited, and religious services conducted. My hearers, in these cases, have been few; but some have traveled long distances in order to be present. My plan of work in these places is to run round on horseback in the early morning, and inform the neighboring ranches that there will be service at such an hour. While I was doing this, a few Sabbaths since, I passed through a large crowd of cow-boys, camping out by a small creek. I drove into the midst of them, and, in a bright, cheerful tone, invited them to the service. Many a hearty shake of the hands followed, and a pressing invitation to hold a camp-meeting. As this was then impossible (owing to the near approach of the services in the school-house), after a few words of advice, I rode off, amid a volley of cheers. Among those present at that service was a cattle king, who had not heard a sermon for seven years. He was glad to know that I was coming, now and then, to see them, and, as a mark of his interest in my work, very kindly granted me the free use of a cow, if I would fetch her during the week. The offer was too good to be lost. So I rode down to his ranch and secured the cow. I had some difficulty in driving her home; but I need not say that now we have a good supply of milk, which is invaluable to our family.

During my absence from home, a few weeks since, a heavy thunder-storm broke over our house; the hailstones, as large as eggs, breaking the windows, and doing much damage in neighboring districts. These and other dangers have to be met, as we move about the country. Scorching suns and blinding snow-storms, cloudbursts and waterspouts, high winds and rain-storms—all must be gone through by the zealous laborer in this Western country. The joy of bearing the good news of a Savior's love, however, far outweighs the privations and sufferings endured; and, although it is difficult to trace results in general mission work, much may be gathered to encourage the faithful servant of Christ.—*Rev. J. H. Phillips, Sturgis City, Dak.*

FROM NEW MEXICO.

GEORGETOWN is a mining camp, one of the best in the Territory. The mines have yielded steadily from the first, and the outlook was never better than now. Magdalena, a mining camp at the end of a branch railroad, is a new place, but has the resources for a permanent town. Near it is Kelly, another large camp. There are two or three other smaller places near. There is no Christian work done in any of them. They are illustrations of a dozen places that I have visited and known definitely about. They number from 400 to 1,200 people. It is a serious

question what we ought to do for them. Here are to be growing communities. It makes my heart ache to see them left desolate, not only for the sake of the present population, but forecasting their future. The work, however, is expensive; the returns will be slow. The more I study this broad field, the more fully I am convinced that our churches ought to put double the appropriation into it. We must move slowly; but let our movements be steadily forward towards large things. This is called—and truly—a hard, dark, discouraging field; but the gospel is sufficient for its needs. Indeed, are not the very objections urged reasons for entering it the more heartily? Oh for consecrated men and money, ready to go at the Lord's call where no one else will go or send!

A distinction is to be recognized in mining camps. All have souls to be saved. Some have also outside resources to insure permanent settlements. White Oaks, for instance, is a mining camp; but it is the natural trading center of Lincoln County, which has doubled its population in two years, and has large grazing and agricultural interests. Then the coal fields right about the town, to say nothing of the other mines, proclaim White Oaks the center of wealth. A railroad may be expected there within a year. We have had a church there nearly two years, and the time has now come to push it. We are now in a condition to mold the town. The people are waking up, and want a man to devote his whole time to the church and the like work in the vicinity. They will do their part in helping to support him. They also want and need a church. I hope to see such an enterprise started very soon. Now, few mining camps have a man to preach acceptably a year and a half, for the love of it. But there are many camps in the same condition in which White Oaks was two years ago. What shall we do for them?

Mr. Ancheta is doing his best among the Mexicans. Living is expensive, and rents hard for him to get at any price. The best way to keep up this work until we can organize a Spanish department seems to be to put bright, Christian young men with good, experienced brethren, and let them study and work together.—*Rev. C. B. Sumner, Las Vegas.*

PROFITABLE VACATION.

DURING my vacation, which I spent with my family in a small village among the mountains, I conducted worship in a school-house each Sabbath. Religious services had not been held in the town for over two years, and most of the people had become utterly indifferent to all religious duty or privilege. The Sabbath was openly violated, many of the men choosing that day for hunting and fishing, and the women for berrying, while the children made it a day of sport. A few, however, preserved their Christian integrity and interest as well as they could in the midst of so much heathenism, and were rejoiced to have the opportunity of

hearing preaching. One lady said to me, the first Sabbath: "This is the first service I have been able to attend in over two years. It is good. It seems now as if I lived in a Christian country, and not in heathendom." The comfort such derived from the service more than repaid me for any effort it cost me to preach: but I trust some good was done beyond that. After the first Sabbath, quite a number of men and youth came; and I have the assurance that if no other good was done them, they were at least prevented from fishing and hunting excursions. A Sunday-school has grown out of my efforts, and the circuit preacher of the Boulder circuit has, I am told, arranged to preach there at regular intervals. So I feel that my vacation, besides the good it did me personally, was the beginning of better days for that little village.

The work at Marshall prospers beyond my most sanguine expectations; and, while it will not for a long time yet develop into any church organization, it will accomplish much good. This third sermon each Sabbath, with the eight or ten miles ride, adds very much to my work. I get very tired when evening comes; but the sight of the forty children, and the ten or twelve adults who regularly come to the service and the Sunday-school, and the interest they manifest, more than repays me. It would do you good to hear them sing; especially if you could have heard their first attempt, less than a year ago. This is missionary work in very truth. Why, when W. L. Gillman and myself visited this place last spring, a lad whom we accosted in the street with the question, "Wouldn't you like to have a Sunday-school organized here which you could attend?" replied with an oath, "No; we kids have got through with that racket long ago." That boy is now a regular attendant upon both Sunday-school and preaching service, and seems to enjoy it much. Another sign of interest is a request from several Christians of different denominations for the administration of the sacrament of the Lord's Supper. I have promised to take one of our deacons with me and administer the sacrament according to their wish.—*Rev. G. N. Kellogg, Boulder, Colo.*

SINNERS AGAINST LIGHT.

I FIND very many in this region, trained in Christian families, who have nursed their doubts or desires until faith in the great truths of religion has grown dim, or perhaps vanished. One evening, last summer, a young man engaged in a logging camp some twenty miles from here, came to my room very late, professing to be in great perplexity. He had absorbed a little scientific knowledge, a little of Ingersoll, and a great deal of bitterness against the churches, which he regarded as oppressors of the poor. He had been trained by Christian parents, and the prayers of his mother yet followed him. After a long, earnest conversation, in which he acknowledged that some of his objections were

unreasonable, he at last took refuge behind his doubts. When I asked him the question, "Are you living up to your light, and doing what you know is right?" after a moment's silence he answered: "No." Many others I find in the same condition, fancying that they are doubters, while the real trouble is their love of sin.

Last Sunday afternoon, I rowed across the Sound, about three miles, to the penitentiary. The day was very dark, the earth being wrapped in a thick mantle of smoke and fog. On our way over we passed a boat, apparently adrift, as it was lunched far to one side, and the end of the sail yard dragged in the water. It was so far away, however, that we could not discover any one in it. After the services—which were attended by nearly all the convicts, and which, by the way, were the first religious services at the place for about nine months—as we were making our way through the thick fog, we heard a hail, which we soon discovered to proceed from the boat that we had seen adrift. On our answering, a voice called out: "Come to me. I'm lost!" Rowing in the direction of the voice, we soon found that a man from across the bay had attempted to cross; but, being nearly drunk when he started, and having a bottle of whisky on board, he had soon sunk into a drunken sleep, and had just awakened, dazed and sick, when he heard us coming. We took him in tow, and got him ashore. We learned that he had received Christian training. On the way over he treated us to Scriptural quotations, urged us to make a point of his condition, and gave a theatrical exhibition of throwing his whisky bottle into the Sound. On urging him to reform, he promised "if he could," "if he was not too weak"; but in such a way that I could see that he had no determination to do so. Thus, on every side, I find men who know the truth, who understand most clearly the law of duty, yet who deliberately violate every precept of the moral law.—*A Missionary in Wash. Ter.*

FLOOD AND FIRE.

OUR weekly meeting has been well attended throughout the summer and, together with the school, is becoming a bond of union; and as a center of influence is of as great practical value as our church organization. Some can work with us efficiently and harmoniously in this line, who cannot, conscientiously, adopt our creed and covenant. A number of the young people join in such ways, who "do not feel fit," as they say, to join the church. Such are practically, however, my working church. I depend upon them as much as I do upon some who are professedly members. Could I really put down all who have been thus gradually drawn into this close fellowship of religious service, as our membership, we should present no mean front.

Crossing the "Divide" one day, we were overtaken by a thunder-

storm. Drenched by the flood and pelted by the hail-stones, we swiftly descended the mountain-side, and made for the nearest town. The storm passed over, but left the evening cold and damp. We used an empty store for church, and hunted up a congregation of ten men, some of them full of drink. "I'll have to be going," whispered one of them, with an oath, to my son, as I was preaching, "but I'll leave a four-bit on the table, and perhaps the old man'll give us a lift up the golden stair." He came up to the table, deposited his half-dollar, and walked out. The others remained very quietly, and joined in the closing hymn, but followed their comrade's example by coming up to the table with the coin.

Three weeks ago we thought that all our toil here had come to a sad ending. Between two and three o'clock in the morning we were startled by the cry of fire! Looking out, I saw a building within a few feet of us, all ablaze. Rushing to the church bell to give the alarm, and leaving it in charge of a boy, I went back to dress, and fight the fire. There was much delay in getting our new fire engine to work. Our fire brigade is not yet sufficiently drilled, and the hose parted three times before they succeeded in playing upon the flames. In the meantime, two large buildings, running back to within thirty feet of us, were on fire. The log-house at the rear of the church lot was nearest the fire, and a few feet from this was the back end of our own house. We utilized our blankets; but the heat became so intense that they dried and scorched, notwithstanding our constant efforts in throwing on water. Just as we were about to yield our place, on account of the heat, and save some of the furniture, at least, the hose began to play. We took fresh heart and stood our ground. Then another house, still nearer our dwelling, suddenly burst into a blaze. The engine could give it only one spurt, which deadened the flame a little, enabling us to attach grappling irons, and we pulled it down. What with buckets, the engine, and pulling small out-buildings away from contact with the flames, they were finally subdued. It was a narrow escape. Had the log-house burnt, we could not have saved the church. Had the church gone, the town would have gone. What makes matters worse, just now, is that we can get no insurance. But the boys have been taught a lesson, and they are drilling.

The citizens now appreciate our bell. It did good service that morning. May it abide in its comely little tower on Union Church, not only to ring out its awakening alarm, but, in sweeter tones, to issue its invitations to the house of God!—*Rev. G. Ritchie, Ketchum, Idaho.*

OVERDOING IT.

A FEW weeks ago, the good Christian people of this village were made very anxious by the announcement that an infidel lecturer was coming to the village to give a course of lectures against Christianity.

Posters were pasted on the walls, hung in store windows, and around the post-office. Excited little debates were held in the stores, on the sidewalks, and almost wherever Christian and infidel met. At last, the much-announced man came. Providence had been exceedingly chary in bestowing outward attractions upon him; there was a repelling and contemptible look in his face. However, at the first week-night lecture, there was a great turnout; and one lecture was enough for most. He abused Christians, insisted that Christ and his apostles were tramps; and did it all with such a sneer that even many of the skeptics thought he had overdone it. But the most important effect of his lecture was to split up the village into two sections; and it was found that those who sided with the skeptic were men of no moral character; and the unsavory reputation which most of them had was sufficient to condemn the side they espoused. Those characters, attached to any church, would have instantly ruined it; as, indeed, they ruined the cause of infidelity here. Every one admits, Christians as well as others, that the bringing of that lecturer to the field was the worst thing that could have happened for the cause he preached. A few weeks afterward another man came to the town, and addressed a public meeting upon his favorite principles. In the course of his remarks, he delivered the most terrific denunciations of skepticism ever heard here. Close upon the heels of the infidel lecturer, it had an enormous influence, and, in fact, all things worked together for good for the overthrow of the enemies of Christ. Since then we have had some excellent prayer-meetings, and larger congregations than ever, and we are patiently praying and waiting for a revival of his work.—*A Missionary in the Northwest.*

DRAWN BY THE CHURCH BELL.

LED by the tone of our bell, which I was ringing for prayer-meeting, a young man found his way to the church, and enjoyed the meeting. Even in this mild climate, there is not warmth enough in the church in which he was raised for him, and he desired something which he did not find there. He is a regular attendant since at our meetings and church service, and says he enjoys them, and shall make it a point to be present, whenever in town.

Last night was our first evening service for some time, there having been union services through the warm weather. I was feeling a little anxious lest I should be the only one; but there came seventeen. My theme was "the gospel." I recognized in the back seat the face of one whom I had recently met, but had never seen in church. I overtook him at the close of service, before he reached the door, and asked him: "Are you a Christian man?" "No; but I am going to be. I haven't been in church before for ten years," he said, earnestly. Something

awakened him. I pray that the Holy Spirit may quicken him. May the Lord bless his Word and work here.—*Rev. J. B. Reushaw, Spokane Falls, Wash. Ter.*

CHRISTIAN LAYMEN TO THE FRONT.

FOR years all along the line the cry has been: "Ministers to the front!" Our cry to-day is: "Laymen to the front!" We have homes and work for Christian laymen. We want one merchant, one blacksmith, and three farmers, to whom we will guarantee good homes, good crops, good paying business, splendid location in the Solomon Valley, a community of intelligent, thrifty, industrious, and moral people; a good school, a stated every-Sabbath Congregational ministry, good Sunday-school, and resident pastor. We will give building lots to the merchant and blacksmith. We have three bottom-land farms within one mile of town, 160 acres each, for the three farmers.

We will give "number one" references and any information wanted, gratis. Now, where are the five Christian laymen who are praying for divine direction in the selection of new homes? Let this come to you as God's answer to prayer; for, while you are praying for an answer, we are praying that God will send to you this appeal.—*Rev. F. G. McHenry, Bloomington, Kan.*

OPENING NEW FIELDS.

DURING the past quarter I have preached regularly every Sunday at Harwood in the morning, ridden nine miles on my pony to Bethel school-house, and held services in the afternoon; then nine miles further, to Amenia, and held an evening meeting. Occasionally I have been to other points, as I could get an opportunity, having preached at both Gardner and Davis school-house. Last week I took an extensive trip from Amenia north and west. At Arthur, six and a half miles north, I found an opportunity for both preaching and a Sunday-school. At Erie, eight or ten miles west, I found some excellent Christian people, who have a flourishing Sunday-school, and who need preaching. I think a Congregational church might be organized there. I hope we shall be able to organize one at Amenia, next spring. All of this section of country was entirely destitute of religious work until I took it up, last spring, and I have this entire field, more than twenty miles square, entirely to myself.

The greatest drawback on the work at Amenia is the fact that so many of the people go away for the winter, and do not make it their permanent home. It is a fine country all about here, and has great possibilities before it. I fear I may not be able to go to Amenia during the

winter, especially if it is as cold and severe as our winters often are. A horseback ride, eighteen miles, in the face of a strong wind, and the thermometer ranging from zero to forty below, is something to be dreaded. Still, I shall do all I can, and, if possible, shall go there all winter.

In order to reach Amenia, I have had to cross a low, swampy place, which has been filled with water nearly all summer, owing to the heavy rains. Sometimes I have had to ride three miles through the water, and once I had to swim my pony. Not infrequently I have had to get off and wade, because the mud was so deep and sticky that the faithful beast could not carry me through. Sometimes fierce thunder-storms have overtaken me on the way; but I always managed to get through, and be on time, too. Reaching there, weary and much fatigued, I would hardly feel able to preach; but my words were listened to so eagerly, and with such close attention, that I soon forgot how tired I was. Surely it is a glorious privilege to preach this blessed gospel!

Some of our Scandinavian friends have become much interested in our work. One young woman has united with us, and I think another will soon.

The spiritual condition of our church at Harwood has improved. There is more longing for the presence of the Holy Spirit, and more burden for souls. It seems as though the blessing would be poured out upon us as the winter season comes, and gives us a greater opportunity for religious work. Pray for us, that we may have a glorious work of grace.

When I read in the papers of how our Eastern brethren have their vacations, I long for one, too; but that is out of the question. One must always be on hand if he is to bring out the people here, and hold them from week to week. Developing these new points, it will not do to neglect them in any way, as they will speedily lose all of their interest. One often has to commence work under specially discouraging circumstances here.—*Rev. E. H. Stickney, Harwood, Dak.*

OUR COLORED BRETHERN'S NEED.

WE are still holding our meetings in the hall, the only place that we can get; and during the months of July and August were obliged to discontinue our evening meeting, on account of excursion trains running almost constantly to and fro during the afternoon and evening. The noise drowned out even the singing, and speaking and praying to edification could not be done. Now, however, the season is over, and the work is more hopeful and promising. Much sickness has prevailed among the families, and it has been a great hardship for the poor; yet it is good to see the ready subjection to the will of the Master, and the faith, hope, and love that are born of affliction.

Our earnest prayer is for a place of our own where we can hold meetings during the week, as well as on Sunday : then, we think, there will be no obstacle to the establishment of a church in which the Lord will do much for these poor and ignorant, yet warm-hearted and devoted people when brought under the best influences.—*Rev. R. F. Wheeler, Brooklyn, N. Y.*

PREACHING VERSUS FOOT-RACING.

On going to meet my first Sabbath afternoon appointment at this place I found a large crowd of men and boys gathered near the station, and as I rode up heard a small boy shout : "Here comes the preacher!" On entering the house in which the services were to be held, I spoke to the owner about the large number present, when he, in an embarrassed manner, said they had not come to the services, but he presumed they would come in. We waited some time, but few came. Then some young friends of mine went out, and after some urging, gathered an audience of forty-five or fifty, mostly young men and boys. After the services, in speaking to my acquaintances among the crowd, I noticed a slight embarrassment, and some even told me that they knew nothing of the services until just as I came, and that they only happened to be there. I afterward learned that the cause of the gathering was a great foot-race to be run by two young men of the neighborhood, and that one of the contestants, on learning that there to be services, positively refused to run until they were over—a concession which probably quadrupled my audience, and brought in some who had, very likely, never heard the gospel before.

There is great need of religious instruction in this region, where many of the people live and die like heathen. Indeed, the Indians hereabouts are cared for far better than the whites ; for the landlady of a little wayside inn told me that it is rare that an Indian sits at her table who does not ask a blessing, or cross himself, while not one white man in five hundred does either.

There is need of men of piety, self-devotion and endurance, who are ready to suffer privation, hardship and toil with slight recompense, who are full of the loving spirit of our Master, and whose great desire is not money or lands, or comforts, but the salvation of souls. For such there is a great work about here, where godlessness and unbelief now hold sway.—*Rev. C. E. Newberry, Steilacoom, Wash. Ter.*

THE YEAR'S LESSONS.

WE say, hitherto hath the Lord helped us. We do not know what is before us ; but of some results of the past we are sure. During the year it has seemed to be our part to "stand still and see the salvation of the

Lord." Our going forward has consisted principally in endeavors to strengthen the things which remained. An excellent brother at the East used to say: "Faith is doing the next thing." In such faith we find more accomplished than seemed to be, as the year was passing. It is the Lord's doing; and to him be the praise! We know but one man who is poorer for the efforts of the year, and perhaps in his case there have been compensations, divine helps, deliverances and blessings, which could not have been, except for his devotion to this work. We know that he acknowledges God's blessing in many ways; so that, if the year were to be lived again, he would not choose to live it in other circumstances.

Our church has been beautifully renovated. Our people have been getting acquainted with each other. Additions have been made to our membership. Work is easier for us. Burdens which would have overwhelmed us at the beginning of the year, have been borne without anxiety or pain. We begin, however, to see work of other kinds lying before us. This is a sign of reviving. What thus demands the doing, however, is greater than anything yet attempted. The year's experiences have taught us to rely upon God, to trust him; and we do not question for the future. But we feel the need of increased faith and devotion, larger wisdom, more earnest effort. We would say to all, "pray for us." It is pleasant to know that our home missionary churches are remembered continually in the prayers of many. And we feel that all which is needed to make them available for us, is to enter into the spirit of these prayers by putting forth the proper efforts.—*Rev. A. T. Waterman, Ovid, Mich.*

BREAKING THE SOD.

I HAVE often watched the farmer breaking up new ground, and said to myself: Can this weedy, rocky soil, ever become a fruitful field? It is hard for the team; but in goes the plow, turning over foot after foot of turf, and leaving a plain line of virgin soil behind, where good seed is sown, and ere long a rich harvest reaped. Such is the character of the work in the Black Hills. The gospel plow is driven into many a barren looking field, where the weeds of sin grow rank and wild; but we realize the fact that even these wilderness spots may soon blossom as the rose. It is hard work for the missionary team, now in harness; but the visible force is backed by an invisible and all potent power, which compels progress; and we prove it true, that it is not by might nor by power, but by the Spirit of God that hard hearts are broken, and a rich harvest of souls gathered.

I was the first to hold religious services in the "Uncle Sam" Camp; and during the past quarter I visited the Carbonate Camp, where I was

surprised to find no services had previously been held. Two or three hundred people have been living there for nearly four years without one word of Christian exhortation from a minister of the gospel. Ten miles of rocky mountain road to travel to the nearest place of worship. The earth beneath them stored with silver and gold, and the grand arch of heaven above glittering with a million gems, may have preached a sermon to some, but no appointed teacher was there to speak of Christ.

Having secured a place of meeting, I visited thoroughly all round the camp, and gave a personal invitation to each. Rain fell at the time appointed for our gathering, but eighteen or twenty of the "boys" came out. They joined heartily in the singing, and listened attentively to the gospel message. Services over, I returned not to a hotel; for there was no hotel in the place. Every habitable house was full, and the dark, rainy night made it impossible to return: besides, a grizzly bear had been seen a few days before on that very road, and I was not anxious to provide a feast for him; so I accepted the kind offer of an old miner and slept with him. His home was a small, low-roofed log cabin, with a roughly built fireplace in one corner, a chair, a table, a narrow bed, a few books on law, and one or two smaller articles. The old Judge and I had some pleasant conversation, and as he was the first located in that part, he could tell me the full history of the camp. I expect to hold other services in this place, if the Lord will.

Where are the messengers of the churches, who shall be the glory of Christ amid this people? In the Black Hills we have virtually four vacant churches, and twice that number of points that could be occupied. Local support at first would perhaps be small, but with good men and true, substantial aid would soon come. Pray ye the Lord of the harvest that he would thrust forth more laborers into the field.—*Rev. J. H. Phillips, Sturgis City, Dak.*

BRIGHTER PROSPECTS.

THE summer work has, on the whole, been very encouraging. We began the hot summer months with dread. Four of our most trustworthy and helpful members left town to be gone all summer. Some advised giving up worship for six weeks or so, fearing a general falling off. People said they would not come to the hall, and were very skeptical about the completion of the church. But we decided to hold on. Indeed, if we could not have done so I should hardly have thought it worth while to continue our church organization. The audience showed no appreciable diminution, and since it has been cooler have increased so that the average is better than before. The number of regular attendants has increased in a way which is very gratifying. More are willing

to take hold of anything we undertake, and more are coming to speak of "our" church, instead of "your" church, as they persisted in doing in a most exasperating way. The change I attribute largely to the progress toward completion of the church building. Every one compliments us on its exterior, and I feel sure they will speak yet more highly of the interior when the work is done. We expect to get into it the last of October, and it will do much to increase our efficiency. I hope, at the first communion Sunday, to receive six or seven people who have thus far withheld their letters.

We look forward to the new prayer-meeting room in the church with as much pleasure as anything. Our meetings are now held at the homes of the members, and while they are very pleasant, and I hope profitable, some whom I should especially like to draw in, do not come there.

On every side are indications of the increasing prosperity of the town; and with its every growth we have reason to anticipate the growth of the church. I look forward to the next quarter with a little anxiety, as it will be the first in my own house of worship. I pray God to bless us and make us faithful to the responsibilities we shall have to meet.—*Rev. A. L. Gilbert, Grand Forks, Dak.*

WOMAN'S DEPARTMENT.

HOME MISSIONARY PICTURES.

WHILE statistics are useful to show us what has been and is being done in the grand work of sending the glad tidings over the prairies and mountains, through the forests, and into every nook and corner of our land, a few pictures from real life may make us better acquainted, and bring us into closer sympathy with the work and the workers on the outposts of our new and growing States.

About four years spent in close connection with the home missionary work in Nebraska have impressed on the mind pictures, bright and sad. Let me bring some of them out to the sunshine of this bright day. In order to understand the need of faithful, efficient, Christian work in our frontier towns, let us take a glimpse of one of these towns and its residents. Come with me on a flying trip of about 300 miles northwest from Omaha. If the report of revolvers annoy you and make you start, you are to be pitied; for, during the last seventy-five miles of the trip, the cow-boys, whom you recognize by their peculiar dress and manner, keep up a lively firing from the platform and windows, at the telegraph poles, dogs, birds, and almost anything in sight. But here we are at A—h, the most promising town in Northern Nebraska, and an outpost of Congregationalism. It is a dark evening, and we do not feel exactly com-

fortable and safe, as we hear the firing and loud talking of the inevitable cow-boys; and, as we pass the saloons, we call to mind the terrible stories that we have heard and read of this wild country. We feel relieved when the Superintendent of missions says: "I think one is about as safe here, or at V—e, the terminus of the road, as anywhere. If he behaves himself, nobody will harm him. They will not stand any shamming or putting on of airs." He says: "I have been the length and breadth of every one of these frontier towns at night, and felt no more need of defensive weapons than on the streets of Minneapolis or Chicago. We find here all classes of people; many young men who need Christian friends. The ranchmen and cow-boys, who are not all illiterate and uncultured, though often wicked and hardened, have souls, and perhaps praying mothers; and who knows but their hearts may be reached by the man of God who understands human nature, and wears the gospel armor, whose only weapon is the sword of the Spirit?"

We shall expect good reports from the young Englishman, the pastor of the church, with his sanctified common sense, ready wit, and large heart. God bless him and his wife, who enters heartily into his work. We would be so glad to see them in a nice, comfortable little parsonage, instead of the inconvenient, cheerless rooms which they are obliged to occupy. Sisters, shall we not make it a special object, the coming year, to swell the parsonage fund? Let us keep the ball rolling that Drs. Cobb and Taylor have started.

Go tell it in New England and on the streets of Boston that, in a Western town less than two years old, in a section of country three years before wild and almost uninhabited, there is a church building dedicated, a school-house going up, at a cost of \$5,000, and an opera house nearly finished. And tell the good people on the Western coast that their money is well invested in such places as this; and that we want their brightest sons and daughters consecrated to this work of Home Missions.

Now, let us take a look at a town in extreme Western Nebraska, on the Union Pacific railway, a little east of Sidney, the jumping-off place, and the wickedest town in the State, by reputation. Ogallala is its name.

It has numerous suburban towns in every direction, whose inhabitants are prairie dogs, owls and rattlesnakes, that are said to live peaceably together in the same house. Here, too, we find all classes and grades of people. We were entertained here at one time by people intelligent, interesting, and active in Christian work, who had been used to good society in staid old Philadelphia. But they seemed contented and happy in their "comfortable" sod-house, which can be made more pleasant and homelike in the interior than some may imagine. To give you a specimen of the rough class of people in the town of Ogallala, who will sooner

or later move farther West, I will relate an incident connected with a fire that burned down all the business portion of the town. A friend, who was an eye-witness, vouches for its truth. He had been helping to remove the goods from a building, and was going to see where he could be of use, when, between two buildings that were on fire, he saw some gamblers gather around a table. They had carried their table out of a burning saloon, and there, by the light of the burning buildings, continued their game!

But there are a few Christian people in this Sodom; and it is spared from destruction for their sakes. A Congregational church, organized there last October, is 147 miles west of any church of that order, and the nearest neighbor west is at Cheyenne. The leader in Christian work at Ogalalla was for a time organist, chorister, Bible-class teacher and superintendent. He is the right man, and does not regret the sacrifice he made in going to that needy field.

Would you like to see some of the red men of the West? If so, on our way back to Minnesota, make a short visit with me to the Indian school at Genoa, a place remarkable for its resemblance to its namesake. Here is a teacher whom we know—Mrs. Platt, sister of a Home Missionary. She is a former teacher in the school at Carlisle, Penn. Her heart is full of her work, as you will discover if you are with her a few minutes. While this school is under control of the Government, a few true Christian teachers are wielding a great power, and the church of our order in that town is the only permanent and efficient center of Christian influence. In the large brick building are school-rooms, dining-rooms, kitchen, laundry, sewing-room, and dormitory. We find here 130 Indian boys and girls, their ages ranging from four years to seventeen. They are mainly from the Sioux tribes. There are some bright and intelligent faces, while others look dull and stolid. The rapidity with which some of them learn is remarkable. The girls are trained in kitchen, dining-room, laundry and sewing-room work. The boys are employed in making brick, farming, etc. The pupils are obedient and law-abiding. The natural Indian shyness shows itself, especially in the girls. When the school was opened last spring, the girls were each given a new shawl. These they wore in the school-room. When a question was asked them, they would duck their heads down, cover their mouths with their shawls, and not a word would they utter. Finally, the shawls were taken from them during school hours, and even now, after months of training, when speaking or singing, they hang their heads, and hardly open their mouths so that you could get a knife blade between their teeth. When they shall have completed their course of study here, they will be allowed to go where they please, the hope being that, if they return to their tribes—as the most of them probably will—they will have sufficient power and influence to help their people toward civilization

and Christianity. And the cry of "Bright Eyes," as she pleads for her people, rings in our ears: "Help us, O American women, to rise from our degradation!"

Now, suppose we peep in at the windows of a home missionary home in our own State, if such it can be called. The house is shared by two other families, the room limited and conveniences few. But we see no shadows on the cheerful face of the true-hearted and gifted wife. She is at an open window, before her easel, putting on the canvas the picturesque scene before her. Two little ones are asleep by her side; and she hears the voice of little Dwight, the five-year-old, as he plays just outside the window. She works fast while she has the opportunity; for the care of home and children falls upon her almost entirely. But she hums a song while she paints, and occasionally her eyes rest for a moment, with a gleam of satisfaction, on a house across the street, called the parsonage, which is approaching completion. She says to herself: "If I can only have time to finish this picture before the house is ready for us, the proceeds of this and the one already sold will amount to forty-five dollars; enough to buy a carpet and some little things we shall need for the new home. And how surprised somebody will be! I must try to save enough to get photographs of the children for the dear ones East; and I shall certainly send some to the Girls' Missionary Society who prepared and sent such a nice box of clothing for the chicks. Dear me! How strange it all seems! But I wouldn't change places with the richest lady in the land."

Some of us are familiar with the history of this village of N. U., noted for open wickedness and infidelity; and our thoughts turn back to the Indian massacre, when this town was all ablaze from the torches of the Sioux. It was said by some: "See! Vengeance has fallen upon this people!" They had burned Christ in effigy upon a public street, showing thus their hatred to him and his gospel. But, thank God, that gospel is triumphing in that very spot. A church building has been dedicated, a church organized, and souls are being won; and every man, woman and child who has helped this enterprise rejoices to-day over the victory gained.

WOMEN MINISTERING TO CHRIST.

WHEN OUR Savior was upon the earth he found some of his most devoted friends among the women. They felt that in him they had a friend; and they were friends to him. They manifested their friendship in various ways. Some of them did it by literally becoming his followers. They accompanied him from place to place, as he went about doing good. Luke says that "He went through every city and village, preaching, and showing the glad tidings of the kingdom of God; and the twelve were with him. And certain women, which had been healed of evil spirits

and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and many others, which ministered unto him of their substance." Mary and Martha cordially entertained him at their home in Bethany. He was followed to the cross by devoted women, "who bewailed and lamented him." They deeply sympathized with him in his great sorrows; and gladly would they have alleviated them, had it been in their power. Some of them accompanied his lifeless body to the sepulcher, and beheld where it was laid. And they were there early on the morning of his resurrection, with sweet spices, which they had brought, that they might anoint him. Cheerfully did they minister unto him of their substance. They regarded their alabaster box of precious ointment as none too good for him.

It is not the privilege of the women of our times to manifest their love to the Savior just as did the women of those days. He is not now bodily present; and they cannot show him those attentions that were then shown him. And yet there are ways by which it can be done, that will be just as acceptable, and which the Savior will not less regard as signs of affection. All that have it in their heart to do so may now minister unto him of their substance. They can do it by ministering to his needy friends. Whatsoever they may do unto the least of these, he will regard as done unto himself. And they can do it by aiding to carry into effect his last great command: "Go ye into all the world, and preach the gospel to every creature." Their alabaster box of precious ointment, or their two mites, given for this purpose, he will regard as given unto himself. He will know it in every instance in which it shall be done, and he will remember it, and not fail to make mention of it in the great rewarding day.

It is a matter of congratulation, that, in these latter days, the Savior has so many friends among the women, who are freely ministering unto him of their substance, and so many who are ministering unto him by their personal efforts, not a few of them forsaking all for his sake, and going far from their loved homes and friends to do good to those for whom Christ died. Their names are all written in the Lamb's Book of Life, and he will publicly declare them in that day when he shall make up his jewels.

MASSACHUSETTS.

A SUGGESTION.

THE women of our cities to-day are fairly deluged with newspaper and magazine literature. What becomes of it all?

Does it ever occur to you that there are lonely women of culture, the brave wives of our missionaries on the frontier, who are really hungry for that which you carelessly toss into the waste-basket? Why not buy a package of newspaper envelopes, and during some half-hour of leisure

direct them to those whose names you find in *The Home Missionary* as laboring in the desolate regions of the far West. When you have particularly enjoyed any paper or pamphlet, inclose it, and give it wings that it may carry refreshment to a tired missionary.

Perhaps you will make a "variety scrap-book," though, until you have been shut out from the companionship of "your own," you cannot realize the value of such a gift. Set apart a special drawer or box for this purpose, and throw into it any story or paragraph or poem, that interests or helps you as a Christian wife, mother, or housekeeper. Get one of Mark Twain's convenient scrap-books if you can (thus avoiding the tax upon time and patience in the use of mucilage or paste), and give an hour now and then to the arrangement of your material.

If you can induce your Harry to fill a book with such pictures and stories as suit his fancy, and little Goldilocks to carry out her plans in like manner, you may be sure of a waiting Harry and Goldilocks in that barren home on the frontier, who will give them glad welcome; and your own little ones will have taken their first steps in missionary giving.

He who extends a helping hand to the cause of Home Missions, in whatever way, who infuses his own loyal enthusiasm into one lukewarm brother or sister in Christ, or who so stimulates the zeal of his pastor that the whole flock are led to a higher plane of liberal and intelligent interest in this cause, gives an added impetus to all gospel effort throughout the world.

C.

LETTER FROM NEBRASKA.

"At the meeting of the Blue Valley Association, in Fairfield, Neb., over forty ladies represented woman's missionary work in that Association, and the interest manifested was good. We have, as home missionary workers, given our money this year to Phelps County. The coming year, by the advice of our State superintendent, we shall probably work for Alma, in the Republican valley.

"I would enjoy a good hour's talk with you on home missionary matters. Oh! if Christians could only realize their golden opportunities for doing good *now*! People are flocking westward, and need the privileges of the gospel.

"My husband has labored here for two years. We have been paying rent for a house, the owner of which has been at the East. He has returned, and we can find no place to live within many miles; so we are crowded into a small place, in a part of the house, till we can decide what to do. This is a farming community, with no village; people feel too poor to put up a parsonage. They say, if they build a parsonage they will have no money to pay their minister. Mr. D—— is needing

rest. We are neither of us able to endure what we could years ago. We were in India eleven years, and now twelve in the home work, and this is much the harder, in many respects. Our eight children are all living; but only one at home.

"My dear Mrs. Shelton, you will be very welcome to Nebraska, whenever you can come."

Mrs. S. C. D.

THE SECRETARY of the Woman's Department is now visiting the newly-organized Woman's Home Missionary Societies of Illinois and Missouri. We trust that great advantage to the woman's work will grow out of this personal acquaintance and conference between the Secretary and the Auxiliary State Societies.

ONE DOLLAR.—"I yet live to enclose another dollar to you for Home Missions. Please accept it, as a little rill flowing into a large stream. I hope it will speed in the right direction. Your aged and stranger friend."—IOWA.

SMALL BUT RICH.—"Our little auxiliary is still struggling on with a small membership, but rich in faith. We hope to yet see our dear little church thoroughly aroused in the Master's work. We are sadly afflicted in the serious illness of our pastor's dear wife and children, but trust that restorative means may be blessed to the bringing back to them health, strength, and usefulness. As treasurer, I inclose to you five dollars for home missionary work."—DAKOTA.

APPOINTMENTS IN SEPTEMBER, 1885.

Not in commission last year.

Rev. Albert E. Ricker, Denver Junction, Colo.
 Rev. Reuben A. Beard, Fargo, Dak.
 Rev. John Dunlap, Cresbard and Myron, So. Dak.
 Rev. John Roberts, Holdrege, Neb.
 Rev. Judson G. Spencer, Aurora, Neb.
 Rev. John F. Soderstrom, St. Paul, Minn.
 Rev. Robert Humphrey, Keeler and out-stations, Mich.
 Rev. George B. Waldron, Bay Mills, Superior and out-station, Mich.
 Rev. Robert H. Edmonds, Utica and Tina, Mo.
 Rev. James S. Hutchinson, Joplin, Mo.
 Rev. John H. J. Rice, Kahoka, Mo.
 Rev. Charles M. Schwarzaue, Lenhardt, St. Catharine, Bucklin and White's School-house, Mo.
 Rev. George W. Rich, Siloam Springs and Rogers, Ark.

Re-commissioned.

Rev. Ozro A. Thomas, Montesano and Melbourne, Wash. Ter.

Rev. Geo. A. Rockwood, Oregon City, Or.
 Rev. Frank A. Mansfield, National City, Cal.
 Rev. Alvin Ostrom, Douglas Flat, Copperopolis, San Andreas, Murphy's, Angels, Vallecito, Salt Spring Valley and Milton, Cal.
 Rev. Asa B. Palmer, San Juan, Cal.
 Rev. Charles E. Philbrook, Sierra Valley and four out-stations, Cal.
 Jong O'Loy, Chinese Teacher, Salt Lake City, Utah.
 Rev. Henry E. Thayer, Ogden, Utah.
 Rev. Washington H. Forbes, Rock Springs, Wyo.
 Rev. Timothy Thirloway, Green River and Rock Spring, Wyo.
 Rev. George N. Kellogg, Boulder, Colo.
 Rev. William D. Westervelt, Denver, Colo.
 Rev. Henry R. Baker, Faulkton, Newton and Hardin School-house, Dak.
 Rev. William B. Hubbard, Chamberlain, So. Dak.
 Rev. David D. Kidd, Lead City and Terraville, Dak.
 Rev. Henry W. Parsons, Highmore, Dak.

Rev. Frank M. Rockwell, Evangelist, Northern Dak.
 Rev. Rufus B. Tobey, Carrington and out-stations, No. Dak.
 Rev. Stephen G. Updyke, Watertown, So. Dak.
 Rev. William Wiedenhoft, Friedenstein and Hoffnungsthal, So. Dak.
 Rev. William P. Clancy, Arlington, Neb.
 Rev. William S. Hills, Talmage, Neb.
 Rev. Milo J. P. Thing, Linwood, Savannah Township and Wetherbee School-house, Neb.

Rev. Charles A. Conant, Wayzata, Minn.
 Rev. Thomas E. Lewis, Granite Falls, Minn.
 Rev. William H. Medlar, Brainerd, Minn.
 Rev. Oscar M. Smith, Hawley, Minn.
 Rev. John J. Bunnell, Bridgman and Troy, Mich.
 Rev. Edward D. Curtiss, Frankfort, Mich.
 Rev. Robert J. Mathews, Hamilton, Mo.
 Rev. Elam Sharpe, North Dallas, Tex.
 Rev. John A. Branch, Apopka, Fla.
 H. B. Smith, Teacher, Atlanta, Ga.
 Rev. Robert Nourse, Washington, D. C.

RECEIPTS IN SEPTEMBER, 1885.

MAINE—\$2,074.08; of which Legacy, \$2,000.00.

Kennebunk, Union Ch., by J. Titcomb. \$30 08
 Portland, Legacy of C. W. Brooks, by Lewis Pierce, Ex. 2,000 00
 Bethel Ch., by Z. R. Farrington. 34 00
 Williston Sunday-school, by E. T. Garland. 10 00

NEW HAMPSHIRE—\$301.75; of which Legacy, \$110.41.

Received by L. D. Stevens, Treas. N. H. M. Soc.:
 Concord, A Friend. \$150 00
 Lebanon, Legacy of Mrs. M. A. F. Tracy. 110 41
 ————— 260 41
 Chester, Mary E. Hidden. 10 00
 Gilmanton, Abby M. Eastman. 5 00
 Hinsdale, by N. E. Pratt. 8 94
 Meriden, Ch., mon. con., by Rev. B. A. Dean. 7 40
 New Market, T. H. Wiswall. 10 00

VERMONT—\$256.66.

Bellows Falls, A Friend. 40
 Essex, Amasa Osgood, to const. Rev. W. F. English, a L. M. 50 00
 North Bennington, by H. D. Hall. 6 26
 St. Johnsbury, North Ch., by W. C. Tyler. 200 00

MASSACHUSETTS—\$7,410.00; of which Legacies, \$5,843.23.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas. 1,000 00
 [Legacy of H. K. Thatcher, Winchester, \$15,000, ack'd in Sept. No., should have been credited to Mass. H. M. Soc.]
 Amherst, First, by W. Hamlin. 65 00
 Belchertown, On account of Legacy of Jonathan Webber, by P. Shearer, Ex. 500 00
 Conway, by C. Batchelder. 47 15
 East Hampton, Rev. A. M. Colton. 5 00
 Foxboro, On account of Legacy of Susan Payson, by T. B. Bourne, Ex. 1,000 00
 Hadley, A Member of the First Ch., by R. Smith. 50 00
 Haverhill, A. P. Nichols, by Rev. E. B. Palmer. 100 00
 Holyoke, First, special, by Emily M. Clapp. 16 00
 Lowell, On account of Legacy of Edward Tufts, by J. F. Kimball, Ex. 4,263 23
 Northampton, A Friend. 100 00
 Norton, Trinitarian Ch., by Rev. J. P. Laue, to const. B. H. Lane a L. M. 62 00
 Sheffield, by H. Dutcher. 16 62
 Springfield, Estate of Levi Graves, "Mission Farm," by D. W. Wells, Trustee. 80 00

Warren, by E. W. Butterworth. \$100 00
 Westhampton, Miss Mary Edwards. 5 00

RHODE ISLAND—\$100.00.

Bristol, Mrs. Rogers, by J. G. Watson. 100 00

CONNECTICUT—\$13,847.82; of which Legacies, \$12,380.00.

Berlin, Second, by A. North. 12 33
 Bethlehem, A Friend. 5 00
 Clinton, by J. H. Bliss. 5 00
 Cromwell, Ch., E. S. Coe, to const. him a L. M. 50 00
 Ellington, by E. C. Chapman. 90 27
 Fairfield, Ladies' H. M. Soc. of Cong. Ch., for Woman's Dept., by Miss Abby Nichols. 23 00
 Greenwich, Stillson Benev. Soc., by Miss C. M. Mead, to const. Mrs. Henry Cook, Mrs. Derrilla Clark, Mrs. C. H. Peck, Mrs. H. A. Burnans, Mrs. Robert P. Mead, Mrs. W. E. Husted, Mrs. Robert P. Abrams and Mrs. H. W. Howard L. Ms. 475 00
 Griswold, First, by Rev. C. H. Peck, to const. J. Waterman a L. M. 50 00
 Guilford, First, by E. W. Leete, to const. Dea. E. W. Leete a L. M. 50 00
 Hartford, C. T. Hillyer, to const. Lucy Tudor Hillyer a L. M. 50 00
 Harwinton, by E. M. Hayes. 24 00
 Milford, Plymouth Ch., by A. A. Baldwin. 50 00
 Morris, by S. H. Whittlesey. 22 25
 Mt. Carmel, Mrs. J. M. Swift, by F. T. Jarman. 10 00
 New Britain, Miss Julia A. Kelsey, by J. Wiard. 5 00
 New Haven, Legacy of Miss Susan Osborne, by A. D. Osborne. 300 00
 New London, First Church of Christ, by J. C. Learned. 41 77
 Plainfield, by N. P. Bishop. 5 27
 Plymouth, On account of Legacy of Minerva Hart, by F. W. Lyman, of Minneapolis, Minn. 2,080 00
 Putnam, Second, \$31.10; Mrs. Adeline S. Fitts, \$50, for Emergency Fund, and to const. Sarah Averill a L. M., by C. N. Fenn. 81 10
 Rockville, Second, by E. C. Chapman. 100 00
 Roxbury, Mrs. D. H. Beardsley, for Woman's Dept. 3 00
 Southport, by Rev. W. H. Holman, to const. Miss Helen M. Bradley, Miss Frances Wakeman, Miss Ann E. Perry and C. B. Tompkins L. Ms. 235 33
 South Windsor, S. T. Wolcott, by S. E. Elmore. 20 00
 Stratford, Ch., \$46; of which from Oronoque mon. con. coll., \$7, to const. Frank Blakeman a L. M., by Sarah A. Talbot. 53 00

Add'l, by Rev. J. S. Ives.....	\$5 00	TENNESSEE—\$11.86.	
Watertown, Legacy of John DeForest, by E. L. DeForest, Ex.....	10,000 00	Knoxville, First, by Rev. D. D. Davies.....	\$6 86
West Hartford, In Memory of Miss A. F. May.....	1 50	Mrs. Sarah Bailey.....	5 00
NEW YORK—\$1,125.82; of which Lega- cy, \$517.44.		OHIO—\$1,183.09; of which Legacy, \$931.70.	
Received by Rev. C. C. Creegan:		Barton, Remainder of Legacy of Lu- cinda Beach, by P. Hitchcock, Ex....	931 70
Hancock.....	\$6 57	Columbus, Town Street Welsh Ch., by R. A. Chapman.....	6 75
Moirs, Women's H. M. S.....	5 00	Lyme, by M. Wood.....	34 89
Oseola.....	4 00	Oberlin, Second, by E. Regal.....	135 14
Otisco, Woman's H. M. S.....	12 50	Perrysburgh, A Friend.....	10 00
Schroon Lake.....	20 00	Toledo, Second, by Rev. A. M. Wheeler.....	14 61
Sumner Hill.....	1 63	INDIANA—\$49.70.	
Albany, Ladies' H. M. Soc., special.....	49 72	Hebron, by Rev. D. W. Andrews.....	70
D. A. Thompson.....	1 40	Michigan City, First, by J. L. Peck.....	49 00
Angola, Ladies of Cong. Ch., for Wo- man's Dept., by Mrs. H. A. Kinsley....	3 00	ILLINOIS—\$25.00.	
Arcade, Rev. S. S. Palmer.....	6 00	Peoria, Home School of First Ch., spe- cial, by J. C. Hansel.....	25 00
Bangor, by Rev. T. D. Phillips.....	10 00	MISSOURI—\$48.02.	
Black Creek, by Rev. G. C. Jewell.....	4 00	Anson and Athens, by Rev. A. W. Wig- gins.....	2 00
Brooklyn, New England Ch.....	10 50	Archie, by Rev. C. S. Newcomb.....	2 50
"C," \$10; A Friend, \$1.....	11 00	Carthage, by L. E. Whitney.....	5 65
Buffalo, First, by R. K. Strickland.....	106 00	Kansas City, by Rev. C. J. Sage.....	11 00
Copenhagen, Ladies' H. M. Soc., by Mrs. L. H. Cobb, Treas.....	50 00	Kidder, First, by C. L. Shaw.....	6 25
Deansville, Ladies' Aid Soc., special, by Mrs. L. H. Cobb, Treas.....	14 86	Lenhart, by Rev. G. C. Albrecht.....	1 00
East Bloomfield, by F. Munson.....	26 28	Pierce City, by Rev. F. B. Doe.....	18 70
Fairport, by J. E. Howard.....	20 00	Republic, Cong. Sunday-school, by T. W. Merrill.....	92
Ladies' Soc., special, by Mrs. L. H. Cobb, Treas.....	17 00	MICHIGAN—\$807.34.	
Auxiliary, special, by Mrs. L. H. Cobb, Treas.....	8 00	Received by Rev. L. Warren:	
Flushing, A Life Member.....	10 00	Benzonia, Mrs. S. A. Waters.....	\$2 50
Frewsburg, by Rev. G. E. Henshaw....	5 68	Church's Corners, Sunday- school.....	6 00
Hopkinton, by Rev. H. A. Ottman, to const. Walter H. Ottman a L.M.....	58 76	Detroit, a Friend of Missions.....	100 00
Keene Valley, by Rev. J. Backus.....	9 00	Galesburg.....	15 25
New York City, "Mum," by Rev. Dr. W. M. Taylor, \$50; H. S. McIlvaine, A share in the Neb. horse and buggy, \$5	35 00	Greenville.....	94 01
North Lawrence, Mrs. Louisa Barnes, deceased, by Mrs. Nancy Williams....	5 00	Hartland.....	5 20
Oneonta, Mrs. L. J. Safford.....	5 00	Homestead.....	5 91
Oswego, Ladies' Soc., special, by Mrs. L. H. Cobb, Treas.....	12 00	Sunday-school.....	2 00
Portland, by Rev. H. W. Conry.....	17 00	Kalamazoo.....	200 00
Rodman, Cong. Sunday-school, by J. S. Sill.....	26 00	Leroy, Mrs. L. H. Bevier.....	15 00
Rushville, Ladies' Soc., special, by Mrs. L. H. Cobb, Treas.....	10 00	Leslie, Sunday-school, birth- day offerings.....	7 41
Summer Hill, by Rev. G. W. Reed.....	10 60	Lowell.....	32 00
Walton, Legacy of Elizabeth Bassett, by Fitch and Hoyt, Ex's.....	517 44	Portland.....	23 00
Warsaw, by W. A. Walker.....	29 08	West Adrian.....	25 00
Willsborough, by Rev. G. A. Curtis.....	3 50	West Gilead.....	3 74
NEW JERSEY—\$10.25.			542 22
Closter, First, by Rev. G. W. Plack....	10 25	Received by Mrs. E. F. Grabill, Treas.	
PENNSYLVANIA—\$36.60.		Woman's H. M. Soc. of Mich., special:	
Audenberg, by J. R. Lewis.....	5 00	Bridgeport, H. M. S., by Mrs. W. A. Griffin.....	\$2 00
Cambridgeboro, Woman's Miss. Soc. of Cong. Ch., by Mrs. A. B. Ross.....	10 00	Coloma, W. H. M. S., Mrs. Sarah Vincent.....	12 00
Guy's Mills, Mrs. F. M. Guy.....	1 00	Greenville, W. H. M. S., by Mrs. C. C. Ellsworth.....	3 00
Mercer, Woman's Miss. Soc. of Cong. Ch., by Ella Peck.....	12 10	Highland Station, W. M. S., Mrs. C. H. Adams.....	5 00
Slatington, by E. Roberts.....	8 50	Benzonia, Mrs. Amasa Waters.....	2 50
VIRGINIA—\$23.65.		Lansing, W. H. M. S., by Mrs. Hattie Nash.....	16 50
Falls Church, by Rev. W. W. Jordan..	10 15	Litchfield, H. M. S., by Mrs. E. E. Murray.....	20 00
Herndon, by L. K. Blanchard.....	13 50	Allendale, by Rev. C. Finster.....	61 00
WEST VIRGINIA—\$4.31.		Bauks, by Rev. P. F. McClelland.....	12 50
Huntington, by Rev. F. M. Price.....	4 31	Bay Mills, by Rev. G. B. Waidron.....	2 00
FLORIDA—\$1.00.		Bradley, \$6.52; Hopkins, First, \$11.04; Second, \$13.74; by Rev. H. H. Smith..	31 30
Norwalk, by Rev. B. F. Stafford.....	1 00	Coloma, First, \$4.07; Coloma and Water- vliet, \$1.75, by Rev. C. Evans.....	5 82
		East Fulton, \$4.83; Maple Rapids, \$5.07, by Rev. R. S. Stapleton.....	9 90
		Frankfort, First, by Rev. E. D. Curtis..	3 05
		Hersey, by Rev. W. McCracken.....	12 00
		Keeler, by Rev. R. Humphrey.....	1 20

Lake Linder, by Rev. J. W. Savage....	\$50 00
Maybee and Raisinville, by Rev. A. Torbet.....	7 50
Onekama, by Rev. E. B. Scott.....	7 00
Ovid, First, \$6.75; St. Johns, Rev. S. Sessions, by Rev. L. Warren, \$5, by Rev. A. T. Waterman.....	11 75
Romeo, Watson Loud.....	10 00
St. Clair, First, by F. Moore.....	25 00
Saranac, by Rev. J. A. S. Worden.....	6 50
Vanderbilt, by Rev. C. F. Tuttle.....	8 00

MINNESOTA—\$1,153.68.

Received by Rev. J. H. Morley:	
Minneapolis, Hon. E. S. Jones.....	\$200 00
Owatonna, by C. F. Backus.....	10 19
Waseca, by R. W. Chauey.....	22 32
L. S.....	2 72
	\$235 23
Minnesota Woman's H. M. Soc., by Mrs. J. N. Cross, Treas:	
Austin, W. H. M. S.....	\$55 00
Clearwater, W. H. M. S.....	6 59
College Grove, Union Sunday-school.....	11 50
Duluth, Pilgrim Ch., W. H. M. S.....	23 00
Excelsior, W. H. M. S.....	7 38
Faribault, W. H. M. S., to const. Mrs. L. Pierce and Mrs. E. N. Leavens L. Ms.....	100 00
Fergus Falls.....	5 75
Freeborn, Useful Workers.....	12 00
Glyndon, W. H. M. S.....	10 00
Groveland, Ch., Thank-offering	5 00
Glencoe, W. H. M. S.....	8 50
Hamilton, M. S.....	3 00
Hutchinson, a Thank-offering.	3 00
Jonesville.....	17 00
Mantorville.....	70
Mankato, W. H. M. S.....	21 77
Mazepa, a Thank-offering.....	5 65
Medford, W. H. M. S.....	1 78
Minneapolis, First, W. H. M. S.....	60 00
Plymouth, W. H. M. S.....	80 77
Pilgrim, W. H. M. S.....	24 55
Union.....	13 64
Vine, M. S.....	5 00
Mrs. C. S. Hulbert, a Thank-offering.....	5 00
Northfield, W. H. M. S.....	120 00
Monticello.....	5 09
Owatonna, Aux. W. H. M. S.....	8 86
Paynesville, W. H. M. S.....	5 00
Rochester, Young Ladies' H. M. S., to const. Mrs. Nellie Shaw a L. M.....	50 00
Rushford, Ladies of Ch.....	12 00
St. Paul, Plymouth, W. H. M. S.....	56 93
Mrs. Sanborn.....	10 00
Wabasha, W. H. M. S.....	9 26
Waseca.....	34 21

	\$197 54	1,033 07
Anoka, by Rev. J. Johnson.....	3 25	
Barnesville, by Rev. F. E. Moore.....	31 00	
Minneapolis, Rev. J. H. Morley.....	12 94	
Plymouth Ch., by C. M. Cushman.....	15 42	
Montevideo, by Rev. C. H. Curtis.....	4 24	
Osakis and West Union, by Rev. W. H. Kaufman.....	6 00	
Park Rapids, by Rev. W. Gardner.....	14 00	
Sherburne, by Rev. O. L. Robinson.....	2 95	
St. Paul, Atlantic Cong. Ch., by F. A. Davis.....	27 61	
Villard, First, by Rev. C. A. Ruddock.....	3 20	

KANSAS—\$11.00.

Received by J. G. Dougherty, Treas. Kans. H. M. Soc.:	
Geneva.....	\$3 20
Osawatomie.....	11 00
	14 20

Ash Rock, Mt. Ayer and New Harmony, by Rev. R. S. Osborn.....	\$6 75
Bethel, Ch., \$1; Rev. H. Huddle, \$4, by Rev. H. Huddle.....	5 00
Deerton and Canada Township, by Rev. H. H. Gilchrist.....	1 50
East Branch and West Branch, by Rev. C. B. Messer.....	7 00
Elmdale, by Rev. N. R. George.....	5 00
Independence, First, by Rev. A. Jones.....	13 00
Kanwaka and Tonganoxie, by Rev. A. M. Richardson.....	3 75
Milford, \$3; Sargent School-house, Cong., \$3, by Rev. R. B. Foster.....	6 00
Oneida, First, by Rev. L. A. Smith.....	3 30
Westmoreland, by Rev. O. A. Palmer.....	5 50

NEBRASKA—\$179.12.

From Woman's H. M. Soc., by Rev. J. L. Maile:	
Hastings.....	\$9 00
Omaha, First.....	30 00
Springfield.....	7 50
Steele City.....	5 00
Wahoo.....	7 00
	58 50
Albion, by Rev. J. L. Maile.....	7 00
Bethel Church, by J. Montfort.....	2 72
Blair, by Rev. G. W. Wainwright, in full, to const. F. McCumber a L. M....	20 00
Bradshaw, by Rev. J. Winslow.....	5 00
Camp Creek, add'l, by G. F. Lee.....	1 00
Cedar Rapids, by Rev. B. Beall.....	5 75
Clay Center, by Rev. L. C. Schnacke.....	6 00
Columbus, by Rev. O. V. Rice.....	23 50
Cummins, by Rev. H. A. Risser.....	2 50
Indianola, McCook and Stoughton, by Rev. G. Dungan.....	15 00
Martinsbury, by M. Lockwood.....	2 75
Neligh, by Rev. H. B. Newell.....	2 40
Spring Creek, German Ch., by Rev. P. Weidman.....	2 00
Weeping Water, by T. K. Clark.....	25 00

DAKOTA—\$128.22; of which Legacy, \$25.00.

Cooperstown, Ladies' Miss. Soc., by Mrs. R. C. Cooper.....	20 25
De Smet, Woman's H. M. Soc., for Woman's Dept., by Mrs. H. H. Smith....	3 00
Eldridge, by Rev. D. Wirt.....	7 45
Harwood, by Rev. E. H. Stickney.....	5 00
Huron, Woman's H. M. Soc. of First Ch., for Woman's Dept.....	3 90
Iroquois, Woman's H. M. Soc., for Woman's Dept., by Mrs. H. H. Smith....	2 00
Jamestown, Mrs. M. S. Wells.....	5 00
Mitchell, Ladies' Miss. Soc. of Cong. Ch., for Woman's Dept., by Mrs. R. A. Peck.....	5 46
Sioux Falls, Woman's H. M. Soc., for Woman's Dept., by Mrs. H. H. Smith....	12 50
Valley City, by Rev. T. Sims.....	6 40
Valley Springs, Ladies' Miss. Soc., by Mrs. J. H. Wiley.....	5 00
Vermilion, by Rev. G. S. Bascom.....	9 50
Woman's H. M. Soc. of Cong. Ch., for Woman's Dept.....	5 00
Wahpeton, First, by Rev. G. B. Barnes.....	7 76
Legacy of Mrs. L. H. Porter, by Rev. S. F. Porter, Ex.....	25 00
Winfield, by Rev. F. E. Matlock.....	5 00

COLORADO—\$30.00.

Boulder, by Rev. G. N. Kellogg.....	20 00
Colorado Springs, Mrs. J. W. Pickett..	5 00
East Pueblo and Southard, by Rev. W. C. Veazie.....	5 00

MONTANA—\$35.00.

Billings, by Rev. S. A. Wallace.....	25 00
Livingston, Holbrook Cong. Ch., by Rev. W. C. Fowler.....	10 00

CALIFORNIA—\$10.65.

Clayton, \$1.35; Pacheco, \$2.85, by Rev. J. H. Strong.....	\$4 20
San Francisco, Olivet Ch., by Rev. S. Witter.....	2 85
Stockton, by Rev. F. E. Sherman.....	3 60

OREGON—\$59.70.

Oregon City, First, \$22.10; Sunday-school, \$3.0, by Rev. G. A. Rockwood.....	32 10
Portland, Plymouth Ch., by Rev. G. H. Lee.....	27 60

WASHINGTON TERRITORY—\$23.85.

Colfax, Plymouth Ch., by Rev. T. W. Walters.....	15 00
Melbourne and Montesano, by Rev. O. A. Thomas.....	2 50
Mt. Pleasant, Mr. and Mrs. J. W. Sampson, by Rev. Dr. Atkinson.....	1 00
Tacoma, Scandinavian Ch., by Rev. N. P. Lang.....	5 35

HOME MISSIONARY..... 133 70

\$29,091 87

Donations of Clothing, etc.

Calumet, Mich., Ladies' Miss Soc., by Mrs. J. N. Wright, box and freight.....	\$127 00
Chardon, O., Ladies' Soc., by Mrs. L. W. Bodman, box and freight.....	49 54
Dover, N. H., Miss H. Wyatt, box hymn books.....	
Henniker, N. H., Fred L. Allen, box and freight.....	88 51
Homer, N. Y., Ladies' Home Miss. Soc., by E. F. Phillips, barrel and freight.....	64 30
Keene, N. H., Ladies' Soc. of First Ch., by J. L. Wyman, barrel.....	60 00
Rockford, Ill., Ladies, by Mrs. H. S. Helm, box.....	25 00
Thetford, Vt., Ladies' Home Miss. Soc., by Julia Fletcher, box, cash and freight.....	51 41
Warsaw, N. Y., Ladies' Soc., by Mrs. M. D. Jenks, box and freight.....	103 32

Receipts of the Massachusetts Home Missionary Society, in September REV. E. B. PALMER, Treas.

Abington, First, by Z. N. Whitmarsh.....	\$36 69
Ashland, G. M. Perry.....	5 00
Barnardston, Orth., by Henry Slate.....	23 00
Boston, A Friend.....	5 00
C. A. S.....	100 00
Mrs. Louisa C. Wetherbe, Legacy (with intr.), by Chas. L. Pitts and Anna L. Clark, Exs.....	530 00
Braintree, First, by A. B. Keith.....	20 00
Chelsea, First, by John P. Lovett.....	66 00
Curtisville, by O. E. Beckwith.....	29 00
Dana, by N. L. Johnson.....	2 50
Dover, Second, by Rev. T. S. Norton.....	17 00
Gloucester, Ev. Cong. S. S., by Rev. F. G. Clark, for school at Crete, Neb.....	10 00
Greenfield, First, by Rev. W. Newell.....	17 50
Second, by Lucy A. Sparhawk.....	230 00
Hadley, Russell Ch., by E. Porter.....	12 62
Hampden Co. Benev. Asso., by Chas. Marsh, Tr.:.....	
Monson.....	\$41 25
Palmer, Second.....	15 00
Westfield, Second.....	128 82
West Springfield, First.....	24 00

Hanson, by I. C. Howland.....	7 03
Hinsdale, by C. J. Kittredge.....	13 62
Ipswich, First, by Lucy R. Farley.....	4 00
Medford, Mystic, by F. H. Kidder.....	131 80
Norfolk, by N. H. Rockwood.....	4 04
North Andover, by J. S. Sanborn, to const. Miss Mary Etta Clegg a L. M.....	60 00

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First Ch., by Sanford Gray.....	50 00
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Bridgeport, Olivet, by Rev. E. K. Holden.....	10 00
Branford, Stony Creek, by Rev. G. W. Noyes, ann'l.....	8 36
Clinton, by D. W. Stevens, \$42.75; Dr. W. H. Williams, \$.5.....	67 75
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New Hartford, Nepaug, by R. M. Olmsted.....	9 58
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1. Apply to the Secretaries at the Bible House to designate some family. They can usually furnish the necessary facts of a full description at once. If they fail, in some cases, to comply with the usual request to designate "a family containing young children," it is because such families are a minority of the whole number needing assistance, and it would be unjust to disregard the equal claims of those families which contain older children dependent upon their parents for education and support.

2. If a family is selected independently of the Secretaries, notify them without delay, so as to guard against undue disproportion of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether his address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Mail to the missionary one of these receipts, a list of the articles sent in the box, and the money, \$2, \$3, or \$4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in *THE HOME MISSIONARY*.

As to Unassigned Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. It is therefore desirable that some boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

1. Put into each of *these* boxes a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

2. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes*.

3. Write to the Secretaries, stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other that everything will find its place and use.

4. Inclose money for freight.

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DECEMBER, 1885.

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Vol. LVIII. No. 8.

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Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?.. *Rom. x. 15.*

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No. 8.

EDITORIAL NOTES.

THE SECRETARY'S ANNUAL FLITTING.—The annual autumn visit of one of the secretaries to the Western State Associations has been considerably shortened this year by the demand for home missionary conventions at the East. The trip extended only to Minnesota, Wisconsin, and Dakota, north and south. These constitute but a fraction of our wide field; and how great is the whole, will be realized from the fact that even the brief trip above described actually involved four thousand miles of travel. We wish it were possible for every pastor and the entire membership of our eastern churches thus to visit the field and to observe Home Missions in operation. They would bring home an idea of the needs of this country, of the extent of the Society's work, and especially of the high character of the men holding its commissions, which would be worth many appeals.

Wisconsin we found entering its third year of independence and self-support. The experiment, so far, is certainly a cheering success. The receipts of the Society have largely increased. Secretary Grassie shows great breadth in his appeals, as well as rare wisdom in his executive duties. The next twelve months will be a crucial test. Fifteen thousand dollars must be raised to supply the actual needs of the State. The question, therefore, to be determined within the year, is what "self-support" means—whether it means only the sacrifice of needed work—or the ability to provide amply for the missionary needs of the field. Wisconsin will have the best wishes of all our readers for the triumphant issue of this question.

Southern Dakota, although far from the happy condition of Wisconsin, has taken a notable step in the right direction, by organizing a Territorial Home Missionary Society. Of course Dr. Joseph Ward, the youthful father of Congregationalism in Dakota, was unanimously chosen its president. Rev. Stewart Sheldon lays down, this year, the burden of the superintendency of Home Missions, a charge he has carried with singular fidelity and success for sixteen years.

North Dakota is still young, but allows no man to despise its youth.

Our Superintendent and missionaries there are living men not afraid of living questions. The college of North Dakota is a fixed fact. The only question waiting settlement is the site, and that, in the hands of a large and representative committee, will be wisely determined. This number of *The Home Missionary* goes into the hands of at least fifty thousand readers. Among them all, is there not another Drury, or Washburn, or Carleton, or Doane, or Rollins, who, by a handsome endowment of this college shall build, not a monument to his name merely, but shall open a perennial fountain of blessing to the youth of coming generations?

Minnesota has found in Rev. John A. Morley, a worthy successor to Superintendents Cobb and Montgomery. The General Association at Winona, under direction of Rev. Dr. Dana as moderator, was a most stimulating meeting.

A BRIGHT IDEA.—A pastor who wishes all his people to share his deep interest in missions, and as a means to that end took special pains to get subscribers for the missionary magazines, was met in certain families by objections to the cost. It occurred to him to ask from a number of neighboring families money enough to pay for a year's joint subscription to *The Home Missionary*, *Missionary Herald*, *American Missionary*, etc., thus securing for those households the reading of all the magazines for less than the cost of either of them. He easily got the money; and now each of these magazines comes monthly to the address of a designated member of the circle—no two of them to the same person—who reads, and sends it on to the nearest subscribing neighbor. There it is read and passed to the next joint subscriber, and so on, after the manner of book clubs, until it has gone the full round. Any reader desiring to see a number again writes his name on the margin of the cover, and the last reader in course sends it as marked. After all have had opportunity to read, the numbers are sent to a selected member for further circulation among non-subscribers, or to be kept for future use. Reader, desirous of arousing and keeping alive a giving, praying interest in missions, suppose you try this, or something like it.

HE KNOWS ABOUT IT.—An aged minister in Michigan, who has not enough of this world's goods to hurt him, sends a check for *seventy-five dollars*, to be credited to "A friend of Home Missions." He adds: "I am left alone, with no children; and I desire to work for the Master in my old age, if Providence opens the way, in some field without charge, preaching the gospel to the poor. And I wish to help others in like manner as far as the Lord gives me the means. May he continue to bless the great work of the American Home Missionary Society."

For many years this father in Israel has been serving the churches, usually choosing the weaker and poorer ones aided by this Society. He knows what the work is, how greatly it is needed, and what are its results. So out of his small means he sends a contribution that might put to shame the gifts of many a man of wealth. There is food for reflection here. Please reflect. And if the example is worth imitating, why not imitate?

GENERAL ASSOCIATION OF CALIFORNIA.—The twenty-ninth annual meeting of the General Association of California, held at Berkeley, appears to have been a very satisfactory occasion. The key of the meetings was love and unity. The prevailing story of the churches was that of encouragement and growth.

Wednesday evening was given to the second anniversary of the California Home Missionary Society. Dr. S. H. Willey presided. Superintendent Warren reported fifty-eight missionaries, having in charge sixty-nine churches and forty out-stations. Several new fields have been opened, while nineteen counties of the State continue a blank to the Congregational presence. Ten missionaries have each a whole county for their parish. There are at present ninety meeting-houses, twenty-three parsonages, and four chapels. Dr. Warren called for men to go to northern California, where there are strong churches waiting to be found and brought out by consecrated men who are willing and brave. Preparation for making the California Home Missionary Society a self-supporting auxiliary at the thirtieth anniversary meeting of the Association, in 1887, was proposed.

HOME AND FOREIGN, ONE WORK.

[It was the privilege of one of our esteemed associates, Secretary W. M. BARROWS, to present the salutations of this Society to its elder sister, the American Board of Commissioners for Foreign Missions, on the occasion of its seventy-fifth anniversary in Boston, October 14th, 1885. Our readers will be interested to see a report of his address, which was substantially as follows.—ED. H. M.]

It is fitting, on an occasion like this, that the oldest Home Missionary Society in America, national in its scope, should bring its greetings to the oldest missionary society in America, world-wide in its scope. In behalf of the officers and missionaries of the American Home Missionary Society, comprising as they do more than one-half of all the Congregational ministers in the United States in active service, I bring you our heartiest congratulations. We rejoice with you over the achievements of the past, and unite with you in giving thanks unto the name of the Lord for what he has wrought. We bid you God-speed in the prosecution of the great work still before you, and promise our earnest co-operation. "For my brethren and companion's sakes, I will now say, Peace be

within thee. Because of the house of the Lord our God we will seek thy good."

The American Home Missionary Society celebrated its jubilee nine years ago. It is thus sixteen years the junior of this, our venerable sister. Now, according to Scripture, the elder shall serve the younger. And it has certainly been true that the American Board has been of great service to the cause of Home Missions. For that can be said of religion which Shelley said of love :

"True love in this differs from gold and clay,
That to divide is not to take away."

I am not one of those who think that the cause of Home Missions has been seriously crippled because of the 1,900 missionaries we have sent, and the twenty-one millions of money we have spent in furnishing the gospel to the heathen world. To say nothing of the direct good accomplished in regenerating lives, and redeeming souls, and changing the character of whole civilizations, the reflex influence on our own churches has more than paid for all that it has cost.

It would be interesting, if there were time, to trace the influence of foreign missions on the home work. It would appear in the quickened spiritual life of our churches, leading to revivals of religion and nobler types of Christian character. It would appear in our greater loyalty to Christ and the fundamental teachings of his gospel.

Dr. Duff, Scotland's great missionary to India, once said: "The church that ceases to be evangelistic will soon cease to be evangelical." As an evidence that our Congregational churches have not ceased to be *evangelistic*, I would point to the fact already referred to, that over one-half of all the Congregational ministers in the United States in pastoral service bear the commission of the American Home Missionary Society, or one of its auxiliaries. I would point to the fact that, through the American Missionary Association, we are probably doing more for the elevation of the Freedmen than is any other denomination. I would point to what is being done by our other co-operative societies for church and parsonage building, for Sunday-schools, and for the cause of Christian education. I would point to that heroic band who stand as our representatives in foreign lands, for whose support we raise each year over \$600,000, a sum larger than that raised for foreign missions by any other denomination, with a single exception, and that a body of Christians much more numerous than our own. I would point to what we see at this meeting—the evidences here given of wide-spread and profound interest in the seventy-fifth anniversary of the American Board. Here is proof that our churches have not ceased to be *evangelistic*; and this, in itself, is enough to show that they have not ceased to be *evangelical*. No other denomination has a right to claim any superiority to us in this respect, unless it can point to a greater zeal in missions. For the

missionary spirit is the Christian spirit, and missionary enterprise is the gauge of its intensity and its depth.

But, not only has this foreign work had a tendency to give fervor to our piety, and purity to our faith, but also breadth to our sympathies.

Dean Stanley, in quoting to a company of theological students Wesley's well-known remark, "The world is my parish," said to them: "Better by far will it be for you young men to say, 'My parish is my world.'" There is a truth expressed here; and yet it would have been well if the Dean had endeavored to impress upon the minds of these young men the fact that they could not render the best service to their parishioners, without, in an important sense, making the world their parish, and bringing their people into the sweep of these great movements for evangelizing the uttermost parts of the earth.

Ritter called his geography "a psalm of praise to God." And so, it seems to me, the maps of the world sent out by the American Board may be called "psalms of praise to God." At any rate, our psalms of praise to him have been more acceptable because we have had these before us as we have sung and prayed; "Thy Kingdom Come." We owe a debt of gratitude to this Board for keeping before us the fact that *the world* is the object of Christ's ministration.

But, while it is easy to show that the foreign work has had a tendency to give power and life to the home work, on the other hand, it will be easy to show that the home work has had a great influence on that in foreign lands. Where would the constituency of this Society be to-day, if it had not been for the interest our churches have had in Home Missions? It would be confined to a few favored localities here in New England, instead of stretching, as it does now, from Maine to California, from Florida to Washington Territory.

Three years ago I was present at the organization of the North Dakota Association of Congregational Churches. It was composed of about a dozen little home missionary churches, most of them less than a year old, and not more than two or three had any sort of a roof over their heads that they could call their own. And yet, at that first meeting, the women came together and organized an auxiliary to the Woman's Board, and began to pour their contributions into that treasury. A year and a half ago I had the pleasure of attending the first annual meeting of the North Texas Association of Congregational Churches. I found them weakened, and yet strengthened, from having sent one of their brightest members as a missionary to India under the auspices of this Board.

Not only a goodly portion of the receipts of this Society, but a still larger proportion of the missionaries it is sending abroad, come at the present time from the Western colleges and Western churches; colleges and churches that are the fruit of Home Missions. The cause of Foreign Missions has no more sincere friends than those found in the frontier

churches. On the other hand, the cause of Home Missions has no more devoted friends than those who represent our churches in foreign lands.

When we desire to publish in *The Home Missionary* an article that will arouse the churches as with the voice of a trumpet, we often select a letter written to us by some one of our missionary brethren abroad, sent with a contribution for our treasury. From their outlook, they perceive, even more clearly than we, the importance of saving America; not only for the sake of America, but for the sake of the world. They find that their influence in heathen lands is in great measure only the influence of Christianity already developed in the lives and institutions of the people who send them forth. And that if America, with its strategic position and its boundless resources, could be put into the hands of Christ, he could use it quickly to convert the world.

But, brethren, it seems to me to be more in accord with the spirit of this occasion, to speak, not so much of Home Missions and Foreign Missions, as of that field which is the world, of that gospel which is the power of God unto salvation to every one that believeth, and of that command of the Lord, "Go ye, therefore, and make disciples of all nations."

The work is one and the workers ought to be one, and must be, if the work is to be pushed forward with success. And yet Christians are only just beginning to appreciate this fact. Lucan said to the Romans: "You have turned your arms against each other when you might have been sacking Babylon." And so, too often the professed disciples of Christ have turned their arms against each other when, if united, they might have been storming some of the strongholds of the evil one.

But let us thank God that a brighter day is dawning. Count de Maistre has said: "There is a mysterious march of all nations towards unity, which we ought to salute from afar." So there is a mysterious march of all the sects into which Christendom is divided towards unity,—a unity of the spirit, exhibited in cordial fellowship and earnest co-operation in Christian work, which we, brethren, ought to salute from afar, and do what we can to promote.

This unity is at present better exemplified on the foreign field than on the home field. Yet, even here at home, we are beginning to act as those should who profess to believe in "The Holy Catholic Church and the communion of saints."

As a denomination we have seven co-operative societies working harmoniously together for the same end—the upbuilding of the Redeemer's Kingdom on the earth. But we have more than that number of co-operative denominations with which we ought to be working with just as much harmony. For we are all members of the same body, and the prosperity of each is necessary to the prosperity of all, and the power of each and of all is the power of him to whom has been given all power in

heaven and earth. Let us lift our eyes to him, our Savior, the Savior of the world, who tasted death for every man.

It has been said that the greatness of Christ is the true rebuke for the littleness of Christians. But while it humbles us to contemplate the greatness of the Savior's love, it will quicken our love in return; and love to Christ must be the great motive power in all our missionary work.

NOT WANTED.

THESE kinds of men are not wanted for missionary work in the far West:

1. Men with loose notions about theology; 2, despondent men; 3, lazy men; 4, men who can go only in a rut; 5, fussy men; 6, quick-tempered men; 7, men who cannot preach without reading sermons.

No man can have much success here, unless he is a good preacher, a good pastor, and ready to help in all directions.—*Rev. N. F. Cobleigh, Pullman, Wash. Ter.*

PRACTICAL SUGGESTIONS.

A young minister is apt to be too stiff, both in and out of the pulpit. Many men concentrate everything on the sermon, and stop there. We have to get hold of the unconverted man's heart; and that is only done by laying your heart alongside of his. Work with your people individually, man by man: dig them out of sin, if you have to use a pickax. The way to help them when once obtained, is to set them at work. The most successful men are those who know how to make other men work. We need a school in this country to teach men how to lead. I have found Sunday night the best time to preach gospel sermons, because people seemingly do not expect to be converted by a Sunday morning sermon. Then the singing must be in a known tongue: a great deal of it is unknown nowadays. We must also wipe out this patronizing air of building so-called missions. People imagine that they are looked on as paupers if they go to a mission church. Call it a cathedral, anything but mission. It is a good thing to have separate meetings for the sexes at times. If a young man comes to church with his sweetheart, he doesn't want her to know that he is a sinner, and *vice versa*. A minister, to be successful, must get rid of all personal ambition. It is a long road for a man to get to the end of himself: but a minister has to do it.—*D. L. Moody.*

CAST DOWN, BUT NOT DESTROYED.

On June 14th (Children's Day), a tornado swept our church building from its foundation, damaging it to the amount of \$200. We had no place for meeting except in the grove behind the parsonage, and that

was not fit for a Sunday-school session. The congregations were not large, because the grove was not comfortable and we were liable to sudden showers. But the people rallied and worked bravely; and at last, early in August, we had the house restored to an upright position, straightened and strengthened, and a beginning made in lathing. But we were destined to another proof of our faith and steadfastness in the gospel. On the night of August 7th, a severe thunder-storm occurred, and the morning revealed the steeple and front end of the church rent by the thunderbolt. The loss was covered by an insurance, and so did not fall on the pockets of the people; but it fell heavily on their hearts; and out of it all have arisen despondency and discouragement. The work since then has not gone forward rapidly; but the people are now rallying with some enthusiasm.—*Rev. G. W. Mitchell, Newcastle, Neb.*

WHO WILL WRITE IT?

Is it possible to adopt a system to raise the minister's salary? It is so delicate a question that we cannot speak of it to the church as freely as we can to our fellow-ministers. I would suggest that some one should write an article on the subject, "How to raise the minister's salary." Let it be issued in pamphlet form, and distributed among our home missionary churches. Many a dollar has been lost because we do not work systematically. A minister should receive a monthly payment from his church, instead of a quarterly. My opinion is, that if the younger churches would adopt a system whereby they could raise the minister's salary, it would facilitate business, lessen the minister's anxiety, and decrease the demands for aid on the Home Missionary Society.—*A Missionary in Kansas.*

WORK AND PRAY.

WE are all interested in the stories from "the home field," and as we read *The Home Missionary*, I hope our pure minds are stirred up to sympathize with the home workers. Who was it that added, "*How much do you sympathize?*" and demanded the answer in dollars and cents? Dollars and cents are good, and work, which is their equivalent, is good, and prayer, when it goes with gifts and works, is best of all.

If Paul, the educated man, a member of the Jewish sanhedrim, could work with his own hands at tent-making, not only for his own support, but in order to help others, then standing or education would seem to be no reason why a man should not labor, when labor is called for.

I have found this little record of what a brave foreign missionary has been doing among his people; for he was a native, though educated, and one who might well grudge his time, when taken from study and parish

work. Perhaps he would remind one of the man in India who accomplished so much, and when asked what was his system, answered: "My only system is *to do the next thing*." A good deal more would be done, if more men followed that system. But to the record:

"I have seen (we will call him) Paul, this week. He is pushing on the work of the church and school-room, for the building is to answer both purposes. He has himself done a great deal for it. He first made the bricks, and then drew them up to the spot. He furnished boys to dig foundation stones, and to get the sand for the mason, and himself boarded the mason. He furnished the boys to make the plaster for the building, and used his own wagon for conveying loads, bringing all from X—, more than three days' journey, as no wood or iron were to be found nearer. I mention this to show his own interest and personal labors. The women have been very faithful, and carried many loads of sand on their heads up the steep hill."

That's all. And perhaps it may not be too abrupt a transition to quote some words from another letter in the same inclosure. Speaking of magazines and reviews, the discussions and the changes rung upon orthodoxy and heterodoxy, this other friend says: "But over thirty years of this work have taught me that life is too short to spend on non-essentials. All our thoughts, aims, and work, should center in the Cross, and the great fact of man's redemption." As I read, I could but say, *Amen!* One often thinks, in looking over a long and labored article on some of these questions, with many of the new-fangled words which convey small meaning to unlearned ears, suppose each of these men had said: "I determined to know nothing among you, save Jesus Christ and him crucified," and had spent the same amount of time and energy in direct effort to persuade men and women to repent, and do works meet for repentance.

Those who believe with these writers, may be confirmed in their belief; those who do not, will hardly be convinced; and so, very little real progress is made. Learned articles are very well in their places, and discussion is very well; but only direct appeal and personal effort, with prayer, will bring men to the Cross, and to faith in a living Christ and the salvation which he offers and provides. Let us work and pray. Z.

RUNNING FOR THE PRIZE.

THE people in Eastlake are employed in and about the lumber mills, while the mill owners live in Manistee, so that we are wholly dependent upon a fluctuating population, whose interests are here only for the time they work here. Still our meetings have been quite well attended, and considerable interest has been awakened.

I never worked harder in my life to stem the tide of sin and indiffer-

ence. But the circus, skating rink, Sunday excursions, and base-ball games have made such constant and pressing appeals that they who are against us seem more than those who are for us. Yet we have some signs of the Lord's hand being with us. One of our members—a wife and mother—who moved away a few months since, has returned, her husband having found employment here again. He makes no profession, but believes in the genuineness of her experience, and told me that the first thing his wife said when he spoke of coming back, was that she was glad to go to Eastlake again, on account of the church. Most of those who compose our membership are my own children in the gospel, taken out of the world, and joining upon profession. These personally express their gratitude that they were ever shown the way of life, and seem anxious to bring others into the light.

This spring, for the first time in the history of the place, houses and building lots were offered for sale. Quite a number have been contracted for, as there are very few who could buy a house for cash. I have tried to create a public spirit in the village, believing it would be felt in the church as soon as anywhere; and with this object, have printed and circulated a little paper, calling attention, from time to time, to the necessity of supporting everything established among us in the interests of morality and virtue. I believe it has done much good—more than any one can see at present. This is the time for laying foundations in Eastlake.

One encouraging feature of the work is the attendance of the boys and girls at our morning service. I told the children of the Sunday-school that I would give a Bible to every one who would be present and orderly at church every Sunday morning for twelve weeks, being excused only for sickness or absence from the place. Over thirty of them began the next Sunday, and most of them have kept it up. At first they were rather uneasy, and gave some annoyance both to speaker and hearers; but, after a few Sundays, they were as quiet and orderly as you could wish. Most of them are children of parents who do not speak English. I believe they are learning to love the service. We use the Gospel Hymns, and supply the children with books to sing from, thus making them feel that they are a part of the congregation.—*Rev. W. T. Beale, Eastlake, Mich.*

THE EASTLAKE FIREMEN AND BALL CLUBS AT CHURCH.—Last Sunday evening the Firemen and Ball Clubs turned out to meeting in a body. The house was full, and extra seats had to be brought in. The boys made a good appearance, and listened with marked attention and respect to the discourse on the subject, "Running for a Prize." The platform and a stand under the pulpit were laden with plants and flowers. After the sermon the choir sang "Nothing but Leaves," which was listened to with breathless attention. The pastor then announced the Doxology, which was taken up by the whole congregation, the boys showing, by the hearty manner in which they joined in the singing, that they had sung it be-

fore. We hope their voices will be heard every Sunday evening hereafter. "Selling your birth-right, and what you get for it," is the subject of the sermon to-night. After the sermon Mrs. Smith will sing Andrew Sherwood's beautiful song, "The Evergreen Mountains of Life," with chorus by the choir.

A team will go to Jamieson's at 7 o'clock, to bring those who wish to come from there.—*Eastlake Herald*.

A MISSIONARY RAG-CARPET.

THE dead-heads are many; the spiritual workers are few. Do we need revival? I should think so! Our condition humbles me; but I am hoping, praying, working for better things; and I think I see some signs of an awakening. There is more of a prayer-meeting interest. The preaching to the conscience seems to be well received by some; and I am not without hope that the church will, ere very long, ask and receive the great blessing. We are in receipt of a box of clothing, bedding, etc., from the good ladies of Marietta, Ohio. Such gifts cheer us wonderfully. They excite gratitude to God, and stimulate devotion to the work. This box contained a very nice and pretty rag-carpet, which will take the place of one that has seen constant service for over fourteen years.—*Rev. W. Leavitt, Ashland, Neb.*

A MISSIONARY IN THE POOR-HOUSE.

I HAVE held services in our county poor-house, which accommodates from thirty to forty people. Many of the inmates are crippled, sick, or invalids—men who are nearing the end of life. Several persons usually go out with me, so that we have good singing. Although quite a number are Catholics, yet all usually attend our meeting, and are very thankful to have us come out. I find among them earnest, faithful souls, who have come out of the tribulations of a checkered life, purified, and made "meet for an inheritance with the saints in light." One, in particular, a Catholic, seems to be a devout Christian. He is a great reader, and a very intelligent man, and enjoys and appreciates religious conversation.—*Rev. E. B. Tuthill, San Mateo, Cal.*

NOTES.

OUR church needs a bell very much indeed. I can get one that will answer our present needs for \$87.50.—*Rev. G. W. Horey, Ipswich, Dak.*

ALTHOUGH his people, of moderate means, have at last erected a beautiful house of worship, Rev. Mr. Fordney, of Cole Camp, Mo., cannot pronounce it complete, with an empty belfry. Yet, although the spirit of the people is willing, there is a limit to their strength, as to the flesh. They have done what they could.

A MISSIONARY in Dakota is constantly crippled in his work for want of a wagon, and another in Kansas for want of a horse.

ONE rainy Sunday, your missionary comprised the entire congregation, because we have no sheds for the horses. At present the people are too poor to build them without help. Our numbers would increase very much, had we good sheds around the church. Indeed, the need is so great, and the assistance would be so thoroughly appreciated both by church and town, that I will ask if you can prevail upon some generous friend to offer fifty or seventy-five dollars, on condition that we raise the rest. Will you think of it? We want to build the sheds before the winter comes on. At present our church is the only one doing anything here, and now is the time to win the town for Christ.—*Rev. W. Radford, North Adams, Mich.*

CHEERING WORDS.

SINCE I made my contribution, two weeks ago, for the cause for which the collection was then taken, there has been a frequent recurring of the matter to my mind; a consciousness that what I gave did not correspond with some of the needs of the multitudes who are perishing from lack of that knowledge so abundantly given to us. Will you take the trouble to forward the enclosed five dollars? It is a thank-offering for the benefits bestowed upon me.—*C. R. S.*

JUST IN TIME.—Your draft has been received. There was something so providential about it that I must mention it. On the morning of the thirteenth I got ready for the State Association. When starting, my wife said: "What will you do for money?" I replied, "I must go; and I will trust in the Lord." I believed that some friend could be found who would lend me the money. Stopping at the post-office, I found your draft, which was cashed in time for me to take the train right through. During all the day my heart was full of thankfulness that God provided for me in such a timely manner.—*H. C. B.*

MRS. SILVERHEELS.—"The annual collection for Home Missions will now be taken," said the missionary, and the members of the little Indian church, with the dignified moderation peculiar to their race, took from various hiding-places upon their persons the bits of silver sacredly saved for this purpose, and deposited them in the missionary hat. The amount all told was small; but the Master knew that every offering represented something sacrificed for his sake. After the benediction, the missionary and his wife stood, as usual, by the door until each man and woman of their little flock had received the cordial handshake and good-by, and gone their various ways, accompanied by the church-going dogs and babies. Then they turned back to count the home-missionary money, and tie it up safely in the good man's pocket-handkerchief, preparatory to taking it home. Suddenly Mr. Silverheels stood before them, and said: "My woman felt pretty bad to-day because she's sick, and couldn't get

here to put her money in the hat : but she sent it by me, and wants it to go with the rest."

A few days after the "Home Missionary Sabbath" Mrs. Silverheels herself called at the mission house. In her hand she held a deer-skin Indian purse, fresh and new, filled with silver. "This is my plan," said she, to the missionary's wife: "I live seven miles from the church, and cannot come when the roads are too bad and the bridges gone. I feel disappointed when I do not have a chance to put my money in the hat. You always go to church. You will carry my purse every time, and if the hat is passed when I am away, you will put in my money; and when the purse is empty I will fill it up again. I shall feel happy all the time to know my money never gets left out of God's work."

THROUGH the generous liberality of a Christian friend, my wife and I were enabled to attend the meeting of the American Board in Boston: a privilege which few Home Missionaries ever enjoy.—*Rev. W. B. Dada, Stanton, Neb.*

SUNSHINE AND SHADOW.

WE commend to our readers these items from the reports of missionaries in many parts of the great field:

WHEN the watchman on his tower in olden times was asked, "What of the night?" he replied, "The morning cometh, and also the night." So, in our work, the brightness of anticipation and the darkness of hope deferred in spiritual results, compel us too often to report: "The morning cometh, and also the night."

I MUST give you the religious "weather probabilities" from this quarter, and I can tell you to start with, it is a cold, backward climate that I am now in; really the most discouraging field, all things considered, that I ever entered. There is material here, but it all needs to be worked over; and the worst of it is that it is so weak you must "handle with care" in the operation. They have been left too long without a minister, and they were very dependent even when they had one. No church can go alone without a minister, unless they have been taught to do this when they have one. It is supremely important, when things are situated as they are here, to put a man on the field just as soon as possible, no matter what the cost. He must be a special man, selected to do special work. The Home Missionary Society has what might be termed its emergency points; and this is one of them.

I AM glad to report progress in every department of my work here. Congregations are too large for our church building; many have to seek accommodations in other places. We must build a new house of worship, next year. Such is the hopefulness of the work that the people of this city offer \$15,000 in cash, forty acres of land, and one hundred town lots for

the location of a Congregational college or academy. This matter is now before the churches of the State. The Sunday-school is increasing, and the Young People's Society, meeting weekly, averages fifty, and is doing good work. The oldest members of this church say our prospects were never so promising.

My field of labor is, I think, about the hardest and most difficult to be found in the State of Kansas, and calls for the prayers and sympathy of all God's people. The town and neighborhood is full of infidelity, and even church-going people have yet to learn what Christianity is. The disregard of the Lord's day makes me feel as if I were located in the midst of heathendom. If I get people to church at all, I shall have to take the buggy and bring them. For eighteen months my labors have been abundant, with but very little fruit; and if I did not feel that the work is the Lord's, my humble attempts would close just now.

On this field, within less than four years, two church edifices and one parsonage have been built, and two churches brought to self-support.

Our lady members of the church, with few exceptions, are apathetic; seem unwilling to do anything; are too much hampered by drinking and ungodly husbands. Their Christian life is feeble, their Christian example derogatory, rather than commendatory. Too often they obey the husband rather than Christ. Our senior deacon, being engaged in raising fast horses, is naturally drawn into horse-racing. So engrossed has he become in the same, that his work for the church has been most meager. He makes many promises, but fails to fulfill them.

CHAIRS, in place of boards and boxes, have made the audience more comfortable. My pulpit for a long time was a carpenter's bench, and my seat was generally missing. Occasionally, I had a nail keg, or a box. Now, I have a chair for a seat, and two boxes placed tandem upwards, for a pulpit. The people mean to have a pulpit, and other conveniences.

THIS people are wilfully ignorant, recklessly careless, and spiritually blind. "There is no thought of God before their eyes." Surely, this is a heathen field; and if any foreign or Pagan land needs the gospel and missionary labors, this needs it as much. What would such an irreligious, God-forsaking people be, without any minister of Christ? The Lord grant that such may never be the case! The spiritual interest of the church has been correspondingly pulseless. In order to counteract this downward tendency, I have labored with all my mental and physical powers—visiting everybody, going after some (even of the members) every week. I have studied hard to produce the most telling sermons; but there is the same slothful lethargy with the people. This is the first place I ever saw where no one can draw a congregation.

The people do not want churches, or preaching, or Sabbath, or religion, or God! All they seem to want is salmon, money, drink and fun. This transient, unsettled people need a place of rest, a Christian home. Yet it is what they do not consider that they most need.

DURING the quarter, eight persons have been received into the church, six by profession and two by letter. Among these were young girls, whose ages ranged from eleven to fourteen years. This is of peculiar and tender interest to me, for one of them is my own daughter, Ruth. The youngest of these girls, in a quiet way in her own home, told her mother that she had given her heart to Jesus, and she wondered (young as she was) that she had not done it before. I think every one is trying faithfully to live the consistent Christian life. Thirteen persons have united with the church since the beginning of this year.

THE long strike by the miners, all spring and summer, has produced general prostration and impoverishment. The church is actually very poor at this date: and, with some old internecine strifes unhealed, their situation is discouraging indeed.

A YOUNG man in whom we have been interested for five years has been converted, and is now in school, preparing for teaching. Another, converted under our ministry, is at Chicago Seminary. Another, who has just graduated in Kansas State University, is teaching. Our work grows more and more interesting to us, and we are grateful to the Lord that he permits us to sow and see some of our seed ripening for the harvest.

THE scattered condition of the population seriously interferes with holding meetings at school-houses. The people have to come from half a mile to three miles, with long distances between neighbors; and not half the quarter-sections are yet occupied. Again, the chances for hitching horses are very poor, as it is too cold for them outside; and, if there be a house near, it will have a barn or stable just big enough for the owner's stock, as the people here have hardly a start as yet. Also almost all the people are young, and are sure to have abundance of little children. Often they cannot be taken out at night, and the mother must stay with them; and the father must stay too, as the young mother is timid about being left alone on the prairie. This country needs a lot of maiden sisters and aunts, and bachelor brothers and uncles. But probably they would soon marry, and then we should be no better off. Time, however, is on our side, and will remove some obstacles.

IN the opening of the work there was bitter opposition; of which at present there is hardly a trace to be found. This has been specially noticeable in the Sunday-school and in the prayer-meetings.

DEATH has invaded our ranks, removing suddenly a beloved and useful brother, who, in his connection with the church from the beginning, has

constantly done what he could in its upbuilding. While at work, the wind blew over a dead tree near at hand, which, striking him, is supposed to have killed him instantly. To the church, so few in number, the loss is very great.

It was a novel and exciting experience for one from the East to stand in the midst of a level stretch of wild prairie, and be assured that just here there would be a thriving business street in a week or two!

ONE of our greatest difficulties is the migratory character of the population. People that we are very much interested in to-day will be gone to-morrow, nobody knows where.

OUR congregations during the season have been very good, considering that the roller-skating rink and secular lectures in the Pavilion were drawing in other directions Sabbath evening. We procured a hall free of charge, seated it with one hundred chairs, and took up contributions for lamps. A lady offered us the use of her organ, if we would repair it and pay the freight, and a hotel keeper offered to keep myself and team over night for one dollar. Our congregations averaged about seventy-five, although, when other attractions were not too strong, all the seats were filled.

A GREAT work needs to be done in all this great Northwest; but the work often seems discouraging, because men here are more regardless of religion than in the less newly settled portions of the country. How to gain worldly prosperity is the subject of thought and conversation. Pray earnestly that God may send us spiritual prosperity.

I FELT that the first work was to get a home for the pastor, and have found sympathy and co-operation on every hand, so that to-day, a well-located seven-room house is being lathed for plastering.

ONE unpleasant feature of this community is diverse nationality, which creates party feelings and jealousies. The Welshman does not enjoy a sermon unless it contains much theology, fired at the congregation with terrible vehemence. The Scotchman demands "simple preaching" and Bible reading, and the Americans want anecdotal preaching, so that the sermon which is commended by one party is sure to be stigmatized by the other.

THERE are no trials in my work that are not easily borne for Christ. Sometimes the pantry runs low; but we have learned how to abound, and how to suffer need.

THOSE who do not make a profession of religion here are hard cases; riotous, reckless and indifferent to all religious admonition. I am speaking more especially of the young men. At one time they took possession of the church, obliging the brother who was to preach to close

the door, on account of the disturbances. On that Sunday night they entered the church *en masse*, played the organ, broke the chairs and some of the windows, and took possession of the pulpit. But, to-day, there is quite a different feeling among the young. I resolved to make a special effort to rescue them from utter destruction. I talked to them of things that interested them, and engaged their attention—such as personal incidents, the prospects of the community, politics, music, and literature at large. In this way I have gradually gained their confidence. They throng the church to hear the gospel preached, and attend the singing-school and Sunday-school, regularly.

ONE important duty is that of patient waiting for the successful issue of our labors. But there must be patient perseverance, the daily plodding, the monotonous task, the inculcation of the same truths in the pulpit and the same lessons in the school, going again and again over the same ground, casting in fresh seed when that sown is withered by the heat or choked with the thorns; watching as well as waiting, and, perhaps, failure, after all. But God requires that we be steadfast, immovable, always abounding in the work of the Lord; and this we will do, by his help.

SHUT IN.

For three Sundays during the quarter we have had no preaching services. The hardest snow-storm of the winter came on a Sunday, and kept people indoors. Then, for the last two Sabbaths, the church has been closed “by order of the Board of Health,” on account of a case of small-pox, which, in the opinion of some, caused more excitement, and led to the enforcement of stricter regulations than were altogether necessary. For the past two weeks, no public meetings, not even prayer-meetings, have been allowed. We have all been prisoners, shut in, completely and totally from the outside world. Special constables have guarded the streets, to prevent any from going out or coming in. The trains have come through at a speed that would indicate that they were forty minutes behind time. Mail matter has been thrown off as they went tearing through, but none was taken on, so that no letters could be sent to anxious friends outside. Meanwhile, exaggerated reports had free course in neighboring towns. There was only the one case; and the man—a stranger—died, and was buried out in the woods, “and no man knoweth of his sepulcher.” I have had no sense of personal danger; but it has been a peculiar sensation to find one’s self, or, rather, one’s whole town, shut out from all the world; disconnected totally from its life and activity, isolated from it, dropped out of its thoughts and plans, passed by, and disregarded, as though we were not. If one case of a contagious disease leads, of necessity, to such results, is

it wonderful if sin isolates, disconnects, and shuts out the soul from God's world of purity and life eternal? And if men are so fearful of these things that kill the body, and after that have no more that they can do, why are they not more careful of things that destroy both body and soul?

Men have taken every precaution to guard their families against this danger, and rightly. But the question will come, is there no danger to these homes from profane habits, from the exciting story-book or picture-paper, from the promiscuous associations and contact of the public dance, or the modern skating rink?

We are not allowed to hold meetings to-morrow; but as no new cases have developed, we hope the quarantine will be removed on Monday, and we shall be free again.—*Rev. R. M. Burgess, Alba, Mich.*

CHINESE AND THE MINERS.

ONE day we had 700 Chinamen, 100 Mormons, 100 Swedes and Danes, 100 Romanists, and seventy-five Welshmen; in all—including women and children and a few Americans—1,600 souls. The next day 700 Chinamen were driven into the mountains, shoeless, hatless, without food, and without any protection from the cold night save the scanty garments they had on. This hellish work was begun at three o'clock in the afternoon. From four o'clock until midnight the burning houses of these Chinamen lighted the surrounding hills; and one hundred of these men were either shot, burned, stoned, or killed by exposure. Certain business men were notified to leave at once, which they did. This work was done by about 150 white miners, with the sympathy of about 200 others. Indeed the majority of the white people employed in the coal department as clerks, agents, managers, bosses, etc., would have assisted to drive out the Chinese. Please bear in mind, however, that very few can be found in this town, who sympathize with, or justify acts of murder, burning buildings, or destroying property. They make a marked distinction between this and driving out the Chinese!—*A Missionary in Wyoming.*

BEGINNING THINGS.

It was in August, 1883, that the train dropped two tired and dusty passengers at the depot in Montevideo, Minn. It is not my purpose, however, to tell of the first experiences of homesickness on the part of the young missionary and his wife, but rather of the form which their work soon began to assume. It did not take long to learn that the only American preaching in the county was at Montevideo, and that the splendid county of Lac Qui Parle, which adjoined, was wholly destitute of English preaching, nor the corresponding fact that there were good-

sized settlements of American people among the Scandinavian and German farmers in the country around.

The county seat of Lac Qui Parle was the first place visited. Here was a good-sized town, with some dozen stores, a vigorous newspaper, and county offices; but not a sermon had been preached in its borders for upwards of a year. The fact that old Dr. Riggs had maintained his Indian Mission there for so many years gave an added interest to the town. No wonder the little church of half a dozen members felt discouraged after so long waiting, and hardly dared to hope for renewed life. Nothing could be done for the place that winter, as the unhoused church at Montevideo needed all the time of the pastor. Next spring, however, another place came to light in a different direction, where a community of some forty families had been for years without preaching or Sunday-school. That summer Mr. W. A. Bartlett came out during his vacation, from Hartford, and, mounting a picturesque two-wheeled vehicle, bravely undertook to see what could be done for Havelock, Rosewood, Watson and Lac Qui Parle. A parish twenty-six miles long, and composed of three new fields and a fourth newly revived, was no easy task to begin on. At Watson, a railroad town, I had just succeeded in organizing a Sunday-school, after going there five times. The five saloons made church work go slow. During the summer Mr. Bartlett succeeded in establishing flourishing schools in Havelock and Rosewood, and in arousing Lac Qui Parle to a sense of its need of permanent preaching. At Watson the Sunday-school succumbed to the saloons, through the removal of all the teachers to a neighboring town.

Meanwhile a branch of the Rock Island system of railroad had pushed through Lac Qui Parle County, and two vigorous towns had arisen out of the prairie, as if by magic. Keeping in correspondence with people in those towns, I had learned their desire for Sunday-schools and churches. What should be done for a preacher? Little money in the Society's treasury, and not a great deal to be obtained from the field on the start. While away visiting, I happened to hear of a recent graduate of Bowdoin College, who was anticipating entering the ministry eventually, and was fitted, by his bringing up in a minister's family, for such work as needed to be done. Showing his picture, and telling what I knew about him, I was instructed by Acting-Secretary Hood to correspond with him. So it came about that Mr. E. F. Wheeler was soon on the ground, ready to do any kind of work for the Master. About this time I wrote to still another railroad town, Appleton, where the Congregational church was about ready to give up the ghost, after waiting many weary months for a pastor. They wrote that Mr. Wheeler might come one Sunday, though it wasn't much use. Another horse trade, purchasing of fur coats and wraps, and soon our brother Wheeler went singing over the prairies. Starting, one morning, at Lac Qui Parle, with preach-

ing and Sunday-school, riding fifteen miles, preaching and Sunday-school again at Madison, and going ten miles further, carrying plank and nail kegs into a store for seats, and summoning his orchestra of a guitar and flute for a third service at Dawson. Through all the cold winter he hardly missed an appointment. Meanwhile the season of 1885 was drawing near, and Havelock and Rosewood were beginning to ask about a summer preacher. That led to the coming of Mr. C. H. Curtis, of Hartford; just the man for the work. Before he reached the field, word came that there was another promising town born on the new line of road, and that they had themselves started a Sunday-school. So, although it was fifty miles from Havelock, Mr. Curtis posted over to Marietta to give out notice of preaching, and spy out the land. But lo! when he got there he heard of still another growing town just in the edge of Dakota, along the same line of road, which had neither preaching nor Sunday-school. "I thought it would do no hurt to go out and see what there was," said he, on returning; and that trip resulted in regular preaching in the promising town of Revillo. You will not wonder that such devoted energy secured, before the summer was over, the conversion of several, and a deep earnestness along the whole field. Before he returned to his studies, he insisted that there must be some one to take up the work he dropped. But ministers who would take the field for what the Society could pay were not to be had. In this perplexity the Lord directed us to another young man intending eventually to take a theological course, and just from his studies at Carlton College. Having been brought up in a minister's family, he was already well instructed in doctrine. Another horse trade, arranging of boarding places, and readjusting of fields, and Mr. W. W. Willard is traveling between the four railroad towns on the new line of road where there is no other American preaching. A Mason and Hamlin portable organ, largely the gift of Mr. Hubbard, of Winona, will soon ride with him as he goes from place to place, and make his musical ability available for the different services.

Mr. Wheeler preaches in Havelock, rides six miles, preaches in Rosewood, and rides eighteen miles and preaches in Lac Qui Parle; that for a winter program. His other field, Appleton, has not only established regular services again, started a vigorous Sunday-school, added several to its communion, but found a bell necessary to proclaim its renewed life, and praise God therefor. Rev. F. N. Walcott has been of great help as financial agent for the Missionary Society, solving some of the financial difficulties in connection with this work.

Thus God's providence, the labor of five young men, and the exhilarating air of Minnesota have led to regular preaching in eight places formerly without. May God give the full result in the conversion of many souls.—*Rev. R. P. Herrick, Montevideo, Minn.*

NOT PENANCE BUT PENITENCE.

THE past quarter has been peculiar in one respect. I never before attended so many funerals in the same length of time. On such occasions (usually attended by a large number of people who but infrequently attend any other service of a religious character), I improved the opportunity to exhort and entreat the unconverted to come to Christ. A few weeks since, a good brother in the church lost his wife. When they were married, which was about thirty years ago, the woman was an ignorant Catholic. It was understood between them that each should respect the faith of the other. The force of a consistent Christian example led the woman to see, and to tell her priest, not long since in private conversation, that what she found in the Bible as required of her was not "penance," but "penitence." "If you hold to that idea, you are lost," said the priest. "Very well," said she, "it may be that I am lost to you; but I am lost on the right road." In her last sickness she gave her husband to understand that he need not feel concerned for her soul, for she was at peace with God. She asked me, several months ago, to baptize her grandchildren, two little girls for whom she had almost a mother's care. She never publicly renounced her Romanism, and the priest solicited the opportunity of conducting her funeral without charge; but it was a request made of her own free will that I should attend the funeral, using the fourteenth chapter of John as my text; a chapter from which she had derived much comfort, it having been used at the funeral of her first-born child, some years ago, and a chapter which her husband had taught her to read, and which she had committed to memory. There was a large delegation of Romanists present; but of course I made no allusion to the fact of her former faith. I dwelt upon the Divinity of Christ, and on the fact that he is our Intercessor and Advocate with the Father, and upon the love which unites him to all who are his own. My remarks seemed to be well received, and I have reason to hope will be fruitful of good. In this connection, I could not but cry "Amen" to the remarks of Professor Schaff, in the prophecy with which he closes his "History of the Apostolic Church," to the effect that the diffusion of the Johannean theology will at length bring all branches of the visible church into one harmonious, if not organic, whole.—*Rev. C. W. Field, Harrisville, N. Y.*

HE THINKS IT PAYS.

WE thank God we can report progress all along the line of our work; and, while ours is the blessing, to God be all the glory! Surely, money invested in Home Missions pays. Here is a village of 1,600 inhabitants—about eighty-five per cent. foreigners—growing up here for sixteen years, with no church within three miles north, twelve miles east, and

thirty miles south. The Home Missionary Society has invested about \$575, the Congregational Union, \$350, and the Congregational Sunday-school and Publishing Society, about \$100; total, \$1,025. Visible returns, church property worth \$3,367; church-membership fourteen, of whom twelve joined on confession of faith; average congregation Sabbath morning, forty; Sabbath evening, one hundred; at prayer-meetings, from twenty to thirty, and a deepening, growing interest in all the means of grace. Sunday dancing and shooting matches have vanished, and there is a very marked improvement in the morals of the community. Surely, missionary work pays.

The debt on our property is only fifty dollars; but our people have been strained to the very utmost. While one gentleman and his wife gave \$1,750, and another gentleman \$400, nearly \$900 have been raised among men working for a dollar or a dollar and a half a day; and in the winter many of them have no work at all. The work at Filer will of necessity be slow, from the fact that these people have been so long without religious influences. Since we have re-opened the church the spiritual interest seems to be steadily growing.

I have made 425 pastoral visits in the city of Manistee. This is work very much needed, and it will pay. I average about seventeen visits an afternoon, leaving with each family a tract, or religious paper. I have to answer all kinds of objections against God, religion, churches and Christians. Of this work, perhaps we shall see but few results at present. I am more than ever convinced that something more ought to be done for these godless, churchless, Christless thousands. The question is, how shall they be reached? Dr. Fairfield, of the First Church, held services in the hall on Sabbath evening a few times, and had from two to three hundred come to hear him, who never attend church. Many who would like to go to church do not go on account of their clothes, and many others because they are so set against the churches.

The Women's Christian Temperance Union here is composed of most of the spiritual-minded members of the various churches. They own a beautiful hall, which will hold 1,500. It cost \$40,000. The hall was built and presented to the president of the Union by her husband. This lady, Mrs. Peters, is intensely interested in the work of your Society here; and I have had a great deal of talk with her lately, upon the subject of the unchurched masses; and we are of the same opinion—that if meetings were held in Union Hall, independent of the churches, by a man giving his whole time to the city work, several hundred would attend that go nowhere now. Mrs. Peters, with the ladies of the Union, would hail with joy any step of advance in this direction, as their hearts are very much burdened about the spiritual condition of these people. I do not know any place where a man could put in his whole time with more profit than in the city of Manistee.—*Rev. W. E. Sillence, Manistee, Mich.*

HE GIVETH THE VICTORY.

THE little church at Fairview mourns the loss of sister Harsha, who was converted nine years ago, under the preaching of one of our missionaries. She was a prime mover in the organization of this church, and one of its first members. Through all these years, she has been an earnest, faithful, and consistent follower of the Master. During her last hours, she bade her friends "good-by," and said: "Meet me in heaven." Her last words to her husband were: "Be a good man, and don't work on Sunday." That husband is now as penitent as a little child, and we expect to welcome him to a place in the membership of this church next Sunday. Her example, her kind words and prayers will not be in vain. Her unwavering faith, her happy, peaceful death, must surely touch and move the hearts of the people. Our loss is great, but blessed to the good of others. One says: "Her victory is worth all the money and all the effort that was ever expended on this church." So say we all.

A short time since, a letter came to me from a brother in the ministry, requesting me to visit a Christian lady, living twelve miles from P., who was deprived of church privileges. I had never heard of her or her family: hence, I was much pleased to receive such a letter. After inquiring the way, I started, in company with my wife, over a very dusty road. After driving eleven miles, we found ourselves in a gulch in the mountains, where the road seemed to be growing dangerously uncertain. At last, we alighted, and leaving horse and buggy in the timber, set out on foot. The sun was shining brightly, and the grade was steep, so that surplus wraps were inconvenient. After walking more than a mile, through beautiful scenery, we came to a lovely home. We expected to greet strangers, but, instead, found friends, and received a warm, cordial welcome from the mother and her two daughters. This family have lived in this mountain home four years, and during all this time no missionary had sought them out. Later, the head of the household, with his two younger children, came. It was a pleasant hour we spent, as we lingered around the tea table and in the garden and orchard, where we found delicious strawberries, and excellent apples and pears. Again we gathered in the sitting-room, and all gave attention while we read, "He that believeth on me hath everlasting life": and together we knelt, and besought the Lord to bless this dear family in their retired mountain home. We departed, with many kind wishes and invitations to come again, found our horse in the lonely spot where we had left him, and arrived at home in safety an hour after dark. These friends are twelve miles from church, and have no team. The missionary's wife has arranged to go for the young ladies, next Saturday, and bring them to our home, that they may attend church on the Sabbath, at which time we expect to welcome one of them to membership. On Monday, they will

be taken home in the same conveyance, guided by the same sympathetic hand.

If our work is arduous, and has its dark hours and many difficulties, it has its brightness, its joys, its precious seasons, and its glorious reward. We look forward hopefully, and even now we have some tokens of the divine favor.—*Rev. J. B. Clark, Pescadero, Cal.*

COME TO STAY.

THE church and Sunday-school are exerting a good influence on the whole community. We are united, and some of those who used to worship here in days gone by are coming back to the old home again. This church was fairly frozen up only two years ago; to-day it is a pleasure to be among them. In connection with the work of soliciting and collecting subscriptions for a new house of worship, your missionary has been trying to obey the command, "Whatsoever thy hand findeth to do, do it with thy might." Some days you might have found him helping the bricklayers; other days, helping to lift heavy timbers, speaking words of kindness and cheer. Our building is nearly completed. The sympathy of the people is with us, because we have succeeded so well here, helping the people to help themselves.

I am called upon to preach at more points than I can attend to, just now. The minister who was on this field before I came made the remark to me (when on a visit here) that the future of these Congregational churches would be decided inside of two years. It did look dark then; but to-day that question is settled. We are here to stay. Not unto us, not unto us, Lord, but unto thy name be all the praise.—*Rev. J. Hayes, Macksville, Ind.*

A FEW PHASES OF THE WORK.

1. THESE communities in North Dakota are widely scattered. The congregations and the membership stretch over a large territory. 2. They are heterogeneous. A variety of nationalities, and a variety of shades of religious belief are met. 3. Many inhabitants having come from eastern church relations, even deny the gospel in their new homes. One young man denied his church-membership. These things call for hard and persistent work to be done by men possessing the most varied talents and a high degree of consecration.

On the other hand: 1. These communities are filling up, and are not always to be so scattered, and so sparse. 2. Men who do take their Christianity with them, even to Dakota, take a very staunch Christianity. [A brother in one of my congregations, not a wealthy man either, expects to give this year one hundred dollars toward the support of the gospel, and another hundred toward a permanent improvement of the church property. Another brother regularly drives eight miles to church in a lumber wagon on Sunday, and when there is no preaching service comes the same distance to Sunday-school, always bringing his family. Moreover, he regularly gives his horses a rest on Saturday afternoon, even when he needs them, that they may have a Sabbath of rest. I could mention other gratifying instances of faithfulness.] 3. Men of bad habits, or backsliders, or non-professors, can be touched and brought to Christ. These and other things make the work in a new and rapidly settling country attractive and hopeful.—*Rev. G. M. Rowland, Sanborn, Dak.*

DEACON THOMAS W. WHITEMORE.

“FAREWELL, DEAR FRIEND, FAREWELL FOR NOW.”*

WORDS of parting; words of pain;
We recall that scene again;
May I picture full and clear
Him, whose memory still is dear,
Him, whose words and deeds alike
Brighten in the clearest light?

Early, in the morn of life,
Donned his armor for the strife;
Chose his Savior as a friend,
Ever faithful to the end;
Striving all his will to do
With a loyal heart and true.

In the busy whirl of trade
Satan's toils are thickly laid.
Safely armed with daily prayer,
He eluded every snare.
Christian merchant, honest friend,
These his laurels at the end.

Words of parting; words of pain?
Not, if we may meet again.
To that rest which he has won,
We may hope in time to come;
Welcomed on that peaceful shore,
Where these partings are no more.

* Closing words at the funeral service.

WOMAN'S DEPARTMENT.

Mrs. SHELTON is still at the West, attending State Associations and local conferences. She is also assisting the ladies in organizing auxiliaries to their State Home Missionary Societies, and will not return to New York before November 21st.

AN IMPORTANT QUESTION.

THE ladies of the "Home Missionary Society and Social Circle" connected with the Second Congregational Church, Rockford, Ill., recently met to consider the changes necessary in their present organization and methods of work, to bring them into an auxiliary relationship to the Woman's Home Missionary Union of Illinois. Mrs. Shelton was present, by special invitation, and gave an informal address upon the design and working of the Woman's Department of the American Home Missionary Society. She emphasized very strongly the need of efficient help from the women of our churches in all branches of home missionary work. Their numerical strength, the widely extending avenues of independent means enjoyed by them, their increasing intellectual power, are obvious reasons why the Christian women of our day should bear a more active part in the work of the evangelization of our country.

The chief question is, How can the women best exercise this power, best give this needed aid? Unquestionably, by organization. Let the organization be as simple as consists with its greatest efficiency. Every Christian woman should realize the moral dangers threatening our country, and feel a personal responsibility to do her share in averting them. We need a Woman's Home Missionary Society in every church. To effect this, the Woman's State Society, looking carefully over its own State, bringing the subject in womanly ways before the women of the churches, using the zeal and the experience of the active to stimulate the indifferent and the laggard, seems to be at once the simplest and best machinery. The State organization should have some central point to which each can refer and report. This requires but a single officer—a Corresponding Secretary—who, with watchful eye, shall look over the whole country, always alert in grasping new openings, and noting the ever-changing possibilities of work and power. The central office, communicating constantly with all parts of the country, is a center of influence and suggestion for all. New leaflets, and helps of various sorts, originate, or are received there, the benefits of which are free to all. By means of this central bond, we ought to gather into one annual state-

ment what the women of our churches in the whole land are doing for Home Missions.

The value of the missionary boxes to the recipients, as well as the reflex influence of the work upon the churches, was gratefully acknowledged by Mrs. S., in behalf of the officers of the American Home Missionary Society. But, while she urged that there be no less of this effort, she appealed to the ladies to come up to the additional privilege of regular contributions of money to the treasury, that the work of extension so loudly called for may be prosecuted.

Mrs. A. E. Arnold, President of the Woman's Home Missionary Union of Illinois, followed, by a statement that the Union had, by vote, assumed the obligations of the Committee of ladies appointed by the Ministerial Association, relating especially to a pledge to support two teachers of the American Home Missionary Society; and she called upon this local society to take one share of twenty dollars toward meeting this pledge of their State Society.

The ladies of the Second Church society did not come to any decision: but, having heard the points discussed, deferred action till their next regular meeting.

WOMAN'S WORK IN NEW YORK STATE.

At the second annual meeting of the Woman's Home Missionary Union of New York State, held in Pulaski, Oct. 22d, of which Mrs. Wm. Kincaid is the President, Mrs. L. H. Cobb, Treasurer, and Mrs. C. C. Creegan, Secretary, the ladies pledged themselves to raise \$2,500 in the coming year, \$700 of which goes to the work of the American Home Missionary Society.

Mrs. E. R. Edgett, of Fairport, presented a most excellent paper upon "Home Work for Home Missions," which was so well received that its immediate publication was voted.

The reports showed a great gain in gifts, and as the meeting adjourned, many remarked: "This has been a most successful home missionary meeting."

A BETTER PAPA.

[Our work among the Spanish population of New York City and Brooklyn, is progressing slowly, but perhaps, all the more surely. Miss Strong, who gave herself to this work in Mexico for five years under the American Board, brings the same faithful devotion to the work in New York under the American Home Missionary Society. She is making a special effort to reach the young, and prepare them for gospel work among their own people both in this country and abroad.]

Said a bright little Spanish boy to me one day: "You told us we might ask God for what we need. I must ask him for a better papa. I

want one who will not drink, nor swear, and who will be kind to mamma."

The light of God's Word shines to-day into a dingy and crowded tenement of the Bowery. The wife of a Spaniard writes: "So oppressed am I on every side by poverty, and a husband harsh and tyrannical, I would not care to live another day in this sin-stricken earth were it not for the sure promises of the blessed Book. I cling to them; for I know they are from above. The promise just suited to my need is the one I always find."

MISS C. M. STRONG.

LOVELLA AND HER WOOD-BOX.

THIS is a true story for eight-year-old girls and their mothers. Lovella is eight years old. She loves Jesus and is "trying to do as he tells her," she says, although "the bad man" will sometimes get into her heart, even when she tries hard to keep him out; and, on the whole, he causes her "lots of trouble"; but she has found out one blessed secret: when she asks Jesus to help her, he always does. Lovella loves Jesus enough to try and please him in her actions; but does she love him enough to try and help him? You shall see.

It had been the desire of her heart to earn some money to spend for Christ, and she entered cheerfully into a plan of her father and mother to fill the wood-box every day, and receive for this service five cents at the end of each week. And so, day by day, those willing little feet traveled from the wood-pile to the wood box in its snug corner by the fire, until it was properly filled; and at last Lovella knew the gladness of giving away her very own money, instead of that put into her hand by others. But, with the five bright pennies, came a serious question. Ought she to give the whole to one work, or might she help two or three objects? After much thought and discussion, she finally arranged it in this way: One cent to help her own church, and one cent to help her own Sunday-school, every Sabbath: one cent for unexpected calls, and two cents for the American Home Missionary Society, because she is the daughter of a Home Missionary, and believes in that society.

Lovella is giving her money now; but by and by she will give herself to the great work. Her father and mother are already preparing her to be a missionary to the Germans in the West, and she is even now studying their language. Perhaps you know how much her father and mother must love Jesus, to give their only child to his work.

One Sunday Lovella's father said something in his sermon which set her thinking. It was this: "Work for God always pays." "I wonder how it pays?" thought she. "I fill the wood-box every day just to earn money for God, and I'm glad enough to do it; but God doesn't pay me for it. I'm sure of that!"

One night Lovella was awakened out of a sound sleep by a sudden

light in her room, and the voices of her father and mother by her bedside. She rubbed her eyes open, and, was she dreaming? In her mother's arms was a lovely wax doll, with bright brown eyes, and long, flaxen hair, all dressed and ready to make herself at home with the little girl. Lovella's eyes opened wider and wider. "It is yours," said her mother. "Why, mamma, where did it come from?" asked she. "It came hundreds of miles, my dear," said her mother, "on purpose for you." "But how did they know anything about me?" cried the bewildered child.

And now I must tell you the secret which was told to this dear child that night before she went back to dreamland. It seems that, when the letter came to the Home Missionary Society in New York, bringing Lovella's money, a lady heard the secretary say, as he opened it: "A little girl in Michigan earned this money by keeping the family wood-box filled." The lady was glad to know of this child-disciple in Michigan, and sent the doll to help her remember to keep on in this good way, and always share her gifts and earnings with the Lord whom she serves.

"Well, papa," said Lovella, the next morning, "I know now what you meant when you said, 'Work for God always pays!'"

AMERICAN COLLEGE AND EDUCATION SOCIETY.

10 Congregational House, Boston.

REV. JOHN A. HAMILTON, *Secretary*.

JAMES M. GORDON, Esq., *Treasurer*.

[Money may be sent to JAMES M. GORDON, Esq., Treasurer, No. 10 Congregational House, Boston; or to Rev. ALEXANDER H. CLAPP, 34 Bible House, New York.]

ONE of the two great objects of this Society is to aid deserving young men in preparing for the Christian ministry. In its history of seventy years its beneficiaries have numbered more than 7,000. They have been among the most able, scholarly, and consecrated representatives of the pulpit of the older States. They have been foremost as pioneers in the establishment of churches and schools in connection with the vast tide of emigration which for three-quarters of a century has been setting westward. They have constituted nearly one-half of the ordained ministry which has served under the care of the American Board. .

That the Society was never more needed than to-day such facts as the following bear impressive witness. There are now in our country fifteen hundred more Congregational churches than there were in 1860. But there are only twenty-seven more students in our Theological Seminaries now than then. In the three years ending in 1883 the number of graduates from our seminaries was less by two hundred than the number of ministerial deaths *plus* the net gain in the number of our churches, in that time. Nor has there since been any marked change for the better in the proportion implied by these figures. To-day our churches are multiplying at the rate of seventy-five a year, while the rate of our ministerial increase is a *minus* quantity.

As to the Foreign field let it be noted that the supply of ordained missionaries under the American Board has decreased by nearly ten per cent. in the last quarter of a century. Hence, as a natural result, the average annual number of ordained ministers sent out by the Board in recent years has scarcely exceeded the annual average of loss by death and by return to this country from ill health and other justifiable causes. The reason for this sufficiently appears in the fact that our denomination is *not raising up ministers enough* to meet the imperative demands of the work at home and abroad. "Give us men," is the repeated and earnest request of secretaries and field representatives in both the great departments of our labor. But the one practical response to their appeal appears in the plain statistical fact that men are forthcoming in decreasing rather than increasing numbers.

Will the churches consider these facts and give of their prayers and means according to the evident pressing demand? At the present time the Society's treasury is entirely without money to meet the dues of \$6,000, upon which the young men are depending for January.

J. A. HAMILTON, *Secretary*.

APPOINTMENTS IN OCTOBER, 1885.

Not in commission last year.

Rev. James E. Smith, Buffalo, East Wyo.
 Rev. Edwin H. Alden, Athol, Dak.
 Rev. Horace H. Bement, Coivin and Noakes' School-house, So. Dak.
 Rev. Arthur L. Gillett, Graud Forks, No. Dak.
 Rev. O. P. Miller, Hope, No. Dak.
 Rev. Richard Miller, Huron, So. Dak.
 Rev. Christian W. Wärrschmidt, Mitchell, Mt. Vernon and out-stations, So. Dak.
 Rev. David S. Hubbard, Plum Creek, Kan.
 Rev. Reuben F. Markham, Kirwin, Kan.
 Rev. George E. Paddock, Argentine, Kan.
 Rev. Peter Dillner, Duluth, Minn.
 Rev. Charles B. Fellows, Wadena and Verndale, Minn.
 Rev. W. H. Kaufman, Barresville, Minn.
 Rev. E. H. Sneath, Benson, Minn.
 Rev. Jacob D. Shults, Augusta and Willis Station, Mich.
 Rev. Herbert M. Tenney, Cleveland, Ohio.
 Rev. Frank M. Whitlock, Cleveland, Ohio.
 Ezekiel C. Chavez, Cubero, New Mex.
 Miss Jessie Durham, Teacher, Vinita, Ind. Ter.
 Frank W. Hullinger, Teacher, Vinita, Ind. Ter.
 Mrs. F. W. Hullinger, Teacher, Vinita, Ind. Ter.
 Rev. Sidney Crawford, Tampa, Fla.
 Rev. Russell T. Hall, Tavares and Lone Park, Fla.
 Rev. Robert H. Read, Eureka Springs, Ark.
 Rev. Anthony H. Howells, Plymouth, Pa.
 Rev. William D. Henry, General Miss., Western N. Y.
 Rev. C. A. Jones, Henrietta, N. Y.
 Rev. J. H. McKee, Little Valley, N. Y.

Re-commissioned.

Rev. Frederick V. Hoyt, Cheney, Wash. Ter.
 Rev. Hugh B. McCollum, Farmington, Wash. Ter.

Rev. James W. Harris, Albany, Or.
 Rev. Albert R. Crawford, Provo City, Utah.
 Rev. Isaac R. Prior, Park City, Utah.
 Rev. Stryker A. Wallace, Billings, Mon.
 Rev. Arthur E. Armstrong, Denver and Booth's School-house, Colo.
 Rev. William Hicks, Denver, Colo.
 Rev. Merchant S. Riddle, Breckenridge, Colo.
 Rev. Thomas A. Uzzell, Denver, Colo.
 Rev. William Henry Atkinson, Rapid City (Black Hills), Dak.
 Rev. William H. Brearley, Lyonville and Silver Lake, So. Dak.
 Rev. Richard B. Bull, Grand View, So. Dak.
 Rev. John W. Donaldson, Spiritwood, Dazey and Odell, No. Dak.
 Rev. Herman W. Knapp, Carthage and Sherburn School-house, Dak.
 Rev. Robert E. Lund, Howard City, So. Dak.
 Rev. Fletcher E. Matlock, Winfred, So. Dak.
 Rev. Henry W. Parsons, Highmore, Bramhall, Hawley and three out-stations, So. Dak.
 Rev. Uriel W. Small, Onida, So. Dak.
 Rev. W. D. J. Stevenson, Custer City (Black Hills), So. Dak.
 Rev. Richard C. Walton, Volga and Aurora, So. Dak.
 Rev. George S. Biscoe, Waverly, Neb.
 Rev. Edward P. Dada, Pierce and Glover Valley, Neb.
 Rev. Jacob W. Hadden, Freewater, Moline, Alpine and Macon, Neb.
 Rev. John Sattler, McCook, Culbertson, Indianola, Walter, Beaver and Red Willow, Neb.
 Rev. George E. Taylor, Clay Center, Neb.
 Rev. Allen S. Bush, Centralia, Kan.
 Rev. Dwight Dunham, Howard City, Western Park and Severy, Kan.
 Rev. Clarence D. Greeley, Galva and Canton, Kan.

Rev. Lyman Hull, Greeley, Haven and Concord, Kan.
 Rev. Charles L. Kloss, Axtell, Kan.
 Rev. Fergus G. McHenry, Bloomington, Kan.
 Rev. Luther H. Platt, Reno Center and Plymouth, Kan.
 Rev. William C. Sanford, Smith Center and Fairview, Kan.
 Rev. Leon C. Schnacke, Clay Center, Kan.
 Rev. L. Adams Smith, Oneida and vicinity, Kan.
 Rev. John Q. A. Weller, Buffalo Park, Collyer, Grinnell and Gramfield, Kan.
 Rev. David Henderson, Worthington, Minn.
 Rev. George S. Ricker, Stillwater and vicinity, Minn.
 Rev. William D. Attack, Orion, Mich.
 Rev. William T. Beale, Eastlake, Mich.
 Rev. Arthur H. Cladin, Sheridan, Mich.
 Rev. Henry Coate, Dundee, Mich.
 Rev. N. Dimie Glidden, Ithaca, Mich.
 Rev. Erastus C. Herrington, Sand Lake and Coral, Mich.
 Rev. John Jones, West Branch and Piper, Mich.
 Rev. Walter D. King, Essexville and Mungers, Mich.
 Rev. John McGregor, Sugar Island, Indian Village and Gilroy's District, Mich.
 Rev. Richard Redcoff, Sherman, Cleon and Marilla, Mich.
 Rev. Harvey P. Robinson, Ada, Leighton Center and Wayland, Mich.
 Rev. Calvin Selden, Ashley, Mich.
 Rev. William Sidebotham, Kalkaska and Excelsior, Mich.
 Rev. Oakley B. Thurston, Standish, Mich.
 Rev. Richard Vivian, Vestaburg and Crystal, Mich.
 Rev. Levi F. Waldo, Pentwater, Mich.

Rev. Warren P. Wilcox, Bellaire and Central Lake, Mich.
 Rev. Richard Wrench, St. Ignace, Mich.
 Rev. Henry C. Crane, Springfield, Mo.
 Rev. Samuel P. Dunlap, Hannibal, Mo.
 Rev. Samuel Richards, Republic and Billings, Mo.
 Rev. John A. Thomas, Cardonia, Carbon and Knightsville, Ind.
 Rev. John L. Davies, Youngstown, Ohio.
 Rev. Marshall W. Diggs, Fort Recovery, Ohio.
 Rev. Sylvester R. Dole, Sylva, Ohio.
 Rev. John H. Hull, Ashtabula, Ohio.
 Rev. John B. Johnson, Cincinnati, Ohio.
 Rev. Lysander Kelsey, Plain, Ohio.
 Rev. William Lewis, Etnaville, Bridgeport and Wheeling Creek, Ohio.
 Rev. Francis M. Price, Cleveland, Ohio.
 Rev. J. Charles Thompson, West Millgrove, Bradner, Freeport and Rollersville, Ohio.
 Miss Ada A. Durham, Teacher, Vinita, Ind. Ter.
 Miss Cordelia Myers, Teacher, Vinita, Ind. Ter.
 Rev. Charles B. Martin, Weatherford, Tex.
 Rev. William C. Rushing, Groveton, Tex.
 Miss Jean B. Doe, Teacher, Rogers, Ark.
 Rev. Evan Evans, Curtis, Ark.
 Rev. Joseph W. Scroggs, Teacher, Rogers, Ark.
 Rev. William Shaw, Atlanta, Ga.
 Rev. Daniel T. Davies, Pottsville and St. Clair, Pa.
 Rev. James M. Evans, Blossburg, Charleston and Antrim, Pa.
 Rev. Samuel Rowland, Clarendon and Stoneham, Pa.
 Rev. Jesse W. Brooks, Bay Shore, N. Y.
 Rev. Charles W. Fifield, Harrisville, N. Y.
 Rev. Evan P. Hughes, Harpersfield, N. Y.
 Rev. Alfred H. Momen, New York City, N. Y.
 Rev. James Richmond, Amsterdam, N. Y.

RECEIPTS IN OCTOBER, 1885.

MAINE—\$11.80.

Saco, Mrs. Mary Jordan.....	\$10 00
Union, Mrs. S. L. Norcross.....	40
Warren, Mrs. I. P. Starrett.....	1 40

NEW HAMPSHIRE—\$90.90.

Antrim, Rev. M. Holman.....	5 00
Concord, Mrs. M. F. Smith.....	4 40
Gilmanston, Rev. S. S. N. Greeley.....	5 00
Meriden, Mrs. Lucia Wells, by Rev. E. B. Palmer.....	6 00
North Hampton, by E. Gove.....	13 00
Wakefield, Daniel Smith.....	57 50

VERMONT—\$242.00; of which Legacy, \$200.00.

Manchester, A Friend.....	20 00
Middlebury, Mrs. Mary W. Mead.....	3 00
St. Albans, On account of Legacy of John Whittemore, by R. Whittemore, Ex.....	200 00
St. Johnsbury, "J. K. B.".....	5 00
South Royalton, Mrs. J. R. Jones.....	10 00
Swanton, Mrs. A. Dorman.....	4 00

MASSACHUSETTS—\$3,143.89; of which Legacies, \$1,892.50.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas.....	1,000 00
Belchertown, On account of Legacy of Jonathan Webber, by P. Scharer, Ex. Boston, Woman's H. M. Soc., special, by Mrs. H. M. Moore, salary of Miss Durham.....	302 50
East Bridgewater, by E. A. Benson, for Woman's Dept.....	50 00
Enfield, Legacy of Dea. Henry Fobes, by W. B. Kimball, Ex.....	13 92
	500 00

Fitchburg, "M. E. F.".....	\$5 00
Goshen, by A. Pawkes.....	8 00
Kingston, Legacy of Mrs. Abigail H. Adams, by Horatio Adams, Ex.....	1 000 00
Leominster, Orthodox Ch., Interest on Woodbury fund, by M. E. McDonnell, "A.".....	142 00
	10 00
Oxford, First, by O. F. Joslin.....	48 05
Phillipston, Ladies' Soc., by Mrs. C. T. Powers, freight.....	3 00
Plainfield, by S. W. Clark.....	13 00
Quinsigamond, A Friend.....	20 00
South Deerfield, Ch. and Sunday-school, by C. A. Stowell.....	18 44
Westfield, Mrs. M. E. Richardson.....	10 00

RHODE ISLAND—\$605.39.

Providence, Union Ch., by C. H. Leonard.....	180 46
Westerly, by Havery Campbell.....	24 93

CONNECTICUT—\$2,013.49; of which Legacy, \$166.92.

Miss. Soc., of Conn., by Rev. W. H. Moore.....	152 97
Bloomfield, Ladies' Benev. Soc. of Cong. Ch., freight, by Mrs. W. A. Hallock.....	3 00
East Haddam, A Friend, to const. Miss Carrie McCall, A. L. M.....	50 00
East Hampton, First, by Rev. E. P. Root.....	18 00
Enfield, Gleaners' Mission Circle, by Mrs. John Abbe.....	20 00
Goshen, by F. M. Wadhams.....	18 31
Mrs. M. Lyman.....	5 00
Granby, Ch., \$3; Rev. J. B. Cleveland, \$1, by Francis Case.....	9 00
Higganum, by C. J. Gladwin.....	25 00
Lakeville, Woman's H. M. Soc., by Mrs. M. H. Williams.....	52 98

Madison, Ladies' Cent Soc., to const.		NEW JERSEY—\$154 50.	
Mrs. S. M. Jeliff a L. M.	\$57 68	Chatham, Stanley Ch., by Rev. R. S.	
Mansfield, Second, by E. P. Conant	6 00	Stone	\$9 50
Marbleough, by C. Carter, Jr.	7 20	East Orange, Grove Street Ch., by G.	
New Haven, Davenport Ch., by J. H.		Houston, Jr.	50 00
Booth	57 60	Morristown, Home Miss. Soc., by Mrs.	
A Friend	50 00	L. H. Cobb, Treas. Woman's H. M.	
New London, Second, by Dr. I. G. Por-		Union, N. Y.	25 00
ter	779 08	Newark, A Constant Reader, to cons.	
Norfolk, by J. N. Cowles	250 00	G. A. Griggs a L. M.	50 00
Northfield, by Peck Brothers	36 34	Newfield, Rev. C. Willey, \$10; Mrs.	
Old Lyme, First, by R. Griswold	9 32	Hannah Howe, \$10	20 00
Orange, by S. D. Woodruff, special	30 00	PENNSYLVANIA—\$76.25.	
Putnam, Mrs. H. G. Shaw, for Woman's		Ashland, by S. Davis	3 00
Dept.	92	Bangor, by Rev. J. Williams	8 25
Redding, by T. M. Abbott	29 89	Bethel Welsh Ch., add'l, by Rev. J.	
Stamford, G. Fox	5 00	Williams	23 00
Terryville, E. Fenn	3 00	Delta and West Bangor, by Rev. J. Cad-	
Torrington, Legacy of Alpheus Hod-		walder	2 00
ges, by H. S. Barbour, Trustee	165 92	Drifton, by Rev. J. F. Humphrey	10 00
Wallingford, by G. M. Judd	33 28	Stoneham, Willard White, by Rev. S.	
Woodbridge, Home Miss. Soc., by W.		Rowland	25 00
M. Beecher	67 00	West Pittston, by Rev. J. G. Evans	5 00
NEW YORK—\$1,291.86; Of which Leg-		MARYLAND—\$6.00.	
acy, \$100.00.		Frostburg, by Rev. W. Jones	6 00
Received by Rev. C. C. Creegan:		GEORGIA—50 cents.	
Riga	\$5 00	Belmont, by Rev. W. Callen	50
Syracuse, Goodwill Ch.	4 85	ARKANSAS—\$9.00.	
Angola, Ladies' H. M. Soc., add'l by		Cherokee City, by Rev. W. H. Lewis	1 00
Mrs. H. A. Kinsley, for Woman's		Curtiss, by Rev. E. Evans	3 00
Dept.	2 00	Rogers and Siloam Springs, by Rev. G.	
Ladies' H. M. Soc., by Mrs. H. A.		W. Rich	5 00
Kinsley, for Woman's Dept. \$3. [Er-		FLORIDA—\$1.00.	
roneously ack. in Nov.]		Palatka, A. P. Baldwin	1 00
Antwerp, Sunday-school, by A. H.		TEXAS—\$16.45.	
Johnson	10 00	Dallas, Pilgrim Ch., by Rev. A. Smith	16 45
Binghamton, Ladies' Miss. Soc., by Mrs.		INDIAN TERRITORY—\$8.00.	
L. H. Cobb, Treas., to const. Mrs. N.		Caddo and Lehigh, by Rev. S. R. Keam	4 50
Payne a L. M.	50 00	McAllister, Trinity Ch., by Rev. G. H.	
Brooklyn, East Cong. Ch., by W. B.		Brown	3 50
Wilkinson	59 00	NEW MEXICO—\$30.00.	
Nazarene Ch., by Rev. R. F. Wheeler	5 50	Albuquerque, by Rev. J. S. Jewell	30 00
Church of the Covenant, by C. A.		ARIZONA—\$25.00.	
Stackpole	10 00	Benson, by Rev. R. T. Liston	25 00
A Friend	20 00	OHIO—\$77.19; Of which Legacy, \$200.80.	
Churchville, Union Ch., by Z. Willard	35 00	Received by Rev. A. C. Barrows:	
Fairport, Mrs. Brooks, by Mrs. L. H.		Alliance, Welsh Sunday-school,	
Cobb, Treas., special	10 00	by J. M. S.	\$7 00
Flushing, by W. H. Lendrum	72 00	Amherst, by L. Cole	9 00
Friendship, by Rev. M. Gaffney	7 50	Gambier, by W. Oliver	4 00
Gouverneur, Legacy of H. D. Smith, by		Grafton, by J. P. R.	3 95
C. Anthony, EX.	100 00	Hudson, add'l	12 43
Hammondville, \$5.35; Ironville, \$26.15,		Kelloggsville, by P. F. Kellogg	5 00
by Rev. W. C. Sexton	31 50	Madison, by L. H. Kimball	30 31
Harrisonville, by Rev. C. W. Fifield	3 00	Mantua, by W. M. Jones	5 06
Jamestown, Sunday-school, special, by		Newton Falls, by Rev. B. N. C.	7 50
Mrs. H. L. Hubbell	15 05	North Fairfield, Young People's	
Millville, Henry L'Hommedieu	10 00	Miss. Band, by Mrs. J. Wood-	
New Village, by J. B. Gould	12 00	worth	5 00
New York City, S. T. Gordon, \$250; Mrs.		Radnor, \$12.80; Sunday-school,	
Parker, \$100; W. Abbott, \$1; W.		\$10, by J. Powell	22 80
Ayres, by Mrs. L. H. Cobb, Treas.,		Ripley, by Rev. A. H. Leonard	10 00
special, \$1.	352 00	Ruggles	26 00
Norwich, by J. Hammond	53 40	Strongsville, Rev. L. Smith, \$3;	
Oswego Falls, by Rev. C. Olmsted	4 81	W. W. Smith, \$1	4 00
Ladies' Union, special, by Mrs. L. H.		Windham, W. A. Perkins	10 00
Cobb	25 00		161 99
Owego, Woman's Miss. Soc., \$20; Sun-			
day-school, \$17, special, by Mrs. D.			
H. Bloodgood	37 00		
Rutland, First Cong. Sunday-school, by			
F. Underwood	13 97		
Sherburne, First, by G. W. Latnrop	70 40		
Sinclairville, E. C. Preston	2 00		
Syracuse, Plymouth Ch., by W. Spald-			
ing	198 83		
Upper Aquebogue, by C. F. Wells	14 00		
Volney, by Rev. A. W. Taylor	6 00		
Wellsville, First, by Mrs. Louisa S.			
Brown	36 50		
Woodhaven, Miss. Soc. of Cong. Ch.,			
by Rev. W. James	10 00		

Received by Mrs. J. N. Cross,	
Treas. Minn. Woman's H. M.	
Soc.:	
Brownton, W. H. M. S., by Mrs.	
H. K. Babbitt.....	3 25
Claremont, W. M. S., by Rev. A.	
H. Tebbetts.....	9 00
Dassel, W. M. S., by Mrs. S. W.	
Maxson.....	3 00
Elk River, Sunday-school of	
Union Ch., by Mrs. M. A. Jen-	
kins.....	3 74
Lakeland, W. M. S., by Mrs.	
Chambers.....	15 00
Mantorville, Sunday-school.....	5 50
Willing Workers, by Mrs. M.	
J. Smith.....	1 50
Minneapolis, Second, W. M. S.,	
by Mrs. C. S. Gove.....	16 00
Open Door, W. M. S., by Mrs.	
R. A. Torrey.....	4 28
Open Door, W. M. S., by Mrs.	
R. A. Torrey, special.....	3 25
Miss Stickney.....	25
Villard, W. M. S., by Miss M.	
Schuyler.....	1 50
Winona, Conference, special.....	50 00

Cardonia, by Rev. J. A. Thomas.....	4 50
Central, by Rev. J. Trueblood.....	2 44

Chicago, First, by W. E. Longley.....	25 00
Poplar Grove, by W. A. Whiting.....	9 90
Rockford, Second, by T. D. Robertson.	35 50

Received by Rev. F. B. Doe:
 Green Ridge.....\$17 80
 Windsor.....25 06

Received by Mrs. M. S. Forbes,	42 86
Tr. W. H. M. S.:	
Amity, by Miss M. H. Field.....	\$1 00
Iberia, Ladies' Aid Soc.	1 00
	2 00
Cole Camp, by Rev. D. L. Fordney...	10 00
Foristell, by Rev. D. Q. Travis.....	7 26
Kansas City, Olivet Ch., by Rev. H. C. Scotford.....	21 00
La Grange, by Rev. J. Reuth.....	5 50
Neosho, First, by J. R. Woolfenden.....	3 57
New Cambria, Welsh Ch., by W. T. Jones.....	5 00
St. Louis, Plymouth Ch., by Rev. J. A. Adams.....	5 00

Received by Rev. L. Warren :	
Cooper.....	\$18 10
Manistee, Rev. E. B. Fairfield, D. D.....	50 00
Owosso, First.....	54 19
Pineckey.....	17 37
Port Huron, Gussie Monroe's Sunday-school class, by Rev. A. H. Ross, D.D.....	32
Summit.....	21 67
Wheatland, Dea. N. K. Rowley.....	25 00

Received by Rev. E. E. Rogers:

Benson.....	\$10 00
Dassell.....	66 00
Freeborn, Freedom and McPherson.....	11 00
Grand Meadow.....	10 00
Minneapolis, Second.....	20 00
	\$117 00
Anoka, by Rev. J. Johnson.....	2 25
Fairmont and Center Chain, by Rev. J. H. Nason.....	10 00
Hawley, Union Ch., by Rev. O. M. Smith.....	5 40
Minneapolis, Plymouth Ch., by C. M. Cushman.....	24 50
Open Door, Ch., by Rev. R. A. Torrey.....	13 17
Ortonville, W. M. Soc., by Rev. J. H. Morley.....	5 00
Rushford, by Rev. W. W. Snell.....	5 00
St. Paul, Park Ch. Ladies' Soc., by H. S. Wheeler.....	5 60
Sleepy Eve, by Rev. C. P. Watson.....	5 00
Wabasha, by J. Stewart.....	12 30

KANSAS—\$200.46.

Arvonia, by Rev. L. Blakesley.....	9 00
Ask Rock, New Harmony and Mt. Ayr, by Rev. R. S. Osborn.....	3 75
Bloomington, \$4.09; Osborne, \$2.17, by Rev. F. G. McHenry.....	6 26
Blue Rapids, by Rev. E. Skinner.....	6 00
Buffalo Park, Collyer, Grinnell and Grainfield, by Rev. J. Q. A. Weller.....	6 50
Dry Creek, by Rev. H. Rees.....	5 00
Dunlap, by Rev. G. P. Clafin.....	4 50
East Branch and West Branch, by Rev. C. B. Messer.....	8 00
Eureka, Second, by Rev. D. D. Bowman.....	10 00
Fredonia, by Rev. A. M. Pipes.....	1 75
Good Intent and White Cloud, by Rev. D. E. Todd.....	3 50
Highland and Lenora, by Rev. D. Kloss.....	10 00
Jetmore, by Rev. J. F. Tooker.....	1 00
Junction City, by Rev. M. D. Tenney.....	5 00
La Crosse and Rush Center, by Rev. J. Brunker.....	3 50
Longton, by Rev. C. L. McKesson.....	2 50
Sabetha, by Rev. A. C. Hogbin.....	60 00
St. Mary's, by Rev. W. S. Crouch.....	3 00
Seneca, by Rev. G. C. Lochridge.....	12 50
Severy, by Rev. J. S. Embleton.....	6 06
Spring Hill, by Rev. J. Davies.....	4 50
Udall, by Rev. B. F. Baker.....	5 20
Wakefield, by Rev. R. Kerr.....	8 00
White City, by Rev. W. D. Webb.....	15 00

NEBRASKA—\$137.77.

Ainsworth, by Rev. J. A. Milligan.....	3 50
Arlington, by Rev. W. P. Clancy.....	6 17
Ashland and Mainland, by Rev. W. Leavitt.....	12 00
Creighton, by Rev. T. Kent.....	7 50
Crete and Highland, by Rev. J. Schaefer.....	2 00
De Witt, \$10; Cortland, \$8, by Rev. C. H. Huestis.....	18 00
Grafton, by Rev. J. B. Doolittle.....	20 00
Harvard, by Rev. E. Southworth.....	4 60
Inland, German Ch., by W. F. Weilage.....	10 00
Newcastle, by Rev. G. W. Mitchell.....	2 00
Olive Branch, German Ch., by Rev. G. Scheuerle.....	7 00
Red Cloud, by Rev. J. G. Alkman.....	5 00
Wahoo, by Rev. H. M. Goodell.....	40 00

DAKOTA—\$218.08.

Received by Mrs. R. C. Cooper, Treas.:	
Fargo.....	\$20 00
Harwood.....	8 00
Plymouth Chapel.....	16 50
Walcott, Ch., \$5; Contribution, \$1.....	6 00

Received by Mrs. H. H. Smith, Treas.

Dak. Woman's Miss. Soc.:	
Huron.....	\$5 00
Sioux Falls, W. H. M. S.....	12 50
Yankton, W. H. M. S.....	5 46
	\$22 96
Alexandria, by Rev. F. S. Van Eps.....	4 01
Arena and Theodore, by Rev. M. E. Bacon.....	2 25
Canton, by Rev. L. Kingsbury.....	5 03
Clark, by Rev. A. J. Hayner.....	5 00
Dazey and Spiritwood, by Rev. J. W. Donaldson.....	3 50
Dover, by Rev. J. H. Gurney.....	3 22
Fargo, Gleaners, by Rev. H. C. Simons.....	22 36
By Rev. R. A. Beard.....	21 22
Ipswich, by Rev. G. W. Honey.....	3 00
Mayville, by Rev. R. A. Jernberg.....	37 76
Mitchell, by Rev. A. A. Brown.....	10 00
Onda, by Rev. U. W. Small.....	4 50
Plankington, by Rev. R. H. Battey.....	15 10
Ree Heights, First, by Rev. H. O. Lawrence.....	4 45
Springfield, by Rev. C. Seccombe.....	3 25

COLORADO—\$65.25.

Colorado Springs, Rev. E. Hildreth, by Rev. R. T. Cross.....	25 00
Ladies' Miss. Soc., by A. B. Strieby.....	25 00
Manitou, by Rev. W. F. Bickford.....	4 00
Silverton, First, by J. Montgomery.....	11 25

CALIFORNIA—\$65.15.

Galt, by Rev. N. W. Lane.....	25 00
Lorin, by Rev. I. F. Tobey.....	5 00
Pescadero and Fairview, by Rev. J. B. Clark.....	9 90
San Andreas, by Rev. T. Kirkland.....	4 75
San Juan, by Rev. A. B. Palmer.....	12 50
Susanville and Merrillville, by Rev. H. C. Langley.....	5 00
Westminster, by Rev. E. Cash.....	3 10

OREGON—\$6.15.

Astoria, First, by Rev. W. S. Hamlin...	6 15
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WASHINGTON TER.—\$36.55.

Cheney, First, by Rev. F. V. Hoyt.....	5 60
Endicott and Ritzville, German Ch., by Rev. F. H. Fruht.....	2 85
Farmington, by Rev. H. B. McCollum.....	3 10
Spokane Falls, by Rev. J. B. Renshaw.....	5 00
Wenass and West Kittitas, by Rev. R. G. Hawn.....	5 60
Whatcom, by Rev. J. Wolfe.....	15 00

CANADA—\$10.00.

Sherbrook, T. S. Morey.....	10 00
HOME MISSIONARY.....	136 93

\$10,503 36

Donations of Clothing, etc.

Allegan, Mich., Ladies, by Rev. L. Warren, box.....	\$85 00
Angola, N. Y., Ladies' Home Miss. Soc., by Mrs. H. A. Kinsley, barrel.....	
Ann Arbor, Mich., Ladies' Home Miss. Soc., by Mrs. M. S. Brown, box.....	25 00
Bethel, Ct., Ladies' Soc., by Miss H. H. Seeley, box and freight.....	97 00
Bloomfield, Ct., Ladies' Benev. Soc., by Mrs. W. A. Hallock, barrel.....	62 64
Boylston, Mass., Ladies, by Miss Whitcomb, box and barrel.....	64 00
Concord, N. H., Ladies' Soc. of First Ch., by Mrs. J. C. Thorne, box, cash, and freight.....	147 00
Ladies of South Ch., by Susan E. Patterson, barrel, half-barrel, freight, and cash.....	252 35
50 50: East Corinth, Vt., H. P. James, box.....	

Enfield, Mass., Isabella S. Woods, bundle.	
Exeter, N. H., First Ch., by E. E. Gerrish, barrel.	
Greeneville, Ct., Ladies' Home Miss. Soc., by Mrs. William Witter, box.	\$61 79
Keene, N. H., Ladies' Soc. of First Ch., by J. L. Wyman, two barrels, cash, and freight.	126 24
Lansing, Mich., Ladies, by Rev. L. Warren, box.	60 00
McGregor, Iowa, by Mrs. T. O. Douglass, box.	52 30
Muscatine, Iowa, by Mrs. T. O. Douglass, box.	65 00
New York City, Mrs. L. L. Schuyler, books.	
Norwich, Ct., Ladies' Home Miss. Soc. of Park Ch., by Miss Emily S. Gilman, box and freight.	234 00
Painesville, O., Ladies' Miss. Soc. of First Ch., by Mrs. M. J. Wilson, box.	98 71
Phillipston, Mass., Ladies' Soc., by Miss C. T. Powers, barrel.	19 00
Waterbury, Ct., Ladies' Union of Second Ch., by J. B. Judd, box.	201 03

Receipts of the Maine Missionary Society, July 7th, to Oct., JOHN I. CROSBY, Treas.

Alfred, annual gift, W. G. Conant.	\$100 00
Albany, by Dea. J. H. Lovejoy.	4 00
Amherst and Aurora, by G. R. Hewitt.	9 89
Augusta, South, by E. A. Nason.	175 00
Bangor, First, A. Friend.	2 00
First, S. S., by A. E. Gilman.	15 08
Bath, Thomas Harward, by Rev. Dr. Fiske.	100 00
Biddeford, First, by Rev. J. E. Adams.	3 00
Boothbay, Second, W. H. Fiske.	10 00
Bridgton, First, by J. H. Caswell.	10 00
Brunswick, by Asher Ellis.	46 00
Cumberland Center, by Rev. T. S. Perry.	19 00
Dennysville, by G. A. Peabody.	31 29
East Baldwin, by Rev. J. E. Adams.	5 00
Gorham, First, by J. S. Leavitt, Jr.	33 45
Greenville, by Rev. Chas. Davison.	13 75
S. S., by same.	16 25
Hallowell, Legacy, add'l. from Mrs. Margaret Fittell, by Jos. S. Fittell, Ex.	105 12
Harpesbury, by Rev. John Dinsmore.	27 00
Island Falls, by Rev. G. W. Stearns.	11 61
Lyman, by Rev. R. Wickett.	7 64
Machias Center, by H. W. Longfellow.	5 63
Minot Center, by Dea. S. W. Shaw.	15 00
N. E. Harbor, Mt. Desert, by Rev. J. E. Adams.	3 00
Patten, by Rev. G. W. Stearns.	14 84
Pembroke, by Mr. S. H. Woodrow.	8 30
Add'l. by Rev. J. E. Adams.	1 00
Perry, by G. A. Peabody.	5 00
Portland, Williston, by L. R. Loring.	45 00
State St., by W. S. Corey.	200 00
St. Lawrence, by J. J. Gerrish.	8 27
Rumford, by J. A. Jones.	8 00
Saco, First, (of which \$10 from Mrs. Mary Jordan) by Jas. W. Littlefield.	14 20
Trenton, Mrs. A. K. Thompson, by Rev. J. E. Adams.	10 03
Wells, Second, by Rev. H. Houston.	20 00
Westbrook, Second, by H. T. Murch.	17 52
West Brookville, by Rev. C. L. Skinner.	3 00
Winterport, by Walter P. Taylor.	5 00
Winthrop, Legacy of Mrs. Camilla S. Benson, by Mrs. Sarah H. Means, of Augusta.	100 00
Income from Bonds, Stocks, etc.	545 60
	\$1,774 44

Previously acknowledged.....1,816 83

Total receipts from June 12 to Oct. 1...\$3,591 27

[In the report of receipts published July 7th, 1885, a contribution of \$25, received from the church and society in Princeton, was erroneously credited to Eastport.]

Receipts of the Massachusetts Home Missionary Society, in October, REV. E. B. PALMER, Treas.

Attleboro, Second, by A. B. Carpenter.	\$172 60
Beverly, Dane St., by Henry Woodbury.	325 97
Blackstone, by Rev. L. M. Pierce.	9 07
Boston Rev. Dr. and Mrs. Edward Strong	20 00
Dorchester, Second, A. S. S. class.	79
Mrs. Walter Baker, by Miss E. Tolman	20 00
By Miss E. Tolman.	134 56
Est. of Admiral H. K. Thatcher, by E. Hineley, Ex.	11 40
Mt. Vernon, by J. C. Tyler, in part.	589 50
Mrs. E. C. Parkhurst.	20 00
H. A. Mellen.	10 00
Park St., by W. P. Garrin, in part.	340 60
Roxbury, Eliot, by A. McLean.	272 00
South, Phillips, Mr. and Mrs. Alvan Simonds, to const. William Shaw & L. M. of A. H. M. S.	50 00
Walnut Avenue, by H. H. Fitch.	369 33
Brockton, Joseph Hewitt.	5 00
Brookfield, Union Chapel, coll. by Rev. C. P. Blanchard.	10 50
Brookline, Harvard, by H. B. Eager.	49 87
Campello, by Geo. Sawyer.	63 61
Charlestown, Winthrop, by Geo. S. Poole	173 20
Easthampton, First, by L. E. Parsons.	67 58
Everett, by George Sargent.	13 59
Falmouth, First, by Rev. H. K. Craig.	143 75
Fitchburg, Rollstone, by W. E. Clifford.	181 00
Francetown, N. H., Est. of Joseph Kingsbury, to const. Mrs. E. S. King & L. M. of A. H. M. S.	50 00
Gloucester, Mrs. Nancy E. Brooks.	50 00
Hadley, Russell, by Dea. E. Porter, add'l.	50
Halifax.	10 00
Hampden, Co. Benev. Asso., by Chas. Marsh, Tr.:	
Agawan.	\$23 50
Chicopee, Third.	4 10
Holyoke, Second.	96 52
Springfield, First.	108 20
Hope.	26 65
Memorial.	60 00
Olivet.	31 40
Westfield, First.	3 22

	363 59
Harvard, by J. W. Bacon.	93 25
Hinsdale, by C. J. Kittredge.	7 72
Holland, by Rev. G. H. DeBevoise.	5 00
Holliston, by T. E. Andrews.	141 45
Leominster, by M. E. McDonnell.	105 75
Lexington, Hancock, by Rev. E. G. Porter.	20 00
Littleton, by J. F. Houghton.	15 00
Lowell, John St., by William Morey.	48 61
Malden, First, by C. W. Dyer.	63 42
Millbury, Second, by Ira N. Goddard, to const. Samuel N. Rogers & L. M.	37 63
Natick, by E. E. Kinsman.	50 00
Newbury, First Parish, Ladies' H. M. Soc., by Miss A. M. B. Little.	25 00
Newburyport, A. H. Wells.	10 00
North, by J. B. Creasey.	36 52
Whitefield, by Eben Sumner.	19 41
New Hampshire, A Friend, for Woman's Dept.	10 00
Newton Center, First, by Geo. M. Stone.	127 95
Eliot, by D. E. Snow.	170 00
Highlands, by John Stearns.	122 44
Norfolk Conf. of Cong. churches, by Rev. Robt. W. Haskins.	52 78
North Adams, by W. F. West.	22 71
North Carver.	18 00
Reading, Old South and Bethesda, by S. G. B. Pearson.	23 90
Member of O. S. and Bethesda.	1 00
South Weymouth, Second, by Rev. G. F. Stanton, to const. A. L. M.	50 00
Springfield, Indian Orchard, by L. D. Hill.	20 33
Simpson, Charlotte A., one-third int. from Est. less one-third tax, by C. C. Burr.	58 92
Taunton, Union, by Henry B. Palmer.	55 64
Warwick, Third, by E. C. Chase.	20 00

Wellfleet, First Ch., Ladies' Miss. Soc., by Mrs. B. Kemp.....	\$5 50	Killingly, Williamsville, by Rev. A. C. Hurd.....	\$20 00
West Boxford, by I. W. Andrew.....	14 54	Montville, William H. Home.....	1 00
West Gloucester, by Miss C. D. Burnham.....	5 72	New Britain, South, by Wm. H. Hart, to const. Edward N. Stanley, S. Willis Rockwell, Charles E. Wetmore, and Geo. P. Harte, all of New Britain, L. Ms.....	206 78
Westminster, First, by D. W. Hill.....	28 00	Norwich, Broadway, by S. B. Bishop, add'l Taftville, by Rev. E. P. Armstrong.....	300 00 35 00
Westport, Pacific Union S. S., by D. C. Macomber.....	4 60	Southington, by F. D. Whittlesey.....	95 68
West Roxbury, South Evan., by J. H. Guld.....	73 24	South Windsor, by Roswell Grant.....	41 17
Whitin (J. C.) Fund, Income of.....	362 59	Thomaston, by P. Darrow.....	25 75
Winchendon, First, by C. J. Rice.....	53 10	Thompson, by Dea. M. F. Towne.....	34 56
Winchester, Skillings' Legacy, by C. E. Conant.....	100 00	Wallingford, "Church Pledge Funds," by Geo. M. Judd, quarterly.....	15 58
Worcester, Central, by S. H. Larned.....	163 72	Wethersfield, by S. F. Willard.....	62 21
Piedmont, by A. E. Bigelow.....	45 00	Willington, by Rev. O. S. Morris.....	5 38
Plymouth, by Zenas White, of which \$66 for Woman's Dept.....	216 00		
Salem St., by William Woodward.....	75 00		
Union, by Edwd. Kendall.....	228 44		\$1,074 80
	\$6,242 80		
Home Missionary.....	5 50		
	\$6,248 30		

Boxes.

Norwich, Park, box of hymn books.....	\$45 00
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*Donations of Clothing, etc., received at the office of
the Mass. Home Miss. Soc., in October.*

Attleboro, Second, Ladies, by Mrs. A. Bushee, bbl.....	\$70 00
Boston, Dorchester Village, Ladies' H. M. Soc., by Miss J. K. Wight, two bbls. and freight.....	127 16
Greenfield, Second, Ladies' Benev. Soc., by Miss Susie N. Cross, bbl, freight and cash.....	85 46
Home Miss. Rooms, miscellaneous gifts, bbl.....	40 00
Lawrence, Trinity, Ladies, by Mrs. Jeanie P. Trask, bbl and freight.....	106 43
Milbury, Second, Ladies, by Mrs. E. S. Ewell, box.....	100 00
Newton, Eliot, Ladies, by Mrs. H. W. Blodgett, three bbls. and freight on same, and earlier bbl.....	302 91
Oxford, Woman's Miss. Soc., by Ellen A. Paine, bbl and freight.....	48 00
Southboro, Home Miss. Soc., by Mrs. Chas. Temple, bbl and freight.....	66 68
Southbridge, Mrs. M. F. Leonard, bbl and freight.....	155 00
Sterling, Ladies' Benev. Soc., by Miss Clara F. Hulls, bbl and freight.....	45 50
Walpole, Ladies' Benev. Soc., by Mrs. E. P. Stetson, bbl.....	90 00
Westboro, Ladies' Sewing Circle, by Susan M. Miller, bbl.....	95 82
West Brookfield, Ladies, by Rev. T. E. Babb, bbl and freight.....	55 78
Worcester, Plymouth, Ladies' Benev. Soc., by Mrs. E. P. Reed, box.....	90 00
	\$1,478 74

*Receipts of the Missionary Society of Connecticut,
in October, WARD W. JACOBS, Treas.*

Barkhamsted, by Rev. J. B. Clarke.....	\$7 00	Thawville, special, \$46; Ladies' Miss. Soc., \$5.....	51 00
Bridgeport, Black Rock, by D. H. Sturges.....	50 00	Thomasboro, "S.".....	5 00
Burlington, by Rev. C. H. Smith.....	10 70	Toulon, \$56; O. C. Starrett, special, \$2... Wayne.....	58 00 5 00
Canton, Collinsville, by J. S. Heath.....	41 25	Wilmette, Mrs. C. Mitchell.....	1 00
Chatham, Cobalt, by Rev. M. W. Adams..	4 00	A Friend.....	1 00
East Windsor, by J. F. Fitts.....	20 00	A Friend, special.....	115 50
Farmington, by Hon. Wm. Gay, (quar- terly).....	73 74		
Hartland, West Hartland, by Rev. H. N. Gates.....	25 00		
			\$1,613 71

*Receipts of the Illinois Home Missionary Society,
in September and October, AARON B. MEAD,
Treas.*

Atkinson, Rev. George L. Dickinson.....	\$1 00
Batavia.....	60 00
Beecher, \$10.91; Sunday-school, 59c.....	11 50
Bowensburgh.....	13 55
Chebanse, special.....	34 80
Chicago, First.....	150 00
Lincoln Park.....	105 69
New England.....	24 14
E. W. Blatchford, Esq.....	100 00
South.....	25 61
Western Avenue Chapel.....	21 75
Cobden, E. W. Towne.....	5 00
Dover, \$37.25; Dea. George Wells, \$100... Elgin, Woman's Miss. Soc.....	137 25 26 13
Galesburg, First Cong., special.....	7 00
First Ch. of Christ, special.....	30 00
Garden Prairie.....	2 25
Geneseo, Mrs. A. T. Nourse.....	50 00
Godfrey, \$8.30; special, \$56.30.....	64 60
Griggsville, Mrs. Abby W. Green.....	5 00
Harvard, Young People's Miss. Soc.....	5 00
Highland, Rev. George W. Wallace, \$10; special \$26.61.....	36 61
Hindsdale, Sunday-school.....	10 00
Illm.....	6 00
Lockport, W. A. Palmer.....	1 00
Marine, special.....	25 00
Morrison.....	25 00
Oak Park.....	122 58
Paw Paw, Independent Union.....	13 00
Plainfield, Ladies' Miss. Soc.....	5 00
Plano, special.....	6 00
Princeton.....	50 00
Prospect Park, special.....	20 34
Rockford, Second.....	142 66
Roodhouse, special.....	5 00
Sheffield, special.....	3 75
Stullman Valley, Lovejoy Johnson, special Thawville, special, \$46; Ladies' Miss. Soc., \$5.....	25 00 51 00
Thomasboro, "S.".....	5 00
Toulon, \$56; O. C. Starrett, special, \$2... Wayne.....	58 00 5 00
Wilmette, Mrs. C. Mitchell.....	1 00
A Friend.....	1 00
A Friend, special.....	115 50



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THE HOME MISSIONARY.

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For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

As to Assigned Boxes.

1. Apply to the Secretaries at the Bible House to designate some family. They can usually furnish the necessary facts of a full description at once. If they fail, in some cases, to comply with the usual request to designate "a family containing young children," it is because such families are a minority of the whole number needing assistance, and it would be unjust to disregard the equal claims of those families which contain older children dependent upon their parents for education and support.

2. If a family is selected independently of the Secretaries, notify them without delay, so as to guard against undue disproportion of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether his address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Mail to the missionary one of these receipts, a list of the articles sent in the box, and the money, \$2, \$3, or \$4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

As to Unassigned Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. It is therefore desirable that some boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

1. Put into each of *these* boxes a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

2. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes*.

3. Write to the Secretaries, stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other that everything will find its place and use.

4. Inclose money for freight.

Boxes are no Part of a Missionary's Salary.

These donations are not deducted from the grants of the Society. It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful. We hope that, on the contrary, their sympathies will be so awakened by the preparation of the lesser gift that they will esteem it a privilege, not only to continue, but to enlarge the greater.

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THE

HOME MISSIONARY.

JANUARY, 1886.

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Vol. LVIII. No. 9.

NEW YORK:

AMERICAN HOME MISSIONARY SOCIETY.

BIBLE HOUSE, ASTOR PLACE.

SIXTY CENTS A YEAR, IN ADVANCE, POSTAGE PAID.

THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable names should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of the discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz.:

Population of the place.
Names of the church or churches, and preaching stations.
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised?
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?...*Rom. x. 15.*

VOL. LVIII.

JANUARY, 1886.

No. 9.

MONEY URGENTLY NEEDED.

THE state of the treasury cannot be set before our readers more plainly than by asking them to read the following communication which the officers of the Society, with the executive committee's advice, have sent to all the superintendents in the aided States and to the secretaries of each Auxiliary:

DEAR BROTHER: The first six months of our financial year closed Oct. 1st. Our books show, for this period, a gain in legacies but a loss in contributions from the living. During October there was a falling off in both contributions and legacies of over \$7,000, and the showing for November will probably be equally unfavorable. The Society is already \$18,000 in arrears, and these are daily increasing. The time has come to inquire with real solicitude what shall be done? How is the Society to meet its pledges? How shall we finish the year's work on the scale contemplated in our apportionment, with a treasury steadily falling away? We have sought in every possible way to rouse the churches. By circulating missionary intelligence, by appeals through *The Home Missionary* and the religious papers, by missionary conventions and campaigns, and in other ways we have endeavored to keep the Society's income up to the demands of its work: but business depression, reduced wages and consequent distress have had their natural effect and the contributions of the churches prove unequal to our needs. While this condition continues *our only relief seems to be in our ability to reduce the cost of our work*: and in this effort we depend upon your most earnest and practical co-operation.

1. How many churches in your district may, with proper effort, at once assume their entire support? Will you persuade them to the necessary effort?

2. How many churches can you get to abate *something* from the missionary grant already pledged for the year? A slightly increased burden thus assumed by each church would relieve us of a heavy load.

3. How many churches about to apply for our help can you persuade to ask less than they received last year, making up the difference them-

selves? Every dollar of obligation thus avoided will be a dollar added to our resources.

4. How many churches can you stimulate to an increased collection for our Treasury in view of its present emergency? Such help will never be more welcome or more needed than just now.

Permit us to press these questions upon you and through you upon the pastors and churches. *The situation is critical*, and relief is not expected from great and special gifts. It must come from a multitude of small efforts and personal sacrifices. No offering is too small at such a time, if only there *be enough of them*. The A. H. M. S. has come so often to the help of the churches in their time of need that we throw ourselves with strong confidence, now, in our own emergency, upon their sympathy and succor.

Hitherto the motto we have been glad to commend to you as our Superintendent has been '*Forward!*' But the only wise and honorable motto to-day is *Reduce!* Please give this problem of reduction your most earnest consideration.

Fraternally yours,

WALTER M. BARROWS, }
JOSEPH B. CLARK, } *Secretaries.*

D. B. COE, *Hon. Sec.,*
A. H. CLAPP, *Treasurer.*

The "hard times" which have fallen so severely upon all the benevolent operations of the land have been mercifully tempered for this Society—thanks to our Heavenly Father—by the coming in of several large legacies, so that payments were made promptly, for the most part, through the summer which often proves to be the hardest time of all the year. But just as the winter was setting in—a season hard and trying at the best in large sections of the great field—the resources were expended, and the daily receipts were utterly inadequate to meet the daily reported dues. Such is the case to-day and the prospect does not brighten, to say the least.

It is painful to have to counsel "reduction," when from every district are coming imploring calls for liberty to *advance*. But there is no alternative. Will the friends and supporters of Home Missions who read the above circular, by their immediate remittances help us to decide how severe *must* be the cutting down of outlay, with all its injury to work well begun, and its discouragement to the hearts of noble men and women working at the front with a self-denial worthy of the grandest cause that ever appealed to the generosity of Christian patriots.

On the Christian givers of this land, under God hangs its destiny. With you is your share of the responsibility. We anxiously await your response.

MEMORIAL OFFERING.—The readers of our Woman's Department in this issue will see that this Society has lost from earth one of its most

efficient and valued helpers, MRS. LEROY WARREN, wife of our ever active Superintendent for Michigan. Though less than forty years old, she had been for twenty years one of the most active home missionary forces in the State, and as President of the Ladies' Home Missionary Society has been specially helpful; both by her own labors and in rousing others of her sex. The results of a long life-time she has crowded into these few brief years. But the strain was too much for even her tireless zeal and unflinching courage. The overwrought powers of nature gave way, and she passed to her heavenly rest, on Sabbath midnight, the 22d of November, leaving a void which only One can fill.

As a touching and beautiful memorial of the life and work of this most excellent woman, it has been proposed that the churches of Michigan unite in raising the amount lacking (some \$10,000) to make up the State's pledged share of the expense of maintaining the year's home missionary work in its borders. Pastors, churches and women's societies are entering into the project with loving alacrity, and there can be no doubt of their success in a work appealing so warmly to all who appreciate the rare consecration that will keep Mrs. Warren's memory bright in Christian hearts for generations to come.

HOLIDAY GIFTS.—This number will reach many of our friends before the holiday season shall have come; others, before it shall have passed. Some have suggested that the holidays will be a good time to remember the low state of the Treasury, with all of discomfort and anxiety which that fact carries to hundreds of home missionary families. As Christian people are selecting gifts for those they love, will it not be a beautiful thing to lay aside something in token of remembrance of and sympathy with their brethren and sisters *representing them* in cold and destitute places, whither they have gone for Christ's sake! Do you like the idea?

BEING DEAD, YET SPEAKETH.—Among the acknowledged "receipts" in this number, our readers will notice a legacy of *ten thousand dollars* from MRS. MARY F. KEEP, of Homer, N. Y. More is to come from the same estate in due time. No payment ever came more opportunely, or was more welcome. Could the generous giver have foreseen the needs of the cause she so loved, she could not have better planned the day of payment. Indeed, did not Infinite wisdom provide that through her faithful executors, the money should reach the Treasury just on that day of extreme need? A warm friend of Home Missions in her life-time, she provided that, through others' lips, she should preach the gospel of her Redeemer to great numbers of souls. May many of these rejoice with her before her Lord and theirs, "in that day."

OUR COUNTRY.—The volume under this title, prepared for the Society by REV. JOSIAH STRONG, of Ohio, has been unexpectedly delayed by circumstances beyond his or our control. There is compensation, however, in the fact that the book has gained in appearance and in substantial value by the delay. It is printed in much better style than were the Society's two previous volumes under the same name, and is larger, by seventy-five pages, than was at first intended and announced. The price, however, will not be raised from 20 cents in paper, and 35 cents in cloth. Those who have already ordered, and sent the money, will be first served. It is expected that the book will be ready for mailing by the time this number of *The Home Missionary* is received. Orders accompanied by the money—in checks, postal notes, money orders, or postage stamps—will be filled in the order of their coming, at the earliest practicable moment.

We are very sure that every reader of the work will feel well repaid for his time and money. As a repository of home missionary facts and arguments it will be invaluable to pastors and others, who would arouse their people, and keep them awake, to their duty to the cause. A more stirring book on the condition, prospects, perils and possibilities of our country has perhaps never appeared. The introduction by PROF. AUSTIN PHELPS, of Andover, that wise and stanch friend of Home Missions, is a powerful sermon in few words, for which the Society's friends owe him a debt of gratitude; as also, to the large-hearted Western friend and brother, whose generous gift for the purpose has enabled the Society to secure to Mr. Strong the time expended in the preparation of the book—the labor being on his part a gift of love to the cause.

A PULL ALL TOGETHER.

BY REV. WM. KINCAID, DIST. SEC., A. B. C. F. M.

CHRISTIAN workers, nowadays, need to sit at the feet of the old man with the bundle of sticks, to learn the lesson that in union there is strength. Individual sticks may be broken, but, tied together in a bundle, they cannot be. "All at it, and always at it," was John Wesley's recipe for subduing the world to Christ. But that sagacious observer knew that "all" might be at it, and "always"; and yet, if they worked in a random and hap-hazard way, they would fail of the end. Hence, he introduced "method" into all his religious enterprises, and became known to the world as a Methodist. Next to its fervor of Christian zeal, the great church which Wesley founded owes its success to that minute and exhaustive organization that gives each man, woman, and child, his own proper work, and combines all energies toward a common end. "A strong pull, a long pull, and a pull all together," should be the motto of the Christian church. We may pull strong, and pull long, but until we learn to pull all together, we shall never start the load.

Organized co-operation is the open secret of the great industrial, social, and political successes of the day. In the vast factories, where thousands of operatives toil, division and subdivision of labor, to an extent never practiced before, achieves surprising results. On the eve of an election, the political papers ring with the cry: "Organize! Organize!" And, other things being equal, it is the party that is best organized that wins the day. In "machine politics," it is not the machine that is to be condemned, but the bad men who run it. The children of this world are wiser than the children of light. They know that it is organized energy that succeeds, whether in an unrighteous or a holy cause.

The Bible is full of encouragement to methodical and co-operative effort. Christ assigns "to every man his work." The apostle exhorted the Corinthians to do all things "decently, and in order," and rejoiced in "beholding the order" of the Colossians. The worst thing that Job can say of the grave is, that it is "a land of darkness, *without any order.*" There, organization falls back into disorganization, and hence there "the light is as darkness." The centurion at Capernaum knew, from his experience in the veteran legions of Rome, the value of method and discipline. Hence, his conception of the kingdom of Christ was that of an army in which every man has his place, and is instantly responsive to the word of command. "I say unto one, 'Go,' and he goeth, and to another, 'Come,' and he cometh; and to my servant, 'Do this, and he doeth it.'" Christ heartily commended his thought. It would be hard to point out in Bible history where God undertook to accomplish any great thing for men without system and combination. There is, indeed, "no restraint to the Lord, to save by many or by few"; but the few are generally, like Gideon's three hundred, a well-drilled company, who stand "every man in his place about the camp" of the enemy, and blow their trumpets, and break their pitchers in perfect concert at the word of human command.

Among the striking and unsuspected powers that woman has developed in our day, is a wonderful facility for organization. The Woman's Christian Temperance Union is a masterpiece in this line. Every phase of the multifarious Temperance reform—education, literature, the pledge the press, and so on—has its own skillfully devised bureau, and every village and hamlet has its own local "Union," inspired and directed by the larger "Unions" in the county, State, and nation. The commander-in-chief sits at Evanston, or elsewhere, "touches her little bell," and there is response along the entire line. The subtle and pervasive power of this vast combination, the politicians have already felt, and they will feel it more and more. When machine meets machine, then comes the tug of war.

The same genius for organization appears in our Congregational "Woman's Board." Its coming has imparted a new impulse to foreign

missionary work. It brings all elements into co-operation, combining the ladies into "Auxiliaries," the young ladies into "Circles," and the children into "Bands." The concert of action thus secured, and that invaluable *esprit de corps* that the sense of numbers and the touching of shoulders give, have achieved a marked success, so that in some States the collections of the ladies have left the desultory and spasmodic giving of the churches far behind.

And now, a sign of the times in home missionary work is a gradual consolidation of the women of our churches in the great effort to save our land. It is plain that the era of impulsive and irregular beneficence in this direction is nearly at an end. The sending of a missionary box to this place, or the giving of a little money beyond, as a tale of frontier need or suffering reaches the ear, is felt to be inadequate. It is a low type of benevolence that moves only now and then in response to touching incidents and thrilling appeals. Our sisters are rising to a higher plane of sustained and organized effort. It is the steady stream that turns the wheel, and not the occasional painful. An intelligent and comprehensive view of the home missionary campaign that is to last for years and extend to every corner of our vast domain shows the need of permanent and thorough organization. The women of every church should have a part in the movement. The disposition to turn aside and work alone is not that which organizes victory. The name, "Woman's Home Missionary Union," which several of the States, in perfecting their organization, seem inclined to adopt, is significant. In *union* there is strength. United we stand, divided we fall. "A strong pull, a long pull, and a pull all together."

AMONG THE MORMONS.

WE keep finding interesting characters who are waiting and longing for Christian sympathy and a Christian hand. A few days ago, Mrs. S. met a lady who asked if she might attend our Sunday-school. She was present, and at the close, said: "Oh! if I could only have found such a place as this, when I first came to Utah." She came home with us, and told her story, which was a pitiful one. She had been an active Christian in the Baptist church, Leicester, England. Her husband brought her to this country, and then deserted her, leaving her with two children—one of whom has since died. She was decoyed into the Mormon church; but, as she expresses it, "did not feel the Spirit present when she was baptized"; neither has she felt right or happy since. She is glad to cast in her lot with us, and to renounce Mormonism. She was with a lady evangelist for quite a period in England, and is ready to take an active part in the Christian work. We are trying in various ways to reach the people. We made the attempt to start a reading-room, but the demand

was made for cards and poisonous literature, before the people would promise to support it: so we hesitate. A Ladies' Union has been formed to search out and suppress evil, and promote good. I feel sure that we are gaining ground.—*A Missionary in Utah.*

ASSOCIATION OF NEW MEXICO AND ARIZONA.

THE second annual meeting of this Association, held in Albuquerque, Oct. 28th-30th, was looked forward to by those who planned it, with mingled hope and fear. With half a dozen little churches, scattered over these wide Territories, and a little band of nine ministers all told, separated by hundreds of miles, each with hands and heart full of work, and a scanty purse, what can we expect in the way of success for an Association in these wilds of America? So thought the pastor's wife at Albuquerque, as, with disappointment in the tones of her voice, she greeted Superintendent Sumner, upon his arrival with the question: "Is it a failure?" To those who are accustomed to see the annual gatherings of the tribes in the States, this might have seemed somewhat of a failure: but not so to the brethren who came, some of them, sixty miles in stage and 400 by rail, to attend the meeting. "A *grand* meeting!" could be heard on every side. Our little band of ministers and delegates was greatly reinforced and encouraged by the presence and aid of quite a number of the teachers of the New West Education Commission, as well as by the welcome Secretary, Rev. C. R. Bliss, from Chicago.

One of the most interesting sessions was the examination and setting apart to the ministry of two young Mexican brethren, who have already given good proof of their fitness for the work. The examination was mostly in the Spanish language, the brethren not having as yet fully mastered the English. Rev. T. L. Gulick, having spent nine years as a missionary in Spain, and recently welcomed to our missionary force here in New Mexico, proved himself a graceful Spanish scholar, and fully equal to the emergency in propounding the questions. Brother Ancheta has been in the Spanish work for the past year, and was now ordained while Brother Chavis, who has been his helper doing the summer, was licensed. The parish of these brethren has consisted of thirteen Mexican villages, in each of which they have had regular outdoor meetings since the first of April, with congregations varying from 20 to 80 or 90. The people among whom they go, are, for the most part, very ignorant, but willing to listen to Bible truth when not incited to opposition by the priests.

Another Mexican preacher, Salazar, has recently come to us from the Methodist mission work. These brethren, with their wives, are now all members of our church in Albuquerque. Tears were in many eyes as three of these brown sons and daughters of New Mexico, brought up in

the thralldom of Romanism, bowed to receive the ordinance of baptism, not being satisfied with the Romish rite. They were Mr. and Mrs. Ancheta and her sister, Mrs. Salazar.

The educational work justly received marked attention in the Association. We were thankful to have Secretary Bliss with us, who organized the work under the New West in New Mexico; and Professor Ashley of Las Vegas, who has been so successful in building up the flourishing academy there. We talk of the "Dark Continent" on the other side of the ocean; but here we have a section of the "dark continent" still groping in ignorance and superstition, in the very midst of our own enlightened land. The statement that sixty-five per cent. of all the inhabitants of New Mexico, including our American population, can neither read nor write, is a most pathetic cry for help, which should reach the furthest corner of this Christian land. This dark plague-spot of moral pollution must be cleansed, or it will, like its twin sister of Utah, infect the whole body politic. If our brethren in the East could have listened to the thrilling recital by the noble teachers in the Mexican settlements, of their work and experience, I am sure they would say to the New West, Make the fifteen or twenty teachers in New Mexico and Arizona many times that number. To the question propounded in the Association, "Why not send one of these ladies to the Eastern churches, and there tell her story?" the answer was made: "They would not believe her!" Fact is still stranger than fiction. For a lady of education and refinement to go into one of these Mexican villages and open a school requires more heroism than to go as a missionary to Africa.

Special mention should be made of excellent papers presented upon "Woman's Work in the Church," "The Sabbath," "Temperance," "The Minister's Use of the Bible," and "How to Make Successful Sunday-schools." The papers and discussions all evinced that the workers in these far-off Territories are able and earnest people, fully abreast with the onward march of the kingdom of Christ in the world.—*Rev. J. S. Jewell, Albuquerque, N. M.*

THE NOBLE BEREANS.

SEVERAL churches were closed in the summer on account of the excessive heat, but our Berean church work went on without a break. During some portion of the time I have held meetings every night, and the Holy Spirit has been present in convicting and converting power. The attendance at our Sunday night meetings has been remarkable. During the hot months the chapel was crowded to excess, many having to leave for lack of room. Some of our own members gave up their seats and sat in the dark, outside, to accommodate the strangers. At our fellowship meeting with the Church of the Redeemer, nearly one hundred and twenty

of our people attended. Dr. Eddy was surprised at seeing so many, and he said he felt like Jonah; he had been swallowed up by this Berean response to their invitation. We had a band of singers composed of young converts, and they astonished the mother church and its pastor by their hearty singing. It was acknowledged by everybody to have been the most pleasant and profitable meeting that had ever been held by our churches here. Both of these have now been incorporated as Congregational churches. The Berean received \$429 from the Congregational Union, by which she has been enabled to discharge all claims and debts. The members are all poor and hard-working people, and they have done nobly to try to get a permanent church home. I believe the morning is breaking on our work here. Much remains to be done; but what has been planted, I have every confidence, will yet bring forth much fruit to the honor and glory of God.

THE opening of the Church of the Redeemer, last Sunday, made a memorable day for our work here. I was present in the morning and assisted Dr. Eddy in the service. The church was well filled, and the opening service was most inspiring. Everybody seemed happy, and the blessing of God, in its power, rested on the congregation.

After our own service at night, we all went up to Dr. Eddy's church. The building was again filled, and the doctor, by request, delivered a lecture on Congregationalism, past, present and future, which was well received. So ended one of the best days for our work in Atlanta. On Monday morning, at 10 o'clock we met at the pastor's study of the Church of the Redeemer, and organized a ministers' weekly meeting.

In regard to my own work: the building occupied by the Berean Church is found too small for the congregation and Sabbath-school (my Bible class numbers from fifty to sixty young people). We are now preparing to raise the building and put in a basement, to be used for day school during the week, and the Bible-class on Sundays. We also intend to finish the interior of the church building and have it carpeted and seated; so we are moving forward a little, step by step. We have been holding cottage prayer-meetings from house to house, and sometimes in homes heretofore without any Christian influence. Last night, at our young men's prayer-meeting, there were twelve present, and one young man accepted Christ as his personal Savior.

I must tell you a little incident that happened to me on Sunday. In the morning service at Dr. Eddy's, when they were taking up the collection, I was prompted to put in my last dollar and trust to God to help me. After this meeting, one of my own members came up and handed me a dollar which he said was given him that day, by a fellow-workman—an Irish Romanist—as a present to his preacher. He gave as a reason for this unusual act that I had spoken kindly to him when attending a funeral at the cemetery where he is employed as one of the sextons. I

believe the hand of the good Lord was in the whole matter: and this is just the way the Lord has dealt with me since I have been walking by faith and not by sight.—*Rev. W. Shaw, Edgewood, Ga.*

POLICE POWER OF HOME MISSIONS.—ITS LIMITATIONS AND POSSIBILITIES.

THE seventy-two thousand churches in our country are its bulwark of safety. A leading socialist let fall a significant fact, the other day, when he confessed "that earnest working churches where 'the rich and the poor meet together' are the most serious hindrances to the success of our ideas."

The Home Missionary Society is a part of the police force of these churches. It is an organized effort to exterminate the hurtful and regenerate all the helpful elements of society. It represents the best type of our Christian civilization. It is a disinterested party coming to the rescue, with no claim, but the claim of privilege and opportunity. If it succeeds it will not have increased its own personal estate. If it fails, no pecuniary losses fall upon those whom it desires to reach.

It brings to the front just those motives which ought to be regnant in all men. It guards the exposed places. Its nursing arms are clasped around the feeble, and its spiritual hospitalities extend specially to those whose infirmities would bring them into peril. It becomes a rallying standard for all forces effective for good. It is the fairest embodiment of that divine sympathy which brought our King to this world, whose work it proposes to continue. However, a police force cannot live above the level of the sentiment which created it, so the arm of this Society can be no stronger than the body that wields it. It has its

LIMITATIONS.

It cannot in any brief time eradicate abnormal church growths. It cannot immediately rejuvenate debilitated church lives which in all spiritual activities have for years been slipping into desuetude. It cannot enforce the truest ideals of the highest excellence any more than could the Master, who after all his wonderful works and words, could at last only sit down over against Jerusalem and cry out, "How often *would I*" . . . "but ye *would not*." It cannot annihilate time and space, two very important considerations, in a field of more than *three and a half million square miles*. It cannot create at once a home missionary ministry. It must always be subject to under supply or over demand, must meet unexpected exigencies, must adjust its regular and imperative liabilities to variable and uncertain assets. Under the present condition of church life, it must necessarily expend much of its strength in foraging for supplies instead of going to a full commissariat. On this

account, it cannot more than touch the hem of the garment of the magnificent opportunities and importunate necessities, which stand with appealing hands beckoning for help. Its work cannot avoid the losses which occur from the lack of wise nursing fathers and mothers to keep what it gathers. It cannot instantly nor easily cure chronic cases of worldliness. It cannot always keep the birds from feeding on the highways. It cannot grow strong-rooted, heavy-headed grain on stony places. It cannot reap full harvests among thorns. Yet these are just the places where it must go, breaking up the beaten paths, blasting out the rocks, grubbing up the thorns, that it may extend the acreage of God's harvest fields. Stretching from ocean to ocean, this country is one vast thornbush thicket, growing up to choke the good seed of the Kingdom. Not that the church is doing less—it has never done so much; but the forces for evil were never more active and the demands of this hour of deepening conflict press at every point all along the line. The great day of God is upon us.

It is not easy to get out of camp into the field for long tramps, forced marches, and hot battles. It is not easy for the multitude to get out of the law of getting into the law of giving; to learn that the Home Missionary Society is not a storehouse to draw from, but a treasury to be filled; that we are to do, not to have done for us; to build, not to enter into possession of that which others have made ready; that we furnish no capital, but are only vessels ready for the Master's use.

In spite of all these drawbacks some of the

POSSIBILITIES

within reach have been demonstrated, if only its hands were filled with the blessed and broken loaves. In the presence of the multitude his disciples are again saying, "Send them away." Again the Master answers, "They need not depart, give ye them to eat." His "nevertheless" and "inasmuch" are suggestive danger signals, even to those who stand in the forefront of the battle. These possibilities, they are beginning to see; but as fast as they are apprehended, new opportunities open and double the chances. Old fields break out with new necessities; the work is practically inexhaustible. There is no place where the material—unsaved souls—is not abundant enough to stir the heart of any follower of Christ. Over against every house is some broken wall. Beside every disciple are four at least, to win. Sons of Nehemiah, the world needs to-day more than ever Jerusalem needed him, in the days of Sanballat and Tobiah.

Just as marvelous things are coming to pass now, as then. Regeneration comes to whole communities in a few years. It is almost beyond belief—if it was not a fact—that the man yet lives in a ripe and honored old age who preached the first home missionary sermon in that insignificant commercial center, which has since

grown to be almost the metropolis of the country. The generation which, under the brooding care of this spirit, founded many of the choicest educational institutions of our Interior, has not altogether passed away. We are scarcely beyond the preface and introduction of this great book of gospel history. To say nothing of the thousands of places, which have outgrown the fostering care of this mother of churches, and are throwing their streams of beneficence into the ever-widening activities of the world's redemption, the work of this Society radiates annually from nearly 3,000 active centers. The pulsations of sympathy and co-operation which throb back and forth from the Society to its constituents, and from them to it, are like heart-beats pushing pure gospel blood to the extremities.

Under their commissions this army of nearly 1,500 men are to carry the purest, manliest, broadest gospel of helpfulness and hopefulness that this century knows. All these centers are held to the same high standard and become a great army under the same leadership. The possibilities of influence upon the nation from this source cannot be overestimated. To hold the State to its course, to conserve all the choicest interests and unify all that counts for good, such a Society is like a Grant at the head of the Nation's battle forces.

There are also untouched possibilities among the young. Sunday-schools have been multiplied with only small power for upbuilding individual life. Wholesale methods of instruction have been pushed, to the neglect of *personal contact*. The Convention, the Normal, the Assembly are all wholesale movements after better things. The various societies for the young now becoming so popular have a hopeful outlook. There is yet needed a "movement" that will take a closer grip on the spiritual life. In the intellectual life each one has his own personal drill; he comes face to face with his teacher; he must not only know, but tell what he knows; his future depends on his way of meeting this struggle. We have nothing like this in the spiritual realm. That we have not, shows how sadly we have neglected ourselves. Our plans for this ought to be wider and wiser than for anything else. From no quarter can such directive forces go out to this end, as from this Society. It touches a multitude of homes now. If its words could only reach thousands more; if the churches only would unbind its hands and fill them with treasure; if one of its specialties should be to inspire all these homes with a passion for better men and women, a generation, no less broad in the ordinary culture, but marked most for its spiritual energy and efficiency; if it could thereby turn the tide from the commercial and scientific to the higher realm of the spiritual and the eternal, then, vastly more than now, could it lay its hands on the destinies of the world. Lives bred in such an atmosphere and under such a discipline would be peerless for good in church and state. Is there not here much land to

be possessed? Why could not all these home missionary centers be made mighty, through some skillful, national plan for the spiritual up-building of the individual life? "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Has not the time come? What is needed now more than intense, intelligent, courageous, spiritual lives? Wholesale methods cannot furnish them. We must have, in our methods of church-training, the personal drill and contact that we have in the class-room of the intellectual life. Such a power would be welcomed by multitudes of waiting disciples. The day of opportunity is climbing to high noon, soon to pass over. Not by the mass, but by the individual, must we win. Even when the fishes were in the net they must be drawn to the land, taken out, one by one, and *counted, one hundred, fifty and three*. This great unpossessed field is before us. It will be well for us if we enter in; "but, if ye will not do so, ye have sinned against the Lord, and be sure your sin will find you out."—*Rev. J. D. Wyckoff, Galesburg, Ill.*

GLIMPSES FROM THE NEBRASKA FRONTIER.

BY REV. J. L. MAILE, SUPERINTENDENT.

ALONG the southern border of the State winds the Republican river through a charming valley of the same name. Bluffs and high hills skirt its borders. Traversing these northward, we reach an altitude from two to three hundred feet above the valley. The surface then stretches away in gentle undulations till it slopes toward the Platte valley. On this plateau is a parish nearly seventy miles in circumference, containing four church organizations and Sunday-schools, which constitute the field of one of our Home Missionaries. The churches are yoked together, each pair having preaching on the alternate Sunday. Two meet in new houses of worship, which, by the aid of special donations and grants from the Congregational Union, are free from debt. The story of burden and trial connected with one of these was last spring reported in the *Congregationalist* and *Advance*, and brought ample response from the East and the West. The other two churches meet in school-houses that are insufficient to accommodate the people and must be replaced by a church edifice.

Nearly every known denomination of Christians is represented on these prairies, and also several nationalities. As the divine Spirit on the day of Pentecost overleaped all distinctions of races and tongues, so now his converting and sanctifying presence can unify into one mind and heart these families whom God has thrown together.

Our missionary, from a meager salary, is endeavoring to pay for a team of broncho mules in whose diminutive bodies is stored away an amazing amount of energy and endurance; for in ministering to the

spiritual needs of his people, the pastor must take long and wearying rides in sunshine and storm. This field is ripe for the ingathering of many souls. Let us pray the Lord of the harvest to grant an awakening that shall turn many hearts to himself.

Further west, with headquarters at McCook, is the wide field of Rev. Wm. Guess, General Missionary among the Germans. During the last quarter, with the help of a student from the German Seminary at Crete, he has supplied eight fields lying within a circuit of 158 miles. When an appointment is made the people frequently come from eight to ten miles. A large German immigration is pouring into Nebraska. Want of trained ministers for them is an overmastering need. The wisdom of equipping the school at Crete for preparing young men to enter the German department of the Chicago Theological Seminary, is most strongly emphasized by the exigencies of the field. Contributions to the Seminary may be sent to Superintendent Geo. E. Albrecht, Omaha, Nebraska.

Still farther west, 316 miles from the east line of the State, is the new and rapidly growing village of Stratton. Our Home Missionary stationed there has visited the families within a radius of ten miles and opened preaching at another point on the railroad. His ability to win success has been tested by missionary work in New York City. Under his lead, a church has been organized at Stratton, and five hundred dollars pledged by the people for a house of worship. An additional \$200 must be raised by friends interested. Five hundred dollars from the Congregational Union will complete the attractive edifice.

In the northeastern part of the State, 500 miles from Stratton, and just south of Yankton, is a missionary parish of over a thousand square miles. Nested away among the hills of this parish are families representing every phase of culture, training, and religious belief. Two church organizations and a third preaching station, each with its Sunday-school, indicate the scope of the work. The services are held in school-houses.

A notable event was the grove-meeting at Herrick, Sept. 19th and 20th, conducted by Pastor Stubbins, and addressed by Professor Shaw, of Yankton College, Father Seccombe and the writer. The spirit of God rested on the audience of 300 souls with marked effect. A number confessed their acceptance of Christ. A series of meetings and the gathering of a third church on this field is planned for.

Four hundred and sixty miles northwest of Omaha, and located south of the Black Hills, is a large field opened by General Missionary Bross.

On the line of the new railroad now being built towards the Black Hills, are the rapidly growing villages of Chadron, Hay Springs and Rushville. Within the past few months hundreds of people have gathered at these places. By the aid of large tents, we have been

able to promptly occupy the ground and form a church organization and Sunday-school at each place. The people are enterprising and intelligent, including some of the best from older communities. Chadron is the principal center for a large region of fertile country. The erection of a house of worship here before winter is a most imperative necessity. The people are earnestly moving to that end. A comparatively small amount of aid will enable them to complete their edifice, and take a most influential part in shaping the moral and spiritual life of that region.

At Denver junction, just south of the Nebraska line and in Colorado, a church and Sunday-school have been gathered by the convenience of a gospel tent. This it is purposed to make an auxiliary station to Ogalalla. At the latter place we have built a house of worship, which is yet unfinished for want of means.

On a new railroad, extending northwest from the central part of the State, is the thriving village of Bertrand. Sunday-school Supt. Rev. J. D. Stewart has there gathered a Sunday-school and prepared the way for a church. As on the fields already mentioned, the people are earnestly taking hold of the work. Thus are we striving to do our part in girding and permeating this grand commonwealth with beacon lights of the gospel of Christ.

WORCESTER ACADEMY FOR THE CHEROKEES.

UPON our arrival here, four days before the term was to begin, we found nothing ready; the new buildings not quite done; masons, painters, and carpenters still at work; the entire building to be cleaned, and everything connected with the opening of the school to be arranged, besides the preparation of our own household goods for use in our private rooms. Class work in the school-room occupies me all day, and we have had no rest for the past month. We opened on the day set, and although the attendance was small at first, it has now reached about ninety. I have remodeled the course of study, and raised the standard about one year, for the classical department.

We have now a fine chapel, which we use for morning prayer, and for monthly rhetorical exercises. It is much pleasanter than trying to hold them in one of the school-rooms, although we have no seats for the chapel, but are using a motley array of benches, settees and chairs, hoping by and by to have the needed seats; for we expect that some friends to this work will feel like lending a little to the Lord, by furnishing the chapel.

The new building provides a much better primary school-room than was had last year. The dining-room is in running order, and the grant made will furnish it plainly, yet sufficiently well, we think.

There will not be many boarders this term, as we have had no funds

to furnish sleeping rooms. We are trying to get these things ready, and hope soon to be able to take a limited number. Five rooms can be furnished in the third story at moderate cost (that of plastering, doors, etc.), which would do nicely for the Indian boys, who are accustomed to the rudest accommodations in their homes and would be glad to have as comfortable rooms as these would make. The discipline of the school has greatly improved. Our morning chapel exercises are distinctly religious, and there is also a special Monday service and a Friday prayer-meeting or Bible lesson.—*Rev. F. W. Hullinger, Vinita, Indian Territory.*

FROM SMALL BEGINNINGS.

THE quarter just closed has been peculiar. There has never been one like it for burdens and hopefulness. Of the unusual burdens, physical infirmity comes first. I was stricken down with malarious fever of the most dangerous type; laid aside from work four Sabbaths. Yet those four weeks were far from being lost, as they have given an opportunity to see the hold the missionary has on the people. For miles about us, all varieties of religion and no religion came with sincere sympathy, and brought tokens of their affectionate appreciation. One of the most rigid Romanists, who is charged with burning her husband's Bible, came with her sympathy. "Your kindness," she said, in visiting my mother on her dying bed was appreciated by us, and will never be forgotten." So even sickness may bring blessings. Other burdens came through the church building. It is nearly completed, a beautiful church, the signal of evangelization, the trophy of the dear old Home Missionary Society. It is the genuine growth of the seed brought from New England. It gives Dakota a New England look. It was begun more than three years ago. It began in faith, in small beginnings, and has grown by progressive stages. The faith was there before the money. Then came the first check for ten dollars, from Washington, D. C. Unbelief said: "Will they build?" Then came twenty dollars from Chicago, to keep company with the ten, and we had thirty dollars in the bank; and to this nucleus additions have been made, from the East Hartford Sunday-school, in Conn., Winchester Sunday-school, in Mass., one of the suburban towns of Boston, Rehoboth, Mass., Sunday-school, where the writer was a pupil sixty years ago, Newton, Mass., Norwich, Conn., Orange Valley, N. J., Washington, D. C., and Iowa. When there was enough gathered to buy the lumber, we made a new departure. So we have gone on, until we hope to dedicate the building on the 29th inst. It comes near Thanksgiving Day, as it should of right do. We are brimful of Thanksgiving Doxologies, and ready to sing "All hail the power of Jesus' name." There is but a single thing wanting, and when our Christian friends see how the Lord has

helped us, this will be supplied. A bell will sound out over this beautiful plateau, and our Santee Indian friends will hear our bell, as we hear their bell, when the people are called together for the worship of God. A bell in our new church tower will complete our joy, and bring New England (Mass. and Conn.) to Dakota. We believe we shall live to see this desire of our heart consummated, although now in our sixty-ninth year of age.—*Rev. D. B. Nichols, Bon Homme, Dak.*

AMONG THE GERMANS.

It is my privilege to send you a report of my labors among the Germans of Springfield, and I would I could write it in my own language. By the help of the Master I was enabled to preach every Sabbath. I acted as Superintendent of our Sunday-school and taught the Bible class. I visited the homes of members and non-members, and read to them the Word of God, and asked for the various blessings they needed. I acted as peacemaker in a family where the husband had maltreated his wife. He was sent to jail and there converted; but the wife did not trust him, and, having bad advisers, needed the influence of God's Word to reconcile her to her husband. It seems as if this would soon be done.

The audiences at my services look to me something like a kaleidoscope. Every Sabbath, new faces appear among the attendants, indicating that the Germans are coming here in large numbers. Many servant girls who come can only occasionally go to church, as the families for whom they work care so little whether their girls attend. Many would come if the families would rise earlier on Sabbath mornings, and not remain so long at the table. I was especially disappointed in a man who had attended church for some time, and had listened attentively, to find that he did not believe at all in the truth of the Bible, nor in the superiority of the Christian over other religions, but had suspected that the Free Evangelical church only accommodated itself to the present taste of the hearers, because the greater part could not yet stand progressive teaching. He soon found that he could not become a member; yet he accepted a book from me about the evidences of Christianity. A formidable enemy I have to encounter in the German Sangerverein, which draws in almost every man as soon as he arrives. They promise the people beer on the Sabbath, when the saloons are closed, and furnish amusements for the young. And where are the unconverted Germans who would not care for such things? Yet the Lord has his own ways to draw them away from that society, even if he use the jail to do it. The church ought to have its own meetings during the week, which would be a bond among the German Christians. Steps will soon be taken to secure this. By the recent election of new deacons, we hope we have gained

more executive power for good and for progress. There are some who would increase the audiences, and the salary of the minister, by fraternizing with the Sangerverein, as in ———, where German ministers have five churches, and large audiences, by going to saloons and picnics on the Sabbath, and gaining the confidence of those who are no Christians. Your missionary prefers a smaller audience and less salary, to such a state of things. A German missionary, if faithful to his divine Master, has many difficulties to gain an audience, which our American brethren have not. One word, touching the Temperance question, may reduce his audience to a minimum. He may talk about too much drinking, but must not speak about total abstinence, nor distribute total abstinence literature.

As the people are poor, and have had no minister living among them until I came, their sense of benevolence for mission purposes was never developed; yet, at our last collection for this purpose, we received four dollars as a beginning. The audience was not large, and the persons who had heard the missionary discourse and the announcement of the collection, were mostly absent when the collection was taken. But the beginning is made; and we may hope for increase with increase of spirituality. The children in the Sunday-school give, already, better than the adults. I have also to mention that a young German has come here lately, who has an earnest desire to study for the ministry; but as he has spent all his small fortune to get a passage to America, he must earn money to get to the German Seminary at Crete, Neb. Superintendent Albrecht, at his recent visit here, encouraged him to self-help, until the time when others would help him to the desired end.

So you see your missionary here has the same encouragements and discouragements as other missionaries, only they can describe them in a better way than we Germans can do it, with our lack of knowledge of the English language.—*Rev. J. F. Graf, Springfield, Mo.*

DWELLING IN TENTS.

FROM a new and broad field we this time report. We left Arlington and Fontanelle, Neb., the last of April, and, transporting by car our team and buggy 300 miles, we drove from Valentine 140 miles to Sheridan and Davis Counties, Neb. The country was all before us; but the highways and by-ways were covered with immigrants and their covered wagons and tents on every hand. We opened our work in the old town of Chadron, on White river, where brother Bross has since opened, and continued it in the new Chadron. We preached the first sermons ever preached in the railroad towns of Rushville and Hay Springs, using tents, unfurnished buildings, etc., as we could get them. Buildings were generally commenced one week and occupied the next; so we could

utilize one each Sunday. Hay Springs is my town. I preached there the first Sunday the town ever saw, and in the first building ever erected (a saloon). Brother Bross finally secured tents for Rushville and Hay Springs. We yet use the one at Rushville; but, being of very light material, the one at Hay Springs blew to ribbons (figuratively) in October, and at present we have the use of a wagon shop.

We now have the Fremont, Elkhorn & Missouri Valley Railroad trunk line running direct to Chicago, ten trains daily, and seventy miles beyond us to the Black Hills. Rushville and Hay Springs are lively towns, to be centers of influence, and we put, for our order, pre-emption right on them. We must maintain and retain our inheritance. We have 3,000 population in Sheridan County, but all is new, and no returns can be had from the virgin soil for a time. But what Eastern Nebraska is this section is soon to be.

I paid in the spring \$2.25 for corn for my team. I have driven it over 2,400 miles. Wear and tear is heavy. The entire country is so new that two years must elapse before the people can have a surplus of products for disposal; but the development of this section will be wonderful, in material things. Can we, shall we, make it so for Christ and his Kingdom? Yes! •

We need not expect help from the field, for the winter; the people will do well to live and keep warm, and maintain spiritual life.—*Rev. B. F. Diffenbacher, Hay Springs, Neb.*

A LOVING GOOD-BY.

AFTER two years and six months of service of the Society here, in building up from the foundations a church of Christ, I close my labors with reluctance, and only because such a change is imperative. It has been unquestionably a most difficult field. People of pretty good judgment said that the founding of a new church here was out of the question; and I confess that success seemed very dubious, to me, for many weeks. Having put my hand to the plow, I could not look back, but straight onward. How great success has been achieved cannot now be determined; but these things are sure: a church of twenty-eight members has been gathered, with more to follow; a good Sunday-school has been maintained, in spite of most serious difficulties; a comparatively large number of families have become interested in the work; a beautiful and commodious chapel has been built and paid for (excepting a loan of \$500 from the Congregational Union) at a total expense of more than \$5,000; and this notwithstanding the fact that all business interests have been almost paralyzed by the collapse of an immense manufacturing company; and last, but by no means least, some considerable spiritual interest has been awakened, resulting in several conversions, and most assuredly in

giving something of an uplift to the religious condition of the community. The great work, as to tangible results, has been the building of our chapel. We have met all sorts of difficulties, and overcome what seemed to be insurmountable obstacles. The people have said repeatedly: "We do not see how it could have been done." But we rejoice exceedingly that we have been permitted to bear some part in the work of building up here a church of Christ, and rejoice to believe that our labor has not been altogether in vain. This outside work has involved many hundreds of miles of travel by private team; and, in addition to regular preaching services, I have had many calls to attend funerals and weddings, three, four, eight, ten and twelve miles from home. The most serious matter has been the intense heat of summer and the extreme cold of winter. It is not play to preach three times, superintend a Sunday-school and teach a class, and ride eighteen miles, with the mercury at ninety-five in the shade, or at thirty or forty degrees below in the sun! I almost wonder that I have been able to do it so long.

In closing, I wish to say, first, with profound gratefulness, that during my term of service there has not been a word or act to mar the exceedingly pleasant relations between myself and my people. We have been most cordially united in all our work, and we part with the kindest mutual regard. My resignation has been accepted in the same spirit in which it was offered, with the feeling that the change was absolutely necessary.

Secondly, I wish to give testimony to the kindly forbearance and consideration which the Society, through its officers, has ever manifested toward me. It is a "dear mother," and will always hold a large place in my affections and prayers; nor will it be forgotten, when I lead the church of Christ in the making of offerings unto God.—*Rev. G. S. Ricker, Stillwater, Minn.*

AMONG THE SWEDES.

THE Word of God seemed to make a deep impression upon all present, as some were at times in tears, and others rejoicing over the truth that our Lord Jesus Christ is still the same—a Savior from sin, a light in darkness, the bread of life, and the Good Shepherd who layeth down his life for the sheep. The majority of the church-members are warm-hearted and active Christians; but as most of them work for others by the day, their time is very limited; nevertheless some of them are out Sundays on the streets, down at the levee, distributing tracts, both in Swedish and English, among the rougher people.

A very essential work here all the time is to hunt up families who live in different parts of the city, speak to them about their souls' salvation, read and pray with them, distribute tracts and invite them to come

to our meetings. Many days I have spent in finding work for Swedes who have come here and cannot speak English. A Swedish minister in America, working among the Swedes, has to be and do everything, in order to serve the people. As we have no children, my wife is along most of the time, working in the mission field. God has given her the gift to sing and play the organ, speak and pray with the sinners, comfort the sorrowing, and in many other ways take part in his work.

A PACK OF CARDS HER GOD.—One young lady has been brought to repentance in quite a peculiar way. She worked in an American family, but did not like her place, and concluded to leave. We told her she could come and stay with us until she got another place. As she had no relatives in the city, she was very glad to do so. We spoke to her about her soul's salvation, and mornings and evenings we prayed for her. After a few days she got a place, and being ready to leave us, we knelt down and prayed that God should bless her. I took her valise, a pretty heavy one, and carried it six or seven blocks to the horse car. As it was very hot that day, and the burden heavy, being in quite a hurry, I got very much heated. She took the car and went, but commenced to feel uneasy, thinking about us; that we had a God to pray to, that we loved our Bible and frequently used it, while all she loved was a pack of playing-cards, which she had brought with her from Sweden, and her only desire was to find Swedes or Americans who would play with her. Now, she thought, "I must give myself up to Christ." But how could she do it? She had no Bible or Testament, no religious book of any kind; only the pack of cards. A terrible struggle arose within her. "Am I to part with my cards?" She went to her valise, intending to burn them, but could not do it. Then the thought struck her—"that pack of cards is all the God I have." Wherever she went that pack of cards had to be in her valise. Another thought came to her: "No wonder Pastor Holmquist got so awfully heated when he carried your valise with the pack of cards in it. Oh! if he had known that the very devil was in the valise!" She could not resist the Spirit of God any longer; she burnt the cards and fell down upon her knees, praying God to forgive her sins, that she might become his true child. And, do I need to say, God was willing to forgive her? She accepted Christ, and rejoiced in the living God. "Whoso confesseth his sins and forsaketh them shall have mercy." As soon as we got home, this lady came and told us what great things the Lord had done for her. Oh! it is blessed to work for the Lord. May we, together with God and his angels, rejoice over a sinner who repenteth.—*Rev. G. Holmquist, St. Louis, Mo.*

A Thanksgiving offering of a little boy in Iowa amounts to "twenty-five cents, which," he writes, "is one-tenth of my garden money."

A HARD FIGHT.

ONE has to fight desperately here to gain an inch of ground, and then has to fight to hold it. "The harvest truly is plenteous, but the laborers are few." There are literally hundreds of men here, most of them young men, enough to crowd the little church to overflowing, and then not reach one-half of them. Quite a large proportion of this number are going and coming all the time, and their uncertainty gives them a convenient excuse as against the claim of the blessed gospel. I am more than satisfied with the magnificent opportunities of this field, and hope that I appreciate the privilege of working on this far-away outpost. Our great need is the outpouring of the Holy Spirit, in quickening, saving power, on all the people. I wish you would mention this (not necessarily my name) in *The Home Missionary*, and ask the earnest prayers of God's faithful ones, for his blessing on the work here.—*Rev. H. H. Cole, Tucson, Ariz.*

WARM PREACHING.

THE Summer was one of unusual heat, but the attendance both at Sunday-school and church was better than ever before, during the hot season. I felt that I must stay right along with my people; hence took no vacation. We have done our usual church work with the thermometer ranging all the way from 90° to 115°. Our prayer-meetings were especially refreshing.—*Rev. J. D. Foster, San Bernardino, Cal.*

ANNUAL CONFERENCE OF SECRETARIES.

THE Conference of Secretaries of the State Congregational Home Missionary Societies auxiliary to the American Home Missionary Society convened, for their thirteenth annual meeting, at the Congregational House, Boston, Mass., at 9 A.M., Wednesday, November 18th, 1885. Present: Rev. Messrs. Jonathan E. Adams, Bangor, Me.; Joshua Coit, Boston, Mass.; Edward H. Greeley, D.D., Concord, N. H.; William H. Moore, Hartford, Conn., and Jeremiah Taylor, D.D., Providence, R. I. Letters of regret at inability to attend, or explaining absence, were received from Secretaries of several State societies and a Secretary of the American Home Missionary Society.

Dr. Taylor was made moderator, and Mr. Moore scribe. Prayer was offered by Mr. Coit. Messrs. Coit and Adams were made a Committee on Business. The registrar made a report, including a programme, which was accepted, and the programme was referred to the Committee on Business.

The Treasurer and the Committee on Business made reports which were accepted.

There were three sessions—on Wednesday, from 9 till 12:30 and from 2 till 4:15, closed with prayer by Mr. Moore: and on Thursday, from 9 till 1:15, opened with prayer by Mr. Adams and closed with prayer by the moderator.

The Registrar was appointed to make a communication to the Executive Committee of the American Home Missionary Society, relating to the annual meetings of the Society.

It was voted that the Fourteenth Annual Conference be held at the Congregational House, Boston, Mass., beginning at 9 a.m., Wednesday, November 17th, 1886.

It was voted that the Registrar offer the minutes for publication in *The Home Missionary*.

The minutes were approved.

The three sessions were devoted to the consideration of the following topics:

1. Best methods of work among pronounced Romanists.
2. Father Chiniquy's work in New England.
3. Best methods of work among the unevangelized in cities.
4. Best methods of reaching neighborhoods remote from church privileges.
5. The policy to be adopted by Congregationalists in the smaller fields where there are churches of various names, and can be only one efficient church.
6. How far shall denominational comity restrain us from entering fields where there are moribund churches of other names not meeting, nor likely to meet, the religious wants of the community?
7. Review of the year: spiritual results; lessons: prospects.

WILLIAM H. MOORE, *Registrar*.

HOPEFUL PROGRESS.

COMING here to a new town, where the people did not seem to care much for church and Sunday-school, finding six saloons, and no church, or regular meeting for worship, it did not seem a very inviting field, nor did I expect to be able to report to you, at this early date, a church building and parsonage—the former out of debt, the latter with a debt of \$100; also a Sunday-school, and regular meetings on the Sabbath. We have a deepening interest, and expect to gather rich fruit from the seed sown. This is the result of eighteen months' work, pleasant and joyful, but not easy. The pastor has had to be superintendent of workmen, president of financial committee, chairman of building committee, carpenter, stone-mason, painter, and janitor of building, when finished. These various occupations I have filled to the best of my ability, and have also had to keep in hand a reserved force, for preaching good, spiritual sermons on the Sabbath, and for the superintendence of our Sunday-school. In reviewing the past, I sometimes wonder at myself, and can truly say that God has fulfilled his promise—"As thy days, so shall thy strength be." We are now looking forward to our dedication on the 24th of November.

We held a short series of meetings, the latter part of October, from which I think our work secured beneficial results. We have not gained in numbers, owing to the fact that I have not been pressing the matter. Many of those who attend our services do not know of our work in other places, and have had to learn our ways. Then there are others who are anxious to join, but whose loose ways are against them. We have been working quietly, and I see my action in this respect has given us confidence in the minds of those in good standing here. I have felt that I was in the hands of God, laying the foundations upon the gospel of Jesus Christ, with purity and virtue to back it up. God has set his approval upon it, and the indications are that we shall reap richly from the Word sown. I believe the great work for our churches in South Missouri is to elevate the standard of religion. The people want the pure Word of God preached, but are too often fed on contention and strife. May God aid us to keep our lights bright, not for the sake of Congregationalism alone, but, above all, for the glory of Christ and the salvation of precious souls around us. I look upon our church here as a light in a dark place. We live in the face of much opposition; but are placed here by the power of God, and with the assurance from his Word that he is able to keep what is his own. This is our hope for the future.—*Rev. J. D. Wherland, Thayer, Mo.*

IN A HARD SPOT.

OUR town, of about 1,200 inhabitants, is a little west of the continental "Divide," in the very heart of the Rockies. It is solely a gold mining camp. It has the reputation of being the most moral camp in the mining district. If this is the best, then Heaven help the worst! We have eight whisky saloons, which are all gambling dens, kept open day and night, and Sundays. We have the same number of houses of ill-repute, whose business is conducted as openly as any business in the place. These houses pay into the city treasury \$500 per month, and the worst feature of all is, they receive the approval of the better class of citizens. In fact, I may add, they are sanctioned by ninety-nine per cent. of the population. One of the worst women in the place canvassed the town in the interest of one of the churches, collected money and purchased a carpet and an organ for the church, with the warm approval of the membership. I was talking with a good old Baptist brother, and he said, with tears in his eyes: "This woman will be rewarded for this act!" A prominent lawyer of the place—one who has held an important office in Washington, D. C.—came into my meeting, drunk, and disturbed the service by talking aloud. Toward the close of the sermon, he arose and contradicted something I said. Soon after, I met him on the street, and he took me by the hand and asked me to forgive him, and then said: "I believe in Christianity; in fact, I am a Christian. I go to church

and help to support the churches." Another man who professes an interest in the work, gave me a little advice, the other day. "He said: "Don't preach about death, hell and repentance. It's too solemn. Tell funny little stories, things that will please the people, and they will come again, and give their money." Another man said to me: "There's no use to preach the Bible to the people here: they are not interested in the Bible. Preach history." Evidently the majority of the people go to church to be amused. When I reflect upon the real condition of this people, I weep over it, my heart aches, and I cry out: "O God, what can I do to arrest this thoughtless, selfish, hell-bound throng?" Think of it! Out of a population of some 12,000, only about forty professors of religion, and half of this number would be considered only "respectable sinners," in the East. We have not a male member in our church who can assist us. I have everything to do. I am preacher, superintendent of Sunday-school, sexton, and they expect me to be collector of my own salary. A prayer-meeting is simply out of the question. I do not think there are ten praying people in the place. You may think I have overdrawn the picture; but, should you be here a few weeks, you would say: "The half has not been told." I have given the dark side of the picture: if I knew of anything bright, I would gladly give it. The only brightness comes from the assurance that God reigns, and can bring light out of darkness. I trust to be able, in time, to give you something more encouraging. Pray that God may send us help!—*A Rocky Mountain Missionary.*

WOMAN'S DEPARTMENT.

GLEANINGS FROM THE SECRETARY'S WESTERN TRIP.

ROLL CALL.—It was in Illinois, in a scattered rural community. There were about fifty female members in the church, and there were fully fifty members of the Ladies' Home Missionary Society. They meet once a month, holding alternate meetings in the interest of the Home and the Foreign work. They had one President, one Secretary, and two Treasurers. Our Secretary was privileged to be there at one of the regular meetings. Forty-five ladies were present, and she was assured that was no exceptionally large attendance. A regular programme had been prepared of devotional exercises, *roll call*, and interesting items of missionary intelligence. Our Secretary was called upon to add her mite to the programme, and, what with her talk and other exercises, the meeting lasted nearly two hours, but nobody even looked tired!

The meeting was held in a private house, as it always is, and the ladies make the occasion the one "monthly social" of the church. As soon as the formal exercises were through, our Secretary noticed, the

pastor and half a dozen other gentlemen came in, and a simple, but very nice tea and lunch were passed around. She also noticed one lady going around quietly with paper, pencil and purse in hand, collecting the regular monthly subscriptions of the members, and not refusing any extra donation any one of the gentlemen might wish to give to the cause presented that day.

By seven o'clock the company had all dispersed, some ladies having walked four miles to come to the meeting! They seemed to feel that they would not miss *that meeting* for any thing. Our Secretary noted *that roll call*, and wondered if calling the roll of members at every meeting would insure a larger attendance at missionary meetings generally.

AN EARNEST WORKER TRANSLATED.

WITH deepest sorrow we are called to announce the death on Nov. 20th, of Mrs. Leroy Warren, of Lansing, Michigan. Mrs. Warren has been President of the Michigan Woman's Home Missionary Society from its formation in 1881. One who knew her well in her home and in her more public duties thus writes:

"As she went in and out among us, her life was one of exceptional sweetness and power. To those who knew her intimately she was a marvel of patient cheerfulness, untiring self-forgetfulness, and fervent devotion to the Master she loved. To many mothers, often overwhelmed by the nerve-wearing care of little children, and the perplexing housework, she was a perpetual inspiration and a shining ideal of Christian motherhood. Her tearful longing that her unconscious influence might glorify her Lord, was realized to an extent she could never have imagined. In her relation to the cause of Home Missions in her State, she was more widely known. What she did in this direction as an efficient helper of her husband cannot be told. Her pen was always ready, her perceptions quick and her eager heart was full of helpful suggestions. . . . It was the Lord's work, and as for him, she put into it her time, her thought, her strength, her prayers and her abundant and often over-taxed hospitality.

"Only thirty-nine years old, yet her life was long in deeds of love in experiences which whiten the locks and wither the sympathies of many. Her devotion to duty seemed as constant as the law of gravitation. She was meet for heaven, and the Lord had need of her. She loved the churches, and was ready for any sacrifice that Christ's cause seemed to require. May the baptism of her spirit, her love and her zeal rest upon every heart which knew and loved her."

INCIDENT OF THE SPANISH WORK.

Our missionary, in passing along the street, noticed two little bright-eyed, pretty children talking to each other in Spanish. She spoke to

them, and they were delighted and attracted at once by being addressed in their native tongue. She asked them where they lived, and if they would like to have her go and see their mother. The children joyfully conducted her to their home. There she found a Spanish woman who had lived in the heart of the city of New York ten years, but who literally knew not one word of English. Miss Strong asked her how she managed to keep house, buy and make her children's clothing, etc., without the use of English. She replied, "My husband does all the purchasing, and, if I must go into a store for any needed article, he writes the English name of it on a paper, which I carry and show to the clerk."

The room Miss Strong was ushered into was adorned with pictures and other emblems which showed plainly that the occupants were Romanists in their form of faith and worship. Our missionary invited the woman to attend her meetings for religious worship, and to allow her children to come to the Sunday-school. "Are you a Protestant?" she asked. "Yes," was the reply. Then the Spanish woman referred to her former life in Spain, and said that she had a sister there who attended the meetings of the American missionaries in Santander, Mr. and Mrs. Gulick; and so earnest had been her sister's commendation of them in Spain that she was ready at once to put herself and children under our missionary's influence. She asked, "Why do you want my children to go to your Sunday-school?" Miss Strong replied, "That they may grow up to be pure and good men." "They shall go," she responded. They do go, and the mother, too, regularly. She receives the visits of the missionary most cordially, and reads the religious literature put into her hands. Her husband is a drayman; they live in a suite of five rooms, and she is an exceptionally neat housekeeper.

This incident illustrates the necessity of seeking out the foreigners and carrying to them the gospel in their own language. The men learn English enough for purposes of business, but not enough to receive spiritual truths, while many of their women do not learn our language at all.

MONEY GIFTS TO INDIVIDUAL MISSIONARIES.

A point of no little difficulty is the just and wise equalization of gifts of money, in response to appeals to specific fields and to individuals. Some of our ladies' societies are in the habit of voting out of their treasury, ten, fifteen, twenty or more dollars to be sent in cash to some missionary, whose wants have come specially under their notice. This is in response to the blessed law of sympathy, which our Savior enjoined upon his disciples. But in thus gratifying this emotion of sympathy they limit their ability to aid the cause in the general work, and prevent that equalizing of distribution, which can be done only by the officers of

the Society, whose range of vision covers the whole field, and to whom he needs of *all* are known.

An honored Secretary of one of our largest State home missionary Societies thus writes to a president of one of the Women's Societies :

"As regards the advisability of sending all moneys contributed for Home Missions through the regular channels adopted by the Congregational churches for such benevolences, I would say, that one of our home missionary superintendents has estimated that one dollar sent to the treasury is worth more for the advancement of the work, than ten dollars sent in boxes, or money to individuals.

"Money which is given directly to individuals makes them glad, of course, but often fails entirely of accomplishing permanent good. While my judgment coincides with this statement of another superintendent yet I have not usually stated the case quite so strongly. However, after years of careful investigation, I am fully satisfied that a large amount of generous sympathy, as well as more substantial offerings, are annually wasted, in large measure, by sending donations to individual cases which I have investigated. I will mention but one.

"To a certain home missionary field, sixteen churches poured in their contributions, which amounted to four or five times as much as should have been appropriated to that work at that time, while two other and more valuable enterprises not far distant were left to die because of this unequal division of means. There was no doubt in the minds of those who have closely looked into this matter, that if our women wish to do valuable service in the work of saving our land, they should collect moneys, and as far as possible send them through the channel adopted by the concurrent wisdom of our churches for a wise and equitable distribution of the same."

IN CHILDREN'S HEARTS.

A STEADY, quiet work of grace has been going on in the hearts of some. About half a dozen children will be formed into a class and prepared for church-membership, having expressed a well grounded desire to join the visible church, and having been, as we believe, already welcomed into the invisible church of him who said, "Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God." Our Sunday-school is more largely attended than ever before, and we have an excellent band of teachers. The children's Band of Hope is doing a good work also.—*Rev. J. W. Thrush, Sheridan, Mich.*

ONE of the most encouraging features of the work here is the interest of the children. The Sabbath evening, as well as the week-day evening meetings, are well attended by the larger boys and girls of the Sunday-school. They are very attentive to all that is said, and I think take

much interest in my sermons. It has come to me, more than once, that the boys in the Sunday-school refer, as authority for some opinion, to a former sermon of mine. This fact of course helps me in my sermon work, as well as tends to make me careful how I express a truth so that it may not be misunderstood by them.

OUR Sunday-school is progressing very finely. During the quarter, and in the coldest weather, our smallest audience was 84, and ran up one day to 136. The average of the quarter would have been above 100, had not the first weeks been so cold that the infant class could not attend as regularly as usual. Since the opening of winter the number has not fallen to 100, as yet, and gives fair promise of regular and lively growth.

WIDE-AWAKE LADIES.

THE really active members of our church are ladies. One is the church clerk; another is the superintendent of the Sunday-school; and a third has had charge of the primary department for several years. I visited this class last Sabbath in the church parlor. Facing them was a blackboard. In the corner was a piano. They passed the quarterly review in a highly creditable manner. They answered questions with prompt precision, and sang the Gloria Patri, led by their teacher. Then these babes in Zion folded their little arms, and, with bowed heads, uttered a prayer, which was the closing exercise. We may not gain the parents here, but I do believe God will have the children.—*Rev. W. Erving Abercrombie, N. Dak.*

WHO WILL HELP?

OUR Sunday-school is carried on with a good deal of spirit and increasing interest, under the superintendence of a Christian lady. My three preaching services every Sabbath have hitherto prevented my giving my personal influence in this direction. However, by a slight change in one of my afternoon services, I can now be present on every alternate Sabbath. We are most grievously in want of a Sunday-school library, and we would be glad to pay freight charges on any second-hand books given for that purpose.—*Rev. J. Nicol, Chase, Mich.*

ITEMS.

WE have a prayer-meeting from house to house, which has been a great blessing. My wife is now gathering a class of married women who are not able to read, and she teaches them in Sunday-school. There are many such in these coal mining regions.—*Rev. J. G. Evans, Wyoming, Pa.*

My wife is my most efficient helper. The burden of the singing falls chiefly on her. We have so many bickerings among the singers, and so little consecrated zeal, that the singing is a kind of skeleton in all the churches of the place. It seems to be a chronic difficulty.

THE Congregational church at Ewartsville, on Union Flat, is a thriving and industrious church; "doing" the Word as well as "hearing." The ladies of the church have formed a Ladies' Aid Society, and have regular meetings once a week at the house of some farmer; for they are all farmers in that neighborhood. The distance that some have to travel to attend these meetings is from three to four miles. A Sunday-school is held every Sunday, with pretty fair attendance.—*Rev. E. J. Singer, Colfax, Wash. Ter.*

A BIRTHDAY box in one of our ladies' societies yields to our treasury six dollars and eight cents for the year just expiring.

AMERICAN COLLEGE AND EDUCATION SOCIETY.

10 Congregational House, Boston.

REV. JOHN A. HAMILTON, *Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

[Money may be sent to JAMES M. GORDON, Esq., Treasurer, No. 10 Congregational House, Boston; or to REV. ALEXANDER H. CLAPP, 34 Bible House, New York.]

"TOO MANY COLLEGES" is the frequent response to appeals made in behalf of the higher educational institutions of the West. In many cases this is a flippant criticism made with little knowledge of or interest in the real merits of the cause thus judged. Nevertheless it cannot well be denied that the criticism has its measure of justification. Western men and educators whose observation claims respect, affirm the same and earnestly urge that the evil in question be corrected.

As illustrating this, the following educational programme, drawn up by Chancellor Massatt of Nebraska State University, and adopted with great unanimity by the General Conference of that State is commended to the perusal of the friends of higher Christian education:

1. The entire education of the commonwealth is one common interest, to be administered with a single view to the highest intellectual and moral improvement of the whole people and the people as a whole.
2. In order to its administration with economy and effectiveness its promoters must act upon the principle of co-operation rather than of competition.
3. We recognize as constituting our system of education in Nebraska: (a) The common schools and the private elementary schools. (b) The public high schools and the academies. (c) The State university and the chartered colleges.

4. (*a*) We believe that in this system elementary education is, for quantity, abundantly provided for, while we urge the importance of improving its quality as a preparation for life, and particularly as a means of moral discipline. (*b*) We recognize as one of the weak points in this system the want of good secondary schools. While Massachusetts has nearly 300 high schools and academies training 30,000 pupils from whose numbers her five colleges may be recruited, Nebraska has a smaller number of genuine preparatory schools than she has of colleges, so called. We therefore urge the building up of good honest high schools and academies throughout the State at carefully chosen points, with an ultimate view to providing thorough preparation for college, as well as a sound English education, in at least one place in every county. (*c*) In the highest education we hold that concentration is the necessary law. The multiplication of colleges out of all proportion to the demand for higher and the provision for secondary education, violates every principle of economy, and tends inevitably to the degradation of college standards and degrees. The fact that Nebraska, with but a fraction of her sod turned over, has three times as many colleges as Connecticut and nine times as many as New Hampshire, must convince even the way-faring man that it is time to call a halt.

5. In view of these principles, it is the sense of the Association, (*a*) that the founding of new colleges is unwise and inexpedient. (*b*) That those now existing should be supported on their merits. (*c*) That the best interests of education would be promoted by a concert of action on the part of the University and the other colleges so far as to secure substantial uniformity as to requirements for admission, courses of study and examinations for degrees.

APPOINTMENTS IN NOVEMBER, 1885.

Not in commission last year.

Rev. Frederick H. Baich, White Salmon, Wash. Ter.
 Rev. William Rogers, Temescal, Cal.
 Rev. John T. Lewis, Powell and East Powell, So. Dak.
 Rev. Charles H. Phillips, Cummings and Buxton, No. Dak.
 Rev. T. Clare Luse, Osborne, Kan.
 Rev. George H. Cate, Minneapolis, Minn.
 Rev. John F. Soderstrom, Gen. Miss. among the Swedes in St. Paul and St. Anthony Hill, Minn.
 Rev. Charles H. Phelps, Greenwich, Ohio.
 Rev. D. M. Brown, Deming, New Mex.
 Rev. Ezekiel C. Chavez, (Mexicans,) Sebolleta, New Mex.
 Rev. Alfred Grass, Doaksville, Ind. Ter.
 Rev. Jacob Flook, West End, Atlanta and Exposition Mills, Ga.
 Rev. Nathan M. Sherwood, Jersey City, N. J.
 Rev. Edward P. Morse, East Rockaway, N. Y.
 Rev. John A. Woodhull, Syracuse, N. Y.

Re-commissioned.

Rev. George Baker, Ferndale, Semiahmoo, Mt.

View, Enterprise and Rogers, Wash. Ter.
 Rev. Stephen H. Cheadle, East Tacoma and Old Tacoma, Wash. Ter.
 Rev. Orin L. Fowler, Eagle Harbor, Port Blakeley and Port Madison, Wash. Ter.
 Rev. Amos W. Bower, Portland and Beaverton, Or.
 Rev. James R. Bowler, Weaverville, Cal.
 Rev. Granville M. Dexter, Corralitos, Cal.
 Rev. Drummond McCunn, San Bernardino and Old San Bernardino, Cal.
 Rev. William H. Tubbs, Bethany, Byron, Eden Plains and Marsh Creek, Cal.
 Rev. William H. Wolcott, Ontario, Cal.
 Rev. George Ritchie, Ketchum, Vienna and Sawtooth, Ida.
 Rev. Albert R. Crawford, Provo, Utah.
 Rev. Arthur B. Peebles, Salt Lake City, Utah.
 Rev. George N. Kellogg, Boulder and Langford, Colo.
 Rev. Richard H. Battey, Plankinton, So. Dak.
 Rev. George B. Barnes, Wahpeton, No. Dak.
 Rev. Charles A. Mack, Melville, Bartholomew and Pingree, No. Dak.
 Rev. Albert M. Case, Blair, Neb.

Rev. Enoch E. Rogers, Evangelist in Minn.	Rev. Benj. F. Diffenbacher, Rushville and Ha Springs, Neb.
Rev. Henry F. Tyler, Minneapolis and Silver Lake, Minn.	Rev. James B. Gilbert, Springfield, Sanborne and Zenia, Neb.
Rev. B. Johanson, Gen'l Miss. work among the Scandinavians in Minn. and Iowa.	Rev. John Morley, Avoca, Victoria and Hutchings School-house, Neb.
Rev. Jacob Reuth, La Grange, Mo.	Rev. William D. Page, Cowles and Pleasant Hill School-house, Neb.
Rev. Charles J. Sage, Kansas City, Mo.	Rev. Emanuel Richards, Stratton Neb.
Rev. John Vetter, Eldon, Mo.	Rev. Ashley B. Show, Waco, Neb.
Rev. Aaron W. Wiggins, Anson and Athens, Mo.	Rev. Benjamin F. Baker, Udall, Kan.
Rev. Jean C. Aganier, New London, Ohio.	Rev. George P. Clafin, Dunlap, Kan.
Rev. Jacob P. Riedinger, Grafton, Ohio.	Rev. D. Todd Jones, Arvonja, Kan.
Rev. Lewis Morgan, Soddy, Tenn.	Rev. Robert Kerr, Wakefield, Kan.
Rev. Robert T. Liston, Benson, etc., Ariz.	Rev. Robert Killip, Muscotah and New Malden, Kan.
Rev. Guilabaldi N. Ancheta, Mexicans at San Rafael, Cubero, Rinconwada, San Jose and San Mattia, New Mex.	Rev. Howard A. L. King, Ft. Scott, Kan.
Rev. J. Spencer Jewell, Albuquerque, New Mex.	Rev. Joseph H. Parker, Wichita and Plymouth, Kan.
Rev. J. P. Salazar, Line of Atlantic & Pacific R.R. (Mexicans), New Mex.	Rev. Henry Rees, Dry Creek, Kan.
Rev. Charles S. Newcomb, Groveton, Tex.	Rev. Homer Thrall, Garden City, Kan.
Rev. Andrew Smith, Dallas, Tex.	Rev. John J. Wilson, Onaga, Kan.
Rev. Perrin P. Fish, Mt. Dora, Fla.	Rev. Samuel G. Wright, Brookville and Bavaria, Kan.
Rev. Emerson G. Wicks, Oak Hill, Fla.	Rev. Enion C. Evans, St. Paul, Minn.
Rev. John A. Dobson, Ft. Smith, Ark.	Rev. Herbert W. Gleason, Minneapolis, Minn.
Rev. William H. Lewis, Cherokee City, Ark.	Rev. Robert P. Herrick, Montevideo and out-stations, Minn.
Rev. Frank H. Decker, Greenport and Cutchogue, N. Y.	
Rev. William H. Ingersoll, Brooklyn, N. Y.	

RECEIPTS IN NOVEMBER, 1885.

NEW HAMPSHIRE—\$147.48.

Hanover, Ladies, by Mrs. C. O. Blaisdell.....	\$20 00
Hollis, "F.".....	3 00
Keene, A Thank-offering.....	25 00
Merrinack, First, by Rev. E. A. Slack.	35 00
New Ipswich, Proceeds of the Children's Fair for Benev. objects, by L. A. Obeare.....	7 40
Reed's Ferry, Rev. E. A. Slack, to const. Mrs. A. H. H. Slack a L. M.....	50 00
Troy, Trinity Ch., by E. Buttrick.....	7 08

VERMONT—\$186.25.

Randolph, M. K. Nichols.....	4 00
St. Johnsbury, North Ch., "A special Thank-offering," by W. C. Tyler.....	50 00
Salisbury, One who loves the cause of Home Missions, for Woman's Dept....	2 00
Springfield, by G. P. Haywood.....	30 25
Adna Brown.....	50 00
West Rutland, by H. D. Tuttle, to const. Miss Dorcas Chapman a L. M.....	50 00

MASSACHUSETTS—\$21,072.33; of which Legacies, \$13,460.00.

Mass. Home Miss. Soc. by Rev. E. B. Palmer, Treas.....	5,500 00
Amherst, Ladies' Auxiliary, by Mrs. H. R. Clark, \$64; special, \$40.....	104 00
Andover, Ladies' Union Home Miss. Soc., by Miss S. F. Ripley, special....	77 25
Belchertown, On account of Legacy of Jonathan Webber.....	400 00
Bernardston, Miss M. L. Newcomb....	330 00
Boston, Legacy of Jacob P. Holm, by E. S. Converse, Ex.....	2,000 00
Woman's Home Miss. Asso., by Mrs. H. M. Moore, Treas., special, for Salary of Miss Ada A. Durham, Vinita, Ind. Ter., \$60 and \$55.....	115 00
Brockton, A Friend.....	1 00
Carlsle, W. A. Prescott.....	3 00
Chelmsford, On account of Legacy of Edward Tufts, by J. F. Kimball, Ex.....	10,860 00
Dalton, by H. A. Barton, Jr.....	70 00
East Granville, Young People's Soc. of	

Christian Endeavor, by F. H. Griswold.....	\$4 00
Northampton, Legacy of Maria Hubbard, by A. M. Barlow, Ex.....	200 00
Teachers and Students of Smith College, by Miss Mary Eastman, special.	42 14
A Friend, to const. Miss Anna A. Parsons a L. M.....	50 00
A Thank-offering.....	4 00
North Attleboro, A mite for weary workers.....	1 00
North Brookfield, First, by J. E. Porter	50 00
North Dighton, Ladies of the First Ch., by Mrs. E. M. Greene.....	20 00
Paxton, by G. A. Brown.....	16 75
Pittsfield, Mrs. Fanny T. Allen.....	50 00
Salisbury, Union Evan. Ch., by E. A. Goodwin.....	24 86
Sheffield, by H. Dutcher.....	7 51
Southampton, by T. P. Bates.....	71 00
South Deerfield, Cong. Sunday-school, by Dea. C. A. Stowell.....	2 82
Springfield, From the "Wide Awakes" in South Ch., Mrs. S. M. Collins and others, by Rev. M. W. Montgomery..	65 00
A Friend.....	1,000 00
Mrs. Persis Burnham.....	3 00

RHODE ISLAND—\$324.39.

Peace Dale, by J. A. Brown.....	24 39
Providence, Beneficent Ch., by E. Barrows, Treas. R. I. H. M. Soc.....	200 00
Pilgrim Ch., by W. A. Dudley.....	100 00

CONNECTICUT—\$903.87; of which Legacy, \$100.00.

Ansonia, by B. A. Cramer.....	23 26
Berlin, H. N. Wilcox.....	10 00
Central Village, by H. C. Torrey.....	8 00
Danielsonville, Westfield Ch., by H. N. Clemons, to const. Pannel H. Sprague a L. M.....	70 00
East Hartford, South Ch., special, \$37; coll. from Ch., \$5, by E. M. Roberts....	42 00
Enfield, D. H. Abbe.....	5 30
Guilford, First, by E. W. Leets, to const. Rev. E. M. Vittum a L. M.....	50 00

Hadlyme, by R. E. Hungerford	\$14 49
Hartford Mrs. D. S. M.	75 00
Higganum, Cong. Sunday-school, special, by Mrs. D. Huntington.....	19 50
Manchester, A Thank-offering.....	10 00
Middletown, Dea. S. Goodrich, by Rev. A. W. Hazen.....	10 00
Cong. Sunday-school of the South Ch. by E. Payne.....	75 00
New Haven, Legacy of Mrs. Mary Strong, by F. Chatfield, Ex.....	100 00
New Milford, A Friend.....	5 00
New Preston, Village Ch., by D. Burnham	44 50
Norfolk, A Friend.....	4 40
North Stonington, by Rev. W. B. Cary.....	6 26
Norwich, J. G. T.	25 00
Putnam, Infant Class of Second Cong. Sunday-school, special, by C. S. Brooks.....	25 00
Ladies of Cong. Ch., freight, by Mrs. H. G. Shaw.....	3 00
Simsbury, First Ch. of Christ, by A. J. Holcomb.....	67 11
South Britain, by H. P. Downes.....	10 00
South Norwalk, by S. G. Ferris.....	57 60
Ladies' Miss. Soc., by Miss E. G. Platt	100 00
Southport, A Friend, in full, to const. Rev. G. E. Foskett a L. M.....	30 00
Thompson, Ladies of Cong. Ch., freight, by Miss Ellen D. Larned.....	3 00
Weston, by A. J. Park.....	10 00
Woodstock, Jennie Keeler.....	75
NEW YORK—\$2,594.90.	
Albany, A Friend.....	50 00
Baiting Hollow, Ch., \$1.43; Youth's Aid Soc., \$1, by Rev. J. A. Woodhull.....	8 43
Binghamton, First, by H. M. Beecher.....	59 58
Brooklyn, Clinton Avenue Ch., by T. S. Thorp, Treas., \$820.88; Julius Davenport, \$500; A. S. Barnes, \$100.....	1,420 84
Tompkins Avenue Ch., by H. C. Osterlander.....	491 18
Ch. of the Puritans, by L. W. Partridge.....	52 00
Central Ch., Ladies' Benev. Asso., special, by Mrs. L. H. Cobb.....	25 00
Danforth, by Rev. D. F. Harris.....	35 00
East Rockaway, Bethany Ch., by W. A. Simons.....	6 35
Elizabethtown, First, by A. McD. Finney.....	24 54
Fairport, by J. E. Howard.....	15 00
Granville, by Rev. T. M. Owen.....	4 50
Moriah, by Rev. J. H. Butler.....	2 00
New Yor City, T. D. Quincy, \$60; "M", \$15; A Thank-offering, \$1.....	76 00
Ogdensburg, by Rev. J. S. Ainslie.....	12 00
Orient, Memorial fund of Cong. Ch., by M. B. Brown.....	81 00
Rodman, Ladies' Miss. Soc., by Mrs. F. W. Pierce.....	25 25
Smyrna, by Rev. Q. J. Collin.....	50 00
Sunday-school Miss. Soc., by C. H. Hunt, to const. Rev. Q. J. Collin a L. M.....	50 00
Spencerport, Cong. Sunday-school, by Miss S. F. Lincoln.....	27 00
Tallman, by Rev. P. M. Rightmayer.....	6 00
West Greece, by Rev. H. P. Hamilton.....	6 23
Yonkers, First Presb. Ch., by W. C. Foote.....	37 00
NEW JERSEY—\$7.62.	
Closter, by J. H. Serviss.....	2 62
Newfield, A. Moody.....	5 00
PENNSYLVANIA—\$17.00.	
Carbondale, First, by Rev. D. L. Davies.....	7 00
Philadelphia, Mrs. E. H. Pratt.....	10 00
DISTRICT OF COLUMBIA—\$1.75.	
Washington, "Little Rills of Llen-smary".....	1 75

WEST VIRGINIA—\$3.69.	
Huntington, by Rev. F. M. Price.....	\$3 69
GEORGIA—\$20.00.	
Atlanta, Ladies' Union of Ch. of the Redeemer, by Mrs. M. R. Eddy.....	20 00
ARKANSAS—\$22.00	
Fort Wayne, by Rev. C. D. Wright...	2 00
Little Rock, by Rev. G. M. Sanborne...	10 00
Rogers, Rev. J. W. Scroggs.....	10 00
INDIAN TERRITORY—\$2.50.	
Vinita, Rev. N. W. Wheat.....	2 50
TENNESSEE—\$6.00.	
Soddy, by Rev. L. Morgan.....	6 00
OHIO—\$510.77; of which Legacy, \$243.54.	
Received by Rev. A. C. Barrows:	
An Ohio Man in Chicago, Ill., \$25.00	
Thompson, Mrs. J. L. Tillotson, 5.00	30 00
Akron, by E. W. Stuart.....	112 24
Cheltenham, by Rev. H. B. Knight....	10.54
Claridon, Woman's Board of Missions, by Mrs. N. C. Bruce	10 00
Collinwood, by Rev. C. L. Hamlen....	10 00
Gustavus, by Rev. J. C. Thompson....	5 00
Hudson, Remainder of Legacy of W. Porter, by W. M. Beebe, Ex.....	243 54
Madison, Mrs. H. B. Fraser.....	50 00
Penfield, by Rev. T. C. Walker.....	9 00
Sullivan, by Rev. J. C. Hughes.....	3 00
Sylvania, by Rev. S. R. Dole.....	15 65
Toledo, Edson Allen.....	10 00
West Williamsfield, by C. R. Coleman	1 80
INDIANA—\$2.00.	
Terre Haute, Mary H. Ross.....	2 00
ILLINOIS—\$35.00.	
Payson, by D. E. Robbins.....	15 00
Peoria, Mrs. Mary E. Campbell.....	5 00
Rochelle, C. F. Holcomb.....	15 00
MISSOURI—\$61.00.	
Eldon, by Rev. J. Vetter.....	1 00
Honey Creek and Memphis, by Rev. T. C. Johnston.....	4 00
Lebanon, by M. W. Searle, in full, to const. Mrs. Louisa Wallace a L. M....	21 00
St. Louis, German Ch., by Rev. M. Herberg.....	4 00
Springfield, Second, by Rev. J. H. C. Crane.....	20 00
German Ch., by Rev. J. F. Graf.....	4 00
Tayer, First, by Rev. J. D. Wherland.....	7 00
MICHIGAN—\$1,264.63.	
Received by Rev. L. Warren:	
Armada, Ch., \$43.06; Sunday-school, \$6.94.....	\$50 00
Clio.....	18 00
Grand Rapids, First.....	200 00
Oakwood, An unknown friend	5 00
St. Clair, Mrs. M. A. Hopkins	50 00
St. Johns, Rev. S. Sessions, \$5; A Friend of Missions, \$5.....	10 00
South Haven, Two Ladies....	2 00
335 50	
Received by Mrs. E. F. Grabill,	
Treas. W. H. M. S. for Mich.: Woman's H. M. Societies of Almont, by Mrs. A. Durham.....	\$5 60
Ann Arbor, by Miss M. S. Bronson	40 00
Clinton, by Mrs. F. C. House.....	6 00
Greenville, by Mrs. C. C. Ellsworth.....	2 90
Mattawan, by M. Wemple.....	6 00
Olivet, by Mrs. H. E. Green, special.....	25 00
84 90	

Alma, by Rev. J. Van Antwerp.....	\$8 50	Crete.....	\$7 50
Almira, \$2.25; Glen Arbor, \$3.11; Out Post, \$2.97; Solon, \$5.30, by Rev. M. W. Tuck.....	13 63	De Witt.....	1 00
Augusta, First, by Rev. J. D. Shulls....	4 85	Doane College Girls.....	5 00
Calumet, by E. T. Curtis.....	257 05	Exeter.....	23 00
Coral and Sand Lake, by Rev. E. C. Her- rington.....	6 25	Juveniles.....	2 00
Eastlake, by Rev. W. T. Beale.....	2 62	Franklin.....	3 20
Eaton Rapids, First, by A. C. Dutton...	60 50	Fremont.....	2 00
Fremont, by Rev. G. Benford.....	5 00	General Asso.....	56 32
Hart, by Rev. R. W. Fletcher.....	26 51	Rev. A. Thwing.....	10 00
Hudson, First, \$65.55; Young People's Soc., \$25; by C. B. Stowell, to const.		Irrington.....	3 76
Rev. Elmer D. Bostwick a L. M.....	90 55	Lincoln.....	4 60
Laingsburg, by J. V. D. Wyckoff, in full, to const. C. E. Hollister a L. M.....	15 39	Omaha, First.....	154 30
Leslie, Mrs. Lucy Child.....	10 00	South Bend.....	2 50
Mancelona, First, by Rev. B. J. Baxter	3 00	Syracuse.....	20 00
Mattawan, by Rev. E. Herbert.....	1 00	Waco.....	1 42
Newaygo, First, by Rev. A. H. Norris...	1 00	York.....	5 65
Old Mission, by Rev. J. B. Roberts.....	12 00		318 25
Olivet, by G. W. Keyes.....	175 30	Bradshaw, by Rev. -J. Winslow.....	6 80
Ovid, by Rev. A. T. Waterman.....	18 05	Friend and Sutton, German Ch., by Rev. H. Bentz.....	25 00
Oxford, by Rev. J. Allworth.....	2 50	Norfolk, L. and H., by Rev. H. Bross..	5 00
Perry, First, by Rev. R. Quaife.....	5 84	Sutton, by Rev. E. H. Baker.....	2 62
Union City, by Rev. H. N. Burton, to const. Ira Hitchcock and C. W. Saun- ders L. Ms.....	102 44		
Vicksburg, by Rev. D. H. Reiter.....	17 00	DAKOTA—\$181.68.	
[St. John's, by Rev. S. Sessions, through Rev. T. Waterman, \$5.00. Erroneously ac- knowledged in November.]		Athol, by Rev. E. H. Alden.....	3 50
WISCONSIN—\$9.65; of which Legacy, \$5.75.		Bon Homme, by Rev. D. B. Nichols.....	1 50
Fort Howard, On account of Legacy of D. C. Curtiss, by E. C. Curtiss, Ex....	5 75	Deadwood, by Rev. E. H. Martin.....	30 70
North Prairie, Mrs. Jane H. Holling- worth.....	1 40	Dracola, by Rev. S. Penfield.....	16 50
Trade Lake and Wood Lake, by Rev. N. P. Wallgren.....	2 50	Glen Ullin, by Rev. E. L. Hood.....	50 00
IOWA—\$2.50.		Sanborne, \$1.95; Menoken, S. Leach, \$5, by Rev. H. C. Simmons.....	6 95
Muscatine, German Ch., by Rev. J. Fath	2 50	Sioux Falls, Woman's Miss. Soc., by Mrs. F. D. Wilder.....	19 53
MINNESOTA—\$41.19.		Spearfish, First, by Rev. J. Richards..	3 00
Claremont and Dodge Center, by Rev. A. H. Tebbets.....	7 47	COLORADO—\$37.00.	
Lakeland, \$5; Stillwater, \$5, by Rev. G. S. Ricker.....	10 00	Denver, Second, by Rev. W. D. Wester- velt.....	10 00
Little Falls, by Rev. M. K. Pasco.....	2 30	Boulevard Ch., by Rev. W. Hicks....	5 00
Mankato, by Rev. H. A. Bushnell.....	10 00	Pilgrim and Olivet Chs., by Rev. A. E. Armstrong.....	2 00
Morristown, by Rev. W. J. Parmelee....	6 92	East Pueblo, \$10; South Pueblo, Second, \$10, by Rev. W. C. Veazie.....	20 00
Preston, Mrs. H. E. A., for Woman's Dept.....	1 00	WYOMING—\$6.50.	
Stillwater, by Rev. J. W. Carlson.....	3 50	Big Horn and Sheridan, by Rev. S. J. Jennings.....	6 50
KANSAS—\$146.07.		MONTANA—\$105.42.	
Received by Rev. L. P. Broad:		Billings, by Rev. S. A. Wallace, to const. E. B. Camp, Miss Rose Camp and M. G. Mains L. Ms.....	81 42
Austin, District Ch.....	\$ 8 35	Glendive, by Rev. J. M. Pamment.....	3 00
Boston, Mass., Park Street Ch..	60 00	Helena, by Rev. F. D. Kelsey.....	21 00
Udall.....	15 00	UTAH—\$4.05.	
Bavaria and Brookville, by Rev. S. G. Wright.....	6 25	Park City, by Rev. I. R. Prior.....	4 05
Bethel, \$2.75; Garfield, \$6.35, by Rev. H. Hoddie.....	4 10	CALIFORNIA—\$734.53.	
Buffalo Creek, \$2.47; Center Ridge, \$3.04; Scatter Creek, \$3.50, by Rev. J. Wilde.....	9 01	Received by S. S. Smith, Fin. Agent:	
Chapman, Sutphen's Mills, Enterprise and Detroit, by Rev. H. D. Herr.....	5 60	Geyersville.....	\$2 25
Cora and Walnut Creek, by Rev. H. F. Markham.....	12 00	Grass Valley.....	30 75
Greeley and Haven, by Rev. L. Hull....	7 66	Lewiston.....	4 50
North Lawrence, by Rev. T. F. Norris...	3 00	Little Shasta.....	19 50
Reading, by Rev. M. H. Smith.....	5 85	Murphy's.....	2 00
Smith Center, by Rev. W. C. Sanford..	9 25	Oakland, Plymouth Avenue Ch.....	97 70
NEBRASKA—\$357.67.		Petaluma.....	30 00
Received by Rev. J. L. Maile:		Rio Vista.....	10 00
Woman's Home Miss Soc. of Blair.....	\$ 16 00	The Lord's Money.....	100 00
		Sacramento, First Ch. of Christ.....	23 73
		San Bernardino, Woman's Miss. Soc.....	19 65
		San Francisco, Third Ch.....	120 75
		Plymouth Ch.....	204 50
		Santa Cruz.....	30 00
		Stockton.....	12 15
		Weaverville.....	5 60
			704 08
		Bidwell and Cedarville, by Rev. D. F. Taylor.....	5 00

Corralitos, \$2.25; Soquel, \$5, by Rev. G. M. Dexter.....	\$8 25
National, City, X.....	5 00
Oakland, Golden Gate Ch., by Rev. W. H. Cooke.....	5 00
South Vallejo, by Rev. J. A. Jones.....	1 25
Stockton, by Rev. F. E. Sherman.....	3 00
Tulare City, by Rev. D. Goodsell.....	3 00

OREGON—\$12.50.

Pendleton, by Rev. O. W. Lucas.....	2 50
The Dalles, by J. Steele, Treas. Oregon H. M. Soc.....	10 00

WASHINGTON TERRITORY—\$14.10

Received by Rev. Dr. Atkinson : Mt. Pleasant, by Miss J. Turk.....	\$3 50
Washougal, by Mrs. J. E. C.....	
Durbin.....	3 60
Walla Walla, First, by Rev. E. Haskell.....	7 00

SANDWICH ISLANDS—\$250.00.

Sandwich Islands, A Friend.....	250 00
Home Missionary.....	136 90
	\$29,172 99

Donations of Clothing, etc.

Albany, N. Y., Ladies' Soc., by Kate MacNaughton, two boxes and cash.....	\$318 00
Ann Arbor, Mich., Ladies, by Rev. L. Warren, two boxes.....	91 00
Baltimore, Md., Home Miss. Soc. of First Ch., by Mrs. F. S. Brown, box.....	75 00
Bridgeport, Ct., Ladies' Soc. of South Ch., by M. W. Hawley, two barrels.....	255 40
Bristol, Ct., Ladies' Home Miss. Soc., by Mrs. N. L. Brewster, two barrels and freight.....	175 74
Bristol, R. I., Ladies of First Ch., by Mary A. Watson, barrel and freight.....	108 11
Brooklyn, N. Y., Nellie S. Brown, box and freight.....	52 34
Ladies of Puritan Ch., by Mrs. Dr. E. P. Ingersoll, box.....	
Ladies' Benev. Soc. of South Ch., by Mrs. J. H. Swift, box.....	215 00
Burlington, Vt., Ladies of First Ch., by Mrs. John E. Peck, barrel and cash.....	100 00
Canandaigua, N. Y., Ladies of First Ch., by Miss Mary C. Tousley, box, cash and freight.....	280 00
Chicago, Ill., Ladies, by Mrs. R. O. Cassell, box.....	220 45
Claremont, N. H., Ladies' Assn., by Fannie S. Goss, barrel.....	125 00
Covenryville, N. Y., Ladies, by S. M. Stoddard, box and freight.....	25 00
East Corinth, Vt., Mrs. Ruth Bayley, box and freight.....	44 00
East Derry, N. H., Ladies' Benev. Soc. of First Ch., by Carrie F. Penniman, box and freight.....	100 00
Fairfield, Ct., Mrs. Jane A. Kippen, box and cash.....	250 00
Hollis, N. H., Ladies' Reading and Charitable Soc., by Mrs. Jefferson Farley, barrel and freight.....	80 00
Homer, N. Y., Ladies' Soc., by Miss Ellen F. Philips, barrel.....	63 24
Keene, N. H., Ladies' Soc. of First Ch., by J. Louisa Wyman, two barrels, cash and freight.....	123 39
Kill Buck, N. Y., Mrs. C. S. Bullock and Miss Ellen C. Hassal, barrel and freight.....	35 00
Lexington, O., Ladies, by Rev. Chas. Cutler, package.....	25 00
Lyme, N. H., Ladies' Benev. Soc., by Mrs. L. A. Churchill, box, cash and freight.....	13 45
Middletown, Ct., Ladies' Home Miss. Soc., by Miss C. M. Bacon, barrel, cash and freight.....	100 00
Middleville, Mich., Ladies, by Rev. L. Warren, package.....	4 00

Millbury, Mass., Ladies' Benev. Soc. of First Ch., by Miss Mary Broadbent, barrel.....	
Montclair, N. J., box.....	\$130 00
Morrisville, Vt., Mrs. Wm. A. Bushee, barrel and communion set.....	35 09
New Haven, Ct., Ladies' Home Miss. Soc. of First Ch., by M. E. Bennett, two boxes.....	
Ladies' Aid Soc. of United Ch., by Mrs. M. T. Lurfear, box, cash and freight.....	128 06
New York City, Ladies' Soc. of Pilgrim Ch., box.....	250 00
Norwalk, Ct., Ladies' Benev. Assoc. of First Ch., by Miss E. W. Brown, box, cash, and freight.....	301 00
Norwich, Ct., Ladies' Home Miss. Soc. of Park Ch., by Lydia B. Young, box and freight.....	256 93
Orwell, Vt., Ladies, by Miss Mary A. Gale, box and freight.....	51 96
Putnam, Ct., Ladies, by Mrs. H. G. Shaw, barrel.....	48 99
Riverhead, N. Y., Ladies' Soc., by Nellie W. Young, box.....	40 00
Rockland, Mass., Ladies' Sew. Circle, by Mrs. Emeline L. Tirrell, barrel and freight.....	53 70
St. Albans, Vt., Ladies of First Ch., by M. A. Stranahan, two barrels.....	120 00
St. Johnsbury, Vt., Ladies' Benev. Soc. of North Ch., by Mrs. A. E. Rankin, box.....	147 96
Sayville, N. Y., Ladies' Aid Soc., by L. S. Pierson, barrel and freight.....	33 25
South Haven, Mich., Woman's Miss. Soc., by Mrs. E. M. Taylor, box and cash.....	65 60
Talcottville, Ct., Ladies' Miss. Soc., by Mrs. Samuel A. Talcott, barrel and freight.....	94 00
Thomaston, Ct., Ladies' Home Miss. Soc., by Mrs. Dr. Warner, box.....	160 00
Thompson, Ct., Ladies, by Miss Ellen D. Larned, barrel.....	61 80
Torrington, Ct., Ladies' Sew. Soc., by M. E. Miner, half-barrel.....	15 45
Wapping, Ct., Mrs. F. W. Gilbert, barrel and freight.....	27 45
Wauregan, Ct., Ladies' Benev. Soc., by Mrs. Alice Wilson, box.....	53 00
Wethersfield, Ct., Ladies' Aid Soc., by Addie L. Griswold, barrel, cash and freight.....	132 71
Wilton, Ct., Ladies' Home Miss. Soc., by Mrs. Clarissa M. Betts, barrel, cash and freight.....	101 00
Winchester, Ct., Ladies' Benev. Soc., by Mrs. R. S. Starks, barrel and freight.....	40 00

Receipts of the Massachusetts Home Missionary Society, in November, REV. E. B. PALMER, Treas.

Acton, by W. D. Tuttle, to const. Rev. H. H. Osgood and Dea. William W. Davis L. Ms.....	\$61 75
Alford and West Stockbridge Center, by Rev. J. G. Willis.....	9 89
Ashby, Orth. Cong., by C. F. Hayward.....	25 95
Blackstone, by Rev. L. M. Pierce.....	5 00
Boston, A Friend.....	2 00
A. and L. T. Blanchard.....	200 00
Central, by J. N. Denison.....	2,095 00
Hyde Park, Clarendon, by J. H. Tuckerman.....	10 00
First, by Zenas Allen.....	47 00
Ida Rosenquist.....	50 00
Immanuel, by Francis J. Ward.....	75 00
Mt. Vernon, add'l.....	52 00
Old South, by George R. Chapman.....	1,105 16
Park Street, add'l, by W. P. Garritt.....	585 26
Roxbury, Walnut Av., by H. H. Fitch, add'l.....	25 00
"W".....	25 00
Boxboro, by M. E. Wood.....	20 00
Brookfield, special, by Rev. C. P. Blanchard.....	100 00
Mrs. R. B. Montague.....	5 00

Brookline, Thank-offering.....	\$60 00	Ipswich, First Ch., Ladies' Benev. Soc., by Miss L. R. Farley, bbl., freight and cash.....	\$85 55
East Walpole, by Rev. C. B. Smith.....	4 02	Longmeadow, Ladies' Sewing Soc., by Mrs. G. M. McQueen, box, freight and cash.....	185 23
England, Miss S. L. Ropes.....	10 00	Lincoln, H. M. Soc., by Mrs. J. A. Bemis, bbl. and freight.....	95 62
Fitchburg, Calv. Cong., by A. N. Lowe.....	233 50	Newburyport, Prospect St., Ladies' H. M. Soc., by Miss A. S. Edwards, two bbls. and freight.....	134 10
Gardner, by Daniel H. Rand.....	60 00	North Andover, Ladies' Benev. Soc., by Miss E. A. Stillings, bbl.....	50 00
Groveland, by Miss Mary Clark.....	14 00	North Middleboro, Ladies, by Miss E. M. Alden, bbl. and freight.....	34 94
Hampden Benev. Asso., by Chas. Marsh, Tr.:.....		Pittsfield, First, Ladies' Free Will Soc., by Mrs. Mary B. Davis, two bbls., box, package, and freight.....	352 46
East Granville.....	\$18 00	Shrewsbury, Ladies' Sewing Circle, by Mrs. L. E. Cotton, box and freight.....	82 96
Monson.....	25 00	Somerville, Winter Hill, Ladies, by Mrs. J. S. Hayes, bbl.....	54 00
Springfield, Ira Merrill.....	5 00	Springfield, Memorial Ch., Ladies' Benev. Soc., by Mrs. R. W. Rice, bbl. and freight.....	111 05
Mrs. Olive C. Clarke.....	5 00	Sunderland, Ladies' Sewing Soc., by Mrs. G. F. Abbey, bbl.....	52 47
West Springfield, Park St.....	36 82	Taunton, Broadway, Ladies' H. M. Circle, by Mrs. J. F. Richards, bbl. and freight.....	135 67
Wilbraham, to const. Abbie C. Phelps a L.M.....	40 00	Webster, Ladies, by Mrs. F. A. Stockwell, box.....	106 00
		Wellfleet, First Ch., Ladies' Miss. Soc., by Mrs. B. Kemp, package.....	14 50
Hinsdale, by C. J. Kittredge.....	126 05	West Medford, Mrs. Ford, sacque.....	5 00
Hopkinton, by F. W. Patten.....	34 00	Westminster, Ladies' Sewing Circle, by Mrs. A. R. Hayes, bbl.....	48 57
Hubbardston, Ev. Cong. Soc., in part, to const. a L. M. of A. H. M. S.....	35 79	West Springfield, Park St. Ch., Ladies' Benev. Soc., by Mrs. L. M. Bagg, bbl. and freight.....	104 08
Islington, by Rev. C. B. Smith.....	7 50	Weymouth and Braintree, Union Ch., Ladies, by Mrs. O. W. Allen, bbl. and freight.....	26 45
Lawrence, Lawrence St., S. S. penny coll., special for Rev. Stewart Sheldon's work, by N. P. Houghton.....	10 00	Williamstown, Woman's H. M. Asso., by Miss Frances A. Snyder, two bbls.....	180 00
Trinity, by J. Hartley.....	28 46	Winchendon, North Ch., Ladies' Benev. Soc., by Mrs. C. C. Parker, box.....	130 00
Middleton, by Dea. Wm. A. Phelps.....	13 77	Worcester, Central Ch., Ladies' Benev. Soc., by Miss Lizzie McFarland, two bbls. and freight.....	108 30
Milton, Mrs. E. E. V. Field.....	10 00		\$3,044 00
M. P. S.....	5 00		
New Bedford, North, by J. W. Hewey.....	102 14		
Newbury, First, by Joseph Little.....	22 57		
New Salem, by Rev. A. R. Plumer.....	10 00		
North Andover, by Joseph S. Sanborn, to const. Mattie R. Moore and Mabel Mor- ril L. Ms. of A. H. M. S.....	100 00		
Orange, Central, by C. E. Mack.....	9 59		
Reading, Bethesda and Old South, by S. G. B. Pearson.....	27 52		
Salisbury, Miss Elizabeth Gerrish, Legacy, by Lewis Greenleaf and N. P. French Exs.....	200 00		
Scotland, by Rev. C. W. Wood, to const.. Dea. N. W. Richmond a L. M.....	31 53		
Somerville, Broadway, by G. W. S. Huse.....	20 55		
South Abington, by Wm. R. Vining.....	22 48		
South Braintree, South, by Dea. White- man.....	27 84		
South Hadley, by Joseph Dickinson.....	30 00		
Stoneham, by Dea. Silas Deane.....	10 88		
Wendell, Mrs. Powers, by R. M. Taft.....	1 06		
Wenham, by W. E. Porter.....	5 25		
West Cummington, by Rev. A. A. Murch.....	5 00		
West Medford, by E. E. Shepard.....	20 88		
West Medway, by Vincent Moses.....	22 25		
Weymouth, First, by E. Humphrey.....	50 35		
Williamstown, South, by Lyman Whit- ing, D. D., Ann. Off., \$12; Sun. School, \$25.87; the two to const. Prof. Geo. F. Mills a L. M.....	40 87		
Wollaston Heights, by N. G. Nickerson.....	8 50		
	\$5,751 00		
Home Missionary.....	3 60		
	\$5,754 60		

*Donations of Clothing, etc., received at the office of
the Mass. Home Miss. Soc., in November.*

Andover, South Ch., Ladies' Char. Soc., by M. E. Towle, bbl. and freight.....	\$96 73
Ashby, Ladies' Char. Soc., by Mrs. F. W. Wright, box and freight.....	35 00
Bradford, Ladies' H. M. Soc., by Mrs. W. K. Farrar, bbl. and freight.....	65 00
Brimfield, First Ch., Ladies' Benev. Soc., by Belle L. Brown, bbl. and freight.....	112 50
Brookline, Harvard Sewing Circle, by Mrs. H. H. Robinson, box.....	219 82
Exeter, N. H., by Mrs. Geo. E. Street, bbl.....	97 00
Haverhill, North, Ladies' Sewing Soc., by Mrs. Warren Hanscom, box.....	221 00
Home Miss. Rooms, books and clothing.....	45 00
Hyde Park, Ladies, by Mrs. C. L. Greene, bbl. and freight.....	65 00

ERRATA.

On p. 210 of Dec. No., Income of Whitin Fund should be.....	\$362 50
On p. 319 2d col., 6th line from bottom, read S. D. Hill; Under Hadley, for Rupell, read Russel; Under Boston, Park St., read W. B. Garritt.	

*Receipts of the Missionary Society of Connecticut,
in November, WARD W. JACOBS, Treas.*

Derby, Birmingham, J. Tomlinson.....	\$10 00
Franklin, by Rev. H. E. Hart.....	10 00
Hartford, Windsor Avenue, Edwin W. Belden.....	5 00
Montville, Mohegan, by Rev. Henry Tor- bush.....	2 00
New Britain, First, by A. N. Lewis.....	110 75
Norwalk, South Norwalk, by Rev. D. M. Seward.....	5 00
Old Saybrook, by R. Chapman, quarterly, \$12.85; Rev. A. S. Chesebrough, \$9.....	21 85
Torrington, Third, by F. M. Wheeler.....	103 28
Vernon, by E. C. Chapman.....	10 92
Waterbury, Second, by B. G. Bryan.....	557 30
Woodstock, West Woodstock, by Dea. A. W. Bicknell.....	4 50
	\$850 60

Boxes.

Hartford, Asylum Hill, Ladies' Associa- tion, box.....	\$25 00
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THE HOME MISSIONARY.

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2. If a family is selected independently of the Secretaries, notify them without delay, so as to guard against undue disproportion of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether his address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Mail to the missionary one of these receipts, a list of the articles sent in the box, and the money, \$2, \$3, or \$4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in **THE HOME MISSIONARY**.

As to Unassigned Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. It is therefore desirable that some boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

1. Put into each of *these* boxes a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

2. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes*.

3. Write to the Secretaries, stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other that everything will find its place and use.

4. Inclose money for freight.

Boxes are no Part of a Missionary's Salary.

These donations are not deducted from the grants of the Society. It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful. We hope that, on the contrary, their sympathies will be so awakened by the preparation of the lesser gift that they will esteem it a privilege, not only to continue, but to enlarge the greater.

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HOME MISSIONARY.

FEBRUARY, 1886.

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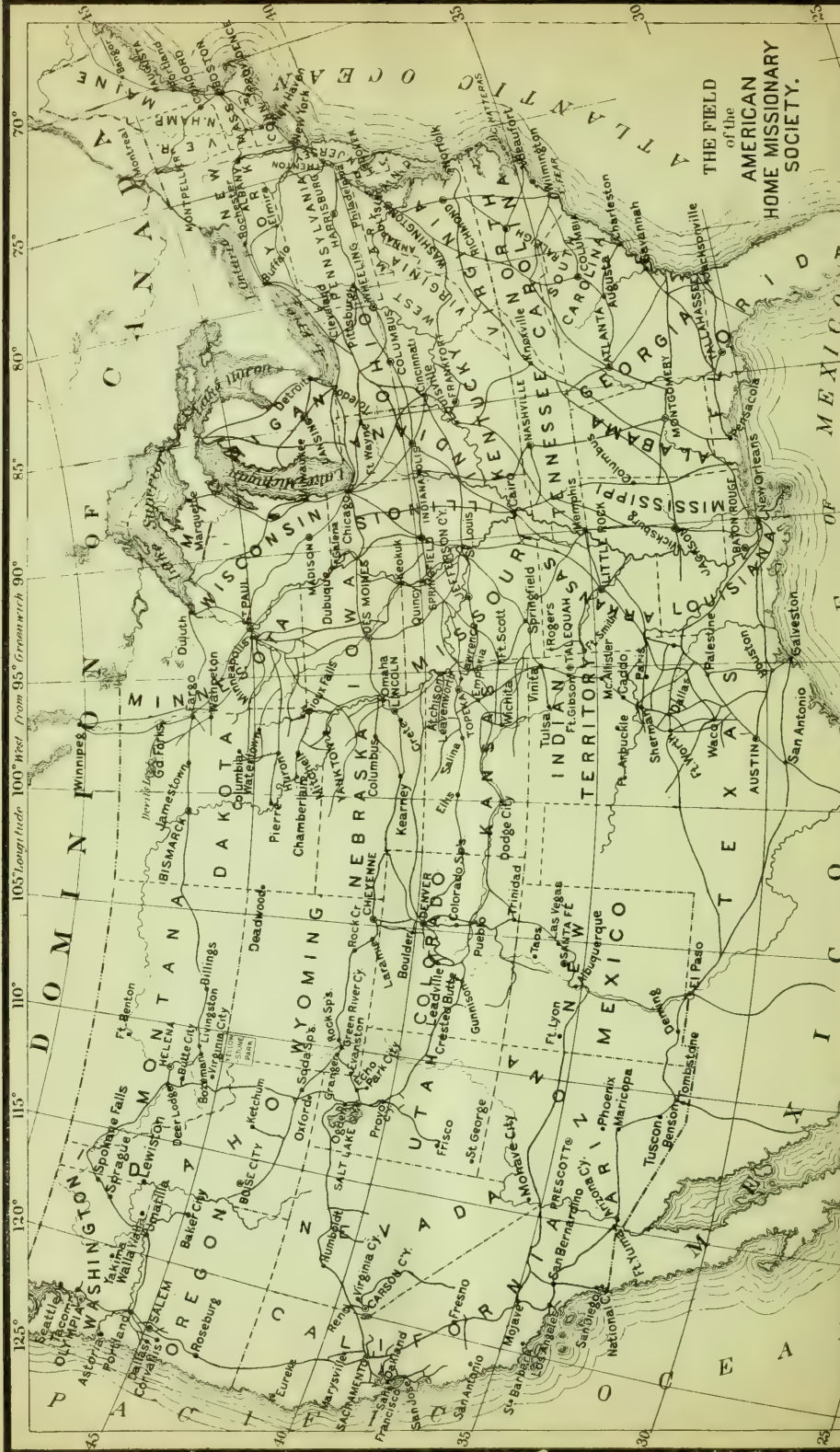
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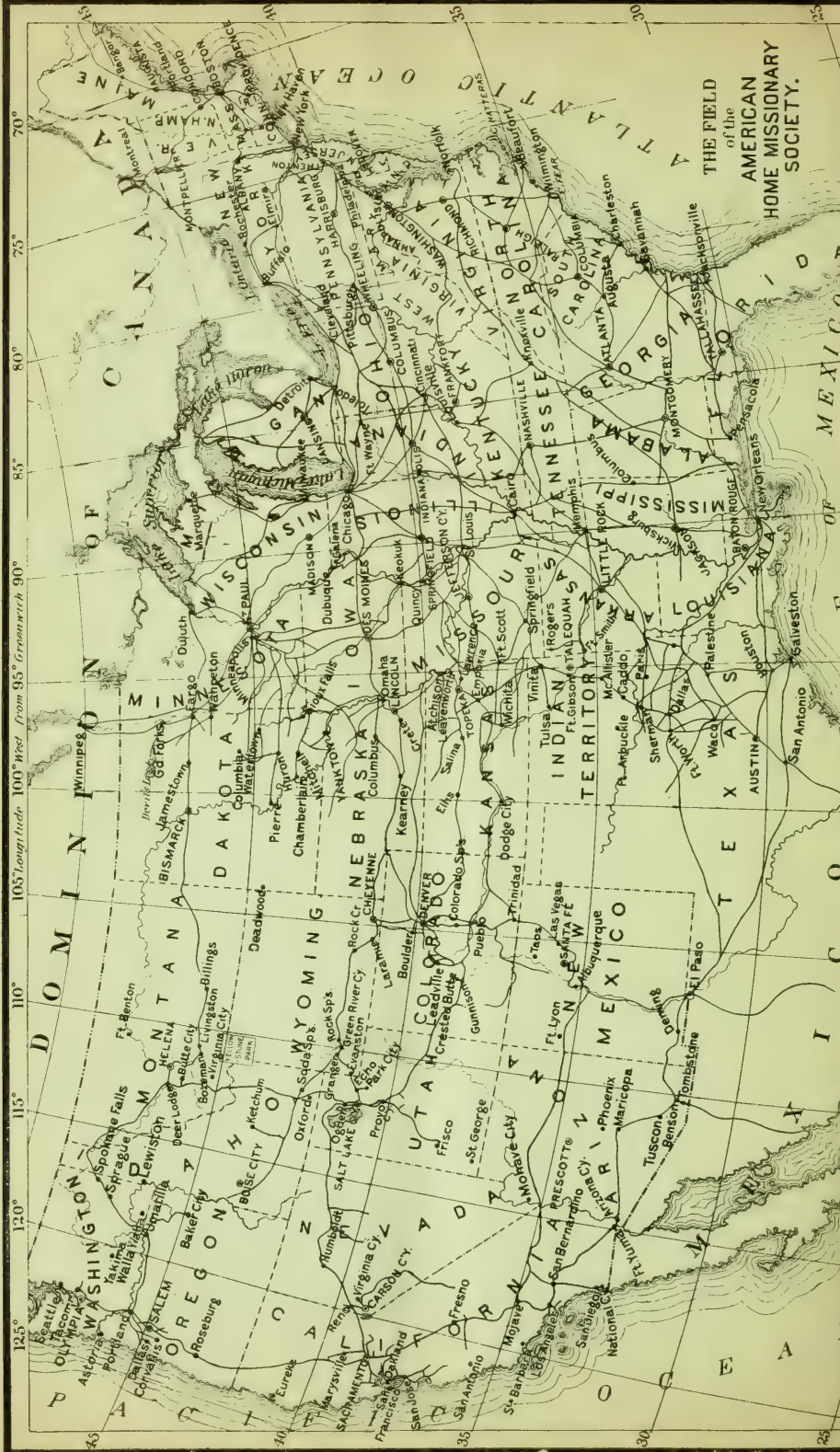
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THE FIELD
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AMERICAN
HOME MISSIONARY
SOCIETY.



THE HOME MISSIONARY.

GO.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?..*Rom. x. 15.*

VOL. LVIII.

FEBRUARY, 1886.

No. 10.

THE TREASURY.

WITH profound gratitude to the Giver of all good, we call our readers' attention to the aggregate of the December receipts acknowledged in this issue—more than \$56,000. New York this time takes the lead with the help of \$20,000 from the legacy of MRS. MARY W. KEEP, of Homer, \$10,000 of which was inadvertently spoken of, last month, as having been received in November. Massachusetts follows closely with \$19,282, of which \$9,000 are a special appropriation by the State Auxiliary from the Swett Legacy Fund, for missionary work among the immigrant population of the West. Other installments from that fund are pledged for the same purpose, to run through about twenty years. That Auxiliary also sent over \$6,000 for the general work. Two legacies (\$1,000 and \$500), and many offerings of individuals, churches, Sunday-schools, ladies' societies, etc., make up the generous total. Connecticut comes next, with \$7,178, of which, \$2,500 are in payment of a legacy; and two ladies give \$1,000 each. The memorial of the late Mrs. Warren, of Michigan, has helped to swell the donations from that State to \$3,750 for the month; the First Church, of Detroit, giving \$676, and the First Church of Jackson, \$546.

The large number of donors of comparatively small sums is one of the most interesting features of the record, and if there were room for even a few of the letters received with the offerings, they would make a very touching chapter of love for the work and self-denials in its behalf. These receipts, however, have barely met the current outlays, and the treasury is still depending on daily income for daily payments.

It is a matter for devout thanksgiving, also, that the cash receipts for the three-quarters of this financial year, a year of severe depression, are a few thousand dollars in advance of those of the same months of last year—a fact largely due to the increased income from legacies. That source of supply is altogether uncertain; and unless our living friends largely increase their gifts, there is danger of falling below last year's receipts, instead of going forward to the full half-million urgently needed, and which the Society's friends at Saratoga so enthusiastically pronounced

to be the least sum the friends of Home Missions ought to furnish this year. Encouraged by the year's marked success, so far, may we not, in this closing quarter, confidently rely upon offerings so liberal as to make the sixtieth year memorable for a prosperity far in advance of all that have gone before it?

THE MAP.—On the cover of this *Home Missionary* is a map of our country, except Alaska. As we have, at present, no work in Alaska, the map represents the present field of the Society. Last year we had in commission 1,447 missionaries, scattered from Maine to California, from Florida to Washington Territory.

The national scope of our work will be seen when it is stated that the Society has missionaries in over forty of the forty-eight States and Territories of the Union.

These comprise all the States and Territories west of the Mississippi River, except Alaska, all north of the old Mason and Dixon line and nine of those south of this line. This map will render more intelligible the letters from the field found in this and subsequent numbers of *The Home Missionary*. It will also be useful as exhibiting the wonderful railroad development of the West. Ten years ago there was only one line of railway across our country. Now there are virtually five such lines! The business men have exhibited their faith in the future of those new States by their works. They have expended hundreds of millions to develop them. Will not Christian people exhibit equal faith and enterprise?

ALWAYS TIMELY.—Nothing is more welcome and useful to a home missionary pastor than the gift of a good book for his library. We are safe in saying that every western worker, so happy as to be the recipient of a missionary box, hopes, first and most of all, to find somewhere among its treasures an inspiring volume for his hungry mind. The following letter, just received, is a sample of many:

JANUARY 1st, 1886.

There has come to me to-day, the most valuable "New-Year's gift" I ever received. Seventeen volumes of most precious and valuable matter! In vain do I rack my powers of expression to convey to you, and the unknown friends who have supplied my need, what you have done for me. I know not what to say, only, God bless every one who has helped to so enrich the mind of a hard-working Home Missionary! I feel rich to-day, as never before. That God may abundantly reward you for this will ever be the grateful prayer of your brother in Christ.

There are readers of *The Home Missionary* who deeply appreciate the need, and have made generous provision to supply it. It is more and more the custom of ladies' societies, making up boxes of missionary supplies, to remember this demand upon their sympathies. The ladies

of Broadway Tabernacle, New York, continue their exemplary practice of inclosing, in every box they send, twenty good, fresh volumes for the minister's library. During the past year, by the kindness of Rev. E. P. Hammond, the evangelist, one hundred copies of his book on the conversion of children, have been sent to our brethren at the West, and very touching have been some of the responses. Within a few days we have received a gift of fifty copies of "Good Themes" from its author, Rev. F. Southworth, of Portland, Maine. The book is a collection of some twenty brief, practical sermons, crowded with suggestive thoughts, winningly put. It will be sent to our missionaries, *on demand from them*, as long as the supply holds out. When they are gone, we trust their places will be made good by other books from other thoughtful donors for the same use. We would suggest, without request or knowledge of Mr. Southworth, that whoever receives this volume, and feels indebted for the privilege of reading it, will confer a deserved pleasure by making his personal acknowledgments to the author.

MONEY.

It has pleased God to so order affairs that money, the representative of toil and care, is very important in the practical working of the affairs of his Kingdom. If those he has made stewards of it realized the responsibility of dispensing it, as at last they will, and also know the luxury of largely investing the King's money in the King's business, there would be less of the present style of spending from one hundred to one thousand fold as much on self as in religious work. Were it not for the dull, earthly vision of men, they would see that money invested in foreign and home missions, and city missions, multiplies itself on a grander scale in this world than any other investment. Nothing gives real estate, railway or manufacturing property such rise in value in proportion to the amount put into it, as mission work does. Many a frontier mission, costing \$500 a year, has increased the value of landed property, also, railway passenger traffic and freights, within ten miles radius from it as a center, more than twice a hundred times that amount. The security of life and property, through the moral tone imparted by mission work, has a secular value not usually realized by even the sordid sense of the church, to say nothing of worldlings. Therefore, the moral wheels drag heavily, and special means have to be devised to push the interests of religion.

Among these special means few human instrumentalities have accomplished so much as what is known as the "weekly numbered envelope plan." It has its roots both in Levitical law and in the Pauline injunction about laying by in store on the first day of the week. During the last quarter of a century various appliances to aid the churches to a practical realization of the advantages of weekly offerings have been devised. One

of these plans, known as the "Powell System," is the pioneer, and it still holds a leading place among them all.

One little mission, where only \$100 a year had previously been raised, secured by this plan \$500. The revenue of a Sunday-school in the West was increased by it from \$5 a week to a range of from \$15 to \$20. Another, from \$7 a week to \$30. These experiences indicate that, by this means, many a struggling home missionary church might be enabled to stand more firm. Also, that at other points where are *nuclei* of unformed churches this plan would make the formation of the same practicable. In fact, just these results have been realized by it, not infrequently.

The outfit for 100 contributors is a Treasurer's book, with full, clear directions for use; 100 subscription cards, and 5,200 properly numbered envelopes. The price of this outfit was \$12. Increased demand resulted in a reduction to \$10. By an arrangement now made, this Home Missionary Society is prepared to furnish it for \$5. The money can be sent to the office of the Society, Bible House, New York City, and the outfit will be forwarded by mail. This will secure a better outfit, for less money, than for a mission church to attempt to improvise one, even if free use of copyrights were secured. If for \$5 a farmer or mechanic could get a tool that would enable him to add \$500 a year to his income, he would not be long in seeing that every week of delay to get it was a loss of twice its cost.

CONGREGATIONALISM SUITED TO ALL.

[THE following extract from the address before the Chicago Congregational Club on the evening of Forefathers' Day, by Rev. Dr. Goodell, of St. Louis, will be read with interest by every true Congregationalist.]

Our Congregationalism must be like our Republicanism—adapted to the whole nation. Our Fathers did not bring to this new continent a principle that was adapted to the State, and not equally well to the church. It is suited grandly for both. It is a long step forward into the adaptation of the living truth of God to the needs of advancing times. We must cherish and guard it. They have rights who dare maintain them. Congregationalism should not be regarded any longer as local, but universal. As Republicanism, which came in the compact of the "Mayflower," went across the continent, and spans a free people from sea to sea, so must the polity of the church do that sailed in the same ship. It is the same principle applied to church and State. It has the same adaptations and fitnesses, and the same wonderful flexibility and strength. It has power to cast off internal weakness and evil, and to take on good. We have been too slow in grasping this fact, and rising to the greatness of our responsibility and duty. We have crept

timidly when we should have marched forward in faith and courage, strong in the principle with which God armed us.

We do most for Plymouth Rock when we turn our backs on it, and carry the salvation of the Lord everywhere to the front. There has been a blind unbelief in the ability of Congregationalism to meet the wants of all men. "There is no material here for Congregationalism!" has been the cry of many good men. I declare to you, wherever there is a soul to save there is material for Congregational work. Are we a church of God, and set to save a few New England people and their children, and stop there? No, we are to seek and save all men of every nation and kindred and tongue under the heavens. We bear the whole cross of Christ, and are to work not for a class, but the world.

To aim at anything less is to be unworthy of the Lord that bought us. God wants such service now, and every day of the world's future. Call it denominational zeal, if you will. I call it devotion to the great truths on which we are founded. None of the great benevolent societies that take money from our order can afford to be indifferent to its welfare and growth. Where will their constituencies soon be in their growing needs, if they do not zealously assist in enlarging and cultivating a noble church for the future, and gain for it the place it ought to have?

FROM THE EVERGLADES.

AFTER Bro. Gale, who has been peculiarly my "guide, counsellor and friend," had given me, at Jacksonville, the warm right hand of greeting, had satisfied himself as to my credentials, and had given me cordial introductory letters to parties here, he temporarily dismissed me in the name of the Master that I might at once enter upon the work. "I came," and with a heavy heart, "I saw"; for, the first comment was, "decidedly unpropitious." It was truly what had been aptly and romantically called "the everglades" of Florida, and, not twelve—"miles from a lemon,"—but twelve miles from the nearest railroad station and four days from the North by mail. What mattered that? But in all the little town—some three hundred men, women and children—there was but *one* Congregationalist; small in physical stature, but mighty in faith was she, and the "substance of things hoped for and evidence of things [decidedly] not seen" was the commodity of which I stood in great need!

But God could be reached from here as easily as from any other part of his footstool, and he had some very hungry children who yearned to worship him in his earthly temple, and who felt the loss of the dear sanctuary privileges.

Besides that element, there was the vigorous common sense of those who, although feebly appreciative of public worship, had what a great statesman once called "the seven reasons, the 'five loaves and the two

fishes"; for they knew that either the first or second question invariably asked by the prospective settler here was: "Have you a church?"

We all met Sunday, Sept. 20th. Did they "want a Congregational church?" "Yes," with one accord. *On Oct. 6th the church was in existence*, and from a heart full of gratitude to God I know them now as *my* people. The church proper numbers only twenty, but we are vigorously pushing all departments of the work, and last night added thereto a temperance organization. Our outside following, comprising the entire community, are constant attendants upon our worship, and are in hearty sympathy with us, not only aiding us pecuniarily but in every way in their power. I am reaching out after them, and cannot doubt from what they have told me that many of them will soon be found sitting at the feet of Jesus! and *bona fide* members with us. This is the very marrow of my work. On Wednesday, Nov. 18th, we had our recognition and installation services, and the solemn and stately ceremonial had great effect publicly. Delegates were present from Jacksonville, Winter Park, Orlando, Interlachen, Longwood, Tampa, Tavares and Bartow, at all of which points, except the last, they came from Congregational churches and churches which, I think with but one exception, would not have been except for the mighty hand of the American Home Missionary Society.—*S. C. Kennedy, Fort Meade, Fla.*

"SUFFER THE LITTLE CHILDREN."

I AM greatly rejoiced to be able to report forty-three hopeful conversions. The number that I have inserted comprehends one school only, the 10th Ward. We have every reason to think that in each of the other schools there are not a few ready to make an open confession of Christ, and several have given evidence of a purpose to live Christian lives. I have put a great part of my energies during this quarter into the 10th Ward meetings, preaching every Sunday evening, with a Thursday evening service, and a Friday afternoon prayer-meeting. This last is led by the teacher of the school, Miss Gilberth. This has proved itself one of our most important meetings. It is conducted exactly like any prayer-meeting which is conducted as it should be. Indeed, I should not hesitate to set it up as a model. After two or three gospel hymns, all bow in silent prayer, followed by prayer by the leader. Then follows a Scripture lesson, with remarks. After this, without any hesitation, each one repeats some Scripture passage; then, any who wish lead in prayer. Without any long-drawn-out pauses, one after another of these children and young people offer prayer. I don't expect to get any nearer heaven, while on this earth, than I do at this time; some are so touchingly simple, so brief and earnest, yet full of faith. "God help me to be good, for Jesus' sake, Amen," was the first prayer of a little girl nine

years old. "Wash me, and I shall be whiter than snow," is a favorite prayer. Many are learning to express themselves very beautifully and in a very comprehensive way. There is always a time for making requests, and they mention their wants very freely. At the close of these, one afternoon, a girl about fourteen years of age said: "Let us take these requests to God"; and in her prayer she mentioned them all, summing them all up in a most beautiful and earnest plea that they might all be kept, and not one go backward. I confess this is marvelous in my eyes. I can only account for it by supposing, as I do believe, they are taught of God. Please remember they have not been taught from the time they could first lisp a prayer, to kneel at their mother's knee, night and morning. Not one of them all comes from a home that has a family altar, and I don't know of a praying mother. But they will make them praying families; and some of them are "enduring hardship" for Christ's sake. It is pretty hard, in this cold way, to give you an idea of the earnestness and warmth of some of these expressions. We are planning to complete some organization to meet just the peculiarities of this case.—*Rev. A. B. Peebles, Salt Lake City, Utah.*

HE DID NOT WORRY.

I MUST tell you how the Lord has blessed us since coming here, by giving us kind friends here to encourage us, and others "back East" who have not forgotten us. When we arrived in this country our finances were in a very low state, and the problem, how to set up house-keeping with twenty dollars baffled us. We determined to do the best we could with what we had, and trust God for the rest. By the time we had secured the furniture absolutely needed, (bedsteads are luxuries, not necessities; we sleep very soundly without any,) and some eatables, our money was gone, and we had no stove. As we could not get along without one, I got trusted thirty days for it. The days slipped around very quickly, and I had not money enough to pay for the stove; yet I did not worry, for I believed the Lord would hear our prayers. The bill was due on Monday morning, and the Sunday before, as I was about to start for home after preaching, a lady handed me an envelope, containing an order for school money which she had just earned, and the request that I would get it cashed, and retain \$20 for myself. She knew nothing of my special need, but the Lord did, and in this way gave us our cook-stove. For years I have looked forward to this kind of work for the Master, and I thank him every day that he has permitted me to come to this place; and I hope to be able to do some work for him that he can own and bless.—*Rev. O. L. Fowler, Port Madison, Wash. Ter.*

STIRRING WORDS FROM NEBRASKA.

[PROMINENT among the themes discussed at the General Association at Beatrice, in October, was "Self-support Among the Churches." The following extracts from the Associational Sermon, by Rev. Willard Scott of Omaha, and a paper by Rev. E. H. Ashmun, of Syracuse, will indicate the spirit of the Nebraska brethren. In closing his review of Congregationalism in Nebraska, Mr. Scott says:]

Brethren and sisters of the Congregational churches of Nebraska! what is the message of this review to the present audience and hour? Certainly it is this, that the successors of such men and deeds should be heroic. We have not yet passed the *first things* in our history. We still need the first consecration and the first self-sacrifice. One generation of pioneers has passed, or is fast passing. Some are dead, some, still living, are feeble. Upon a new generation, still pioneers, is resting the burden and heat of this day.

When it can be truly said, as now, that of the 159 churches one year ago reported, 44 were either too dead or too feeble to report, and that, of the remaining 115, only 15 were self-supporting, while the great remainder were suckling the parent Society, is it not evident that we are still pioneers? The eastern part of the State is fast maturing in civilization and comforts, but even in the valleys of the Missouri and the eastern Platte are churches approaching their tenth, their fifteenth, their twenty-fifth anniversaries—in one instance a thirtieth—and are still weaklings in the arms of a fondling mother. I have searched and I found one church twenty-nine years old, one twenty-two, one nineteen, two seventeen, two sixteen, and *forty-five* between the ages of ten and fifteen inclusive, which have not yet had the courage to be independent and self-supporting. What! Will you suckle for a quarter of a century?

I remember that, in some sense, this question is asked of the wrong parties—of pastors—many of them recently come, and not yet thoroughly identified with their churches, whereas it should be asked of the churches themselves. Even so asked, some exceptions might fairly be made, since population is very much changed in many of our parishes. Those who organized, and in earlier years supported, many of our churches are gone from us. Still, though we excuse ourselves from the past (and some cannot do even that), is any pastor, are any people willing to go on two years further repeating this record of weakness, if not of laziness and dishonor? This matter, in a great majority of instances, is not a question of means, but of *meaning*; the weakness is in the will. "They can who think can." "A stout heart climbs a steep hill." Congregations have not courageously and persistently said, "We will be free." Things result as we begin and continue them. When a church starts its subscription list, as an old and stable church in Massachusetts

did, with this preamble, "We can *git* two hundred dollars from the Society," the battle is lost before it is fought, because self-respect and pluck are gone. But when the first pledge means freedom, the last one will bring it. We have ability enough to make fifty of our churches self-supporting within two years. What we need is courage, self-sacrifice, and the grace of sticking-at-it.

This we ought to do for our own honor and good even if the home missionary treasury were a Peruvian house of gold. Dependence is a curse. In tropic lands it makes a stupid population, and in any land a stupid people. Except to save from death, it should be neither sought nor given. Growth and might come with independence. So also comes what is better still—the Lord's blessing. Adversity is the school of opportunity. The churches of Nebraska need only to be heroic to be free and strong.

But the home missionary treasury is not a house of gold. Much of the time it is an empty room. Sometimes it is actually in debt. Nebraska is only one of the thirty-eight States and Territories which need her assistance. Old Maine asks aid for 104 missionaries; central Michigan for 135; Dakota for 110; Kansas for 105; the Rocky Mountain region for 59; the Pacific slope for 43; our foreign population for 80; the "solid South" for nearly every Congregational pastor in it. More than fourteen hundred prophets of the Lord eat at this table; the exact number last June was *fourteen hundred and forty-seven*. What are we among so many? How can less than half a million dollars a year support these, and have anything left for the new work in cities, among foreigners, and on the boundless frontier? In no way except by our home missionary churches, five years old and upward, determining that they must and will come to self-support. The magic answer to our perplexities is the word *self-help*, a hard word, but with wonders in it for those who will undertake to develop it in their own field.

This will require in some instances a self-sacrificing struggle. Steady help for years has made many of our parishes irresolute and illiberal. But why should we shrink from what others have endured? We belong to a faith whose very genius is self-denial. Its founder was a "Man of sorrows, and acquainted with grief, who had not where to lay his head." Its first heralds rejoiced "that they were counted worthy to suffer." Its doctrine is: "If any man will come after me, let him deny himself and take up his cross and follow me." Its promises for the world to come are "to him that overcometh." Shall the second generation of pioneers in Nebraska be less faithful than the first? The answer must be individual; but the issue must be common. We cannot, any one of us, say yes or no, without affecting the destiny of all. Who will be the next to say, as the Omaha church said in 1857, when only one year old, "*Another year we shall support our minister*"?

[After a thorough treatment of the fact and causes of the dependence of churches, Mr. Ashmun closes his address with the following practical suggestion concerning the remedy:]

We must not forget that we are debtors to the Home Missionary Society. We are living upon their money; money, too, much of which as is well known, comes from the scant earnings of the poor, from the scrimped savings of poverty, representing self-sacrifice greater by many times than that of the persons who use it.

And think how much it costs the Home Missionary Society to raise some of her children; and then, when by reason of age they ought to be full-grown men, they are only infants in stature and in strength, still unable to walk alone. Or, to change the figure a little, the home missionary ambulance can carry only about so many at once; and I ask in all reason if it is not about time for some of those who have been carried for so many years to get down and try their own strength for awhile, and let some of the new invalids ride?

We do not like to be considered objects of charity. It would annoy us beyond endurance to be called paupers in temporal matters, but when it comes to the gospel, somehow there is a difference; we call it by some other name. And in this matter of liberality, let me say that I believe we who are pastors can do much to bring about a better state of affairs. Ours is largely the responsibility. By preaching the pure gospel—the gospel of self-sacrifice—and by setting an example of liberality, it is within our power to raise the standard of giving. But we want to keep on friendly terms with all, and as this is a tender spot with many, sometimes we are tempted to touch it lightly.

I believe *thoroughness* is the key that will fit the lock of many a church and open the door to self-support. In answer to the question, "What means would you suggest for increasing the subscriptions?" a great many said, *More thorough canvassing*. One answers pithily, "More business about the whole thing." The reply of another very successful pastor is, "Preach like Paul and canvass like a politician." And, barring some of the methods of the politician, that is a good statement of the case. Determination, tact, and perseverance are as needful in church finance as anywhere else. Too often the first thing is to see how much can be obtained from the Society, and then the attempt is made to raise the balance. Or even where the more righteous method is employed of securing the money to be raised on the field first, and then applying for the balance needed, is not the plan pursued something like this: "We raised, say \$400 last year; we do not seem to be any stronger now, and we will try and do the same this year." Then the subscription paper is circulated, and all give on the basis of that amount, and then when that is raised the work ceases, even though some more might be secured.

In the line of securing more thorough financial work three things may be urged :

FIRST. *Cover the whole ground.* Do not stop when the estimate is reached, if there is a dollar more to be obtained. No harm will be done if the end of the year finds a few dollars surplus in the treasury. Small sums are worth getting.

SECOND. *Men ought to be approached as if they were debtors to the cause,* and not as if we were beggars. People are not often asked for money for the church who have not an interest, directly or indirectly, in its work; if not a spiritual, then a moral or pecuniary interest. And they should be asked as if we expected them to give, and had a right to expect it, though, of course, with the utmost courtesy and care. It needs, therefore, the best man in the parish to do the financial work—one who is in every sense a true man, and being so, universally respected. He should possess good business ideas, tact, and a ton of energy. Then something will be done.

THIRD. *Plan for some advance every year.* It may be small; but if the application cannot be cut down fifty dollars or twenty-five dollars, let it be lessened five dollars. There are few if any churches but can make that much of an increase in self-help every year; and that five dollars will be just as acceptable to the Home Missionary Society as a draft for that amount. And, moreover, the benefit received by the church will be far greater than that conferred; for it will gain strength by one blow to strike a harder one the next time. The fact is, a wonderful amount of work is accomplished when we have set up our standard and feel ourselves in some sort committed to that which beforehand seemed impossible. Many a victory has been won by burning the bridges behind.

Then let our watchword for the coming year be "Onward and upward." Yes, and onward first, if need be. Let an upward movement toward a higher spiritual life be brought about if possible. But may it not be true that this advancement in the business concerns of the church is precisely the means needed to prepare the way for it? I believe the command to us is, "Forward!" We have reached the Red Sea of our difficulties. To stay on this side the flood means the "flesh pots of Egypt," it is true; but it means also a continuation of our bondage while across the sea lies the land of freedom. And here I must quote you the Scripture, and you will not think me irreverent if I give it according to the newest revision: "And the Home Missionary Society said to Supt. Maile, 'Wherefore criest thou unto us? Speak to the churches of Nebraska, that they go forward.'" And is not this a command for us? And what can we do? There are something over a hundred churches in the State, that received aid last year. Now, is it beyond the bounds of possibility for one out of every five of them to let go the skirts of the parent Society, during the next year, and walk alone? I believe it is

not. I believe that there are twenty Congregational churches within the bounds of our State that can, and ought, and will come to self-support by the close of another twelvemonth. The Society is, by force of necessity, cutting down our appropriations. Our board of directors is composed of careful, but energetic business men, and they are making the best of the situation; and our Moses, though a very meek man, yet is a man of strong faith, far-sighted wisdom, and tireless energy. And what is of more significance, the churches are just beginning to awake to the crying need of the hour, and are on the move. Shall we not all move forward *toward* the goal of self-support, while our advance guard of twenty churches reaches it and crosses the line? ' "

This, at least, is true, and this much I hope every church upon the prairies of our beautiful and prosperous commonwealth will resolve to do. We owe it to the Home Missionary Society; we owe it to ourselves, to our self-respect, to our Christian manhood; we owe it to the hundreds of communities yet unchurched, and we owe it to him whose name we bear, to put forth every effort within our power to cut loose from the Society and stand upon our own feet; and until that has been done who can say that his duty is done or his responsibility discharged?

GOOD RESOLUTIONS.

At our annual meeting, held a few days ago, the church resolved to become self-supporting, and the following preamble and resolutions were adopted:

Whereas, This church owes its present independence and usefulness in a large measure, to the generous assistance and fostering care accorded to it by the American Home Missionary Society:

Resolved, That the thanks of the church are due, and are hereby tendered to the American Home Missionary Society for their liberal benefactions, extending through so many years; to the secretaries of that Society for the sympathy and helpfulness they have shown toward us, and to the State superintendent of Home Missions for his earnest oversight and supervision of the church's interests.

Resolved, That we will combine to co-operate in the work of the American Home Missionary Society, by contributing annually to its funds.

Resolved, That copies of these resolutions be forwarded to the secretaries of the American Home Missionary Society in New York, and to the State superintendent of the Society's work in Michigan.—*Rev. C. H. Keays, Grand Haven, Mich.*

A LETTER.

[THOSE who carefully read the following letter from a missionary in one of the new towns of Dakota cannot fail to extend their sympathy to these

brave workers on the frontier, who thus contend with the Powers of darkness, while trying to carry divine Light and Life to perishing souls in our own land:]

DEAR EASTERN FRIENDS.—I write to you at this time because I know your hearts are in sympathy with the home missionary work. For weeks we have been praying that God would open the way for a Reading-room here. The necessity for such a place impresses itself upon us daily as we pass the saloons and see our young men represented there. They say they have nowhere else to go; and these places are made attractive and popular from the fact that nearly every one patronizes them. Let no Eastern mother rest secure in the delusion that *her* son is safe from these pitfalls, because he may have received a specially careful training at home. The truth is, no one's son is safe; the net is spread for all, and—pitiable fact—the majority fall into it. Our souls are stirred within us; something must be done to stay this dreadful scourge. One young man, who has promised not to go to these places again, came with the request that a Reading-room might be opened, and we dare not turn a deaf ear. *How* it is to be done we know not, but that it is to be done we have faith to believe. If it is God's will that this thing be accomplished—and is it not his command that we rescue the perishing?—we feel sure that he will touch some hearts and bid them send of their abundance, or their mites, even, for this work.

Santa Teresa once said, when about to build her hospital: "Saint Teresa and three half-pence are nothing, but God and three half-pence are incalculable." Will not some one who reads these words feel moved, for the love of Christ, to give up something which might bring ease or pleasure, and sacrifice it on the altar? It will surely rise as a sweet-smelling savor to God, and gladden the heart more than any self-indulgence could. Are there not others, with hearts full of thankfulness for mercies received the past year, who will manifest it by sending a thank-offering? Are there not still others who, though having responded liberally to all good causes, will add just one gift more to the many which they have already laid at the Master's feet?

[Contributions may be sent to the Treasurer of the American Home Missionary Society, Bible House, New York.]

BOHEMIAN COLONIES.

BY REV. H. A. SCHAUFFLER.

I HAVE just returned from a month's journey in Wisconsin, Minnesota, Iowa, Missouri, Nebraska, and Kansas, where I have been looking up Bohemian colonies, and ascertaining the condition of Protestants, and the openings for work in general. It has been an interesting, but sad experience. In Wisconsin I found two Protestant

Bohemian churches, that built houses of worship years ago, but have no pastors. One has had no pastor for fourteen years, having been obliged to turn away the only one they ever had because he was an impostor, and immoral. The other has had no pastor for four years, having been obliged to turn out the first and only one they ever had, because he was truly unworthy.

In St. Paul I found an opening for missionary work among Bohemians, but no Bohemian worker to carry it on. Two Bohemian young women are members of Dr. Dana's church, one of whom would make an excellent Bible woman; but she needs training and guidance.

Seventy miles from St. Paul is a Bohemian Protestant colony, which built a church some time ago, but has no pastor nor any prospect of obtaining one. They meet for services conducted by one of their own members.

In Kansas, in New Tabor, I found a most excellent, pious Bohemian farmer's family. The oldest son is a skillful farmer, has a third-class certificate for teaching English in public schools; and, though his parents need him, I think they will give him up to prepare himself at Oberlin, in the Slavonic missionary training department, to become an evangelist to his people.

In Crete, Nebraska, I had a remarkable experience. I expected little success there in gathering the Bohemians into a Protestant church edifice, there being only fifty Bohemian families in the place, and hardly any of them Protestants. But, on Saturday evening, some young Bohemians met me in the Congregational church, where we extemporized a choir, which led the singing on Sabbath morning. Almost the whole Bohemian colony, about a hundred in number, turned out to the Sabbath morning services, and listened most attentively to the preaching of the gospel. In the evening I was asked to address an English-speaking congregation on Bohemian people, and missionary work among them. All the Bohemians turned out again, and we sang the one hundredth Psalm to "Old Hundred" in English and Bohemian together. It was a unique occasion, and afforded our Congregational friends an excellent opportunity to commence missionary work among the Bohemian population, so happily introduced to acquaintance with them; but they, too, need a Bohemian evangelist and Bible woman.

In Wilber, south of Crete, there is a much larger Bohemian population, and nothing is being done for them. From Crete I went to Pilsen, in Saunders County, where there is a large Bohemian population. There I found a little Protestant church on one of the hills; and, when I reached the house of a prominent farmer, I was welcomed, and deeply interested in the conversation with a number of the Bohemian neighbors—one of them coming in the dark four miles—which continued until near midnight. They would very much like to have an evangelist, seeing that no fully educated minister can be had, and they felt confident that they could do much toward his support.

From there I went to Linwood, Neb., whither Brother Thing had invited me. On two evenings we had Bohemian services, once in the Congregational church, once in the school-house, and, though there are no Protestant Bohemians there, a goodly number turned out. There again is a promising field for evangelistic labor among Bohemians. Brother Thing has done what he could by distributing Bohemian tracts, but they need a missionary who can talk their language.

In Schuyler, Colfax County, I found some Protestant Bohemian families, who have subscribed over a thousand dollars for the building of a church; but, when the church is built, there will be no one to preach in it.

In Omaha, I found a colony of 600 Bohemian families massed in one part of the city, and no Protestant church within reach, so that we were compelled to hold our services in a theater and dance-hall, attached to a beer saloon. It is a significant fact that on the walls hung the pictures of John Huss and John Ziska, the great Protestant Bohemian reformer, and the great Protestant Bohemian warrior. Bohemians greatly dislike to attend divine services in such a place, and the notice could be but imperfectly circulated; yet we had over two dozen persons present, and after services, without a hint from me or a thought of such a thing on my part, they took up a collection of nearly eight dollars, which I left in the hands of Rev. Willard Scott, of the St. Mary's Avenue Congregational church, as a nest-egg for the contributions with which I am confident that his and the other Congregational churches will commence a Bohemian mission work. A Sunday-school for the children can be carried on in English, but to reach the adults they need an evangelist.

In Cedar Rapids, Iowa, I preached on a week-day evening to about 200 Bohemians in a neat chapel erected by a prominent Protestant Presbyterian gentleman, a great friend of the Bohemian people, who has since gone to his reward. They greatly need a pastor, as a neighboring Bohemian Reformed minister visits them only once in two weeks to hold Sunday service. He is the only one I can learn of to serve Protestant Bohemians in Wisconsin, Minnesota, Iowa, Nebraska, Kansas, and Missouri!

From this brief outline of my experience on this journey, you can gather how hopeful and how sad I am. Hopeful, because the field is open, and the encouragement to labor great; sad, because the Bohemians are scattered abroad over the wide West and Northwest, as sheep having no shepherd. We have no ministers to send to them; we can obtain none from Bohemia, and are raising up none in this country, with the exception of one college student, who is aiding me here. This people *must* be reached with the gospel; and we can supply the pressing need of missionaries by training promising young men to go through a full course of study, to be Bible readers, and lay preachers. This is

just what we have commenced doing in Oberlin, where three men—a Bohemian, a Pole, and a Russian—give good promise of success; but we need the means with which to carry on this all-important, fundamental work. If these are lacking, we might nearly as well give up the attempt to do missionary work among the Slavonic population. We need female missionaries as well, and an experienced and gifted young American lady, and successful teacher in the public school and Sunday-school, is ready to devote herself to the work of training Bohemian female Bible readers and missionaries. I know pious, Bohemian young women, fit, and all ready to be in training for this work; but nothing can be done without means. Unless the foreign population of our land can be evangelized, they are lost, and our country with them; for they already hold the balance of power in most of our large cities. They cannot be evangelized without missionaries who can speak their tongues. We must raise up German, Scandinavian, French, Slavonic missionaries. We can do it. All we lack is the money.

BITS OF EXPERIENCE.

AN UNEASY CONSCIENCE.—In conversation with a lady, on religious topics, she frankly avowed herself to be an infidel, and disclosed the cause of this infidelity in the statement: "If your doctrines are correct, I have a father in hell." The phase of her infidelity is manifest in this question: "If there is a God, and he is almighty, and, as you assert, will have all men to be saved, why are they not all saved?" I have reason to believe that my conversation with her on this and other occasions has been helpful; and now, on a sick bed, she avows her faith in the Savior. To God be all the praise!—*Rev. H. Hoddle, Garfield, Kansas.*

DRIVEN OUT.—The infidels drove us out of the school-house—the only public building to be had; but we held the meetings from house to house among those that were favorable to religion. The best of all is that the deepest impressions were made on the children of the very men that shut the doors of the school-house against us. Some of them attended night after night, in spite of all home opposition, and were intensely interested. In my manner of combating infidelity I am making a radical change. Last spring I met it with scientific argument; now I preach merely the peace and rest for the heart that is to be found in Christ; and I find it to be productive of far better results.—*A Missionary in Washington Territory.*

CONVERTED POCKETS.—Parents and children now show a greater willingness to help, and bring regularly to the Sunday-school small contributions, which in the past they have not done, seeming to think that they must have all the privileges of the Sunday-school, which should be bountifully supplied with Bibles, Testaments and all needed literature,

but that some one else must foot all the bills. I am rejoiced at this indication of liberality, for it is just what we have been trying to bring about ever since we commenced here. I have long since learned that true conversion not only reaches the soul, but the pocket; for to be truly converted is to love; and love begetteth benevolence and good will toward others. Where there is but little giving there is but little vital godliness; for we are the Lord's, and the silver and the gold are his; therefore the Lord's people should give back that which belongeth to him.—*Rev. C. B. Martin, Weatherford, Tex.*

NO LAW.—Settlers continue to flow into our new country, and of a better class than the first, or at least with more means and more intelligence. They, of course, have to buy out the pioneers, or locate in the towns. But the Christian element is small and we must work upon entirely new material. Our political matters are still in a state of chaos, but they begin to take shape. We have no law, prohibition or other. All persons, even to get married, have to go outside the county, to secure anything that is legal. Recently, however, the Governor has provided for the selection of a permanent county seat and county officers. Of course the politicians, office-seekers and other schemers, are at work with all their might. Universally these county-seat wars are the most bitter and unscrupulous of all political contests. There is no peace for us, nor, I fear, any promise of spiritual ingathering, till the county is organized. Our present work is to hold the fort, and do what we can to resist and stay the tide of immorality and corruption.—*A Missionary in Kansas.*

GOD BLESSED THE OFFERING.—Much surprise has been manifested that, in such a small community, and at a time when the farmers and others were pressed for money, a house of God, attractive without and comfortable and beautiful within, could be dedicated, free of debt. One step in the solution of the problem may be that God honored the sacrifices made by those who contributed to its erection. Perhaps—no, not *probably*, God did *actually* bless the sacrifice made by an Eastern lady, who, instead of accepting the gift of a gold watch, took the purchase money and sent it to “that little church out West where my son lives.” How many instances of similar sacrifice have never been recorded! If the influence of this good mother's example could only spread, in many an instance we believe God would bring the son, the daughter, and the friend, not only within the church wall, but within the sheepfold of Christ. Why should not this be the result, if the gift which costs self-denial be accompanied by prayer?—*R. B. T., Dakota.*

OUR Industrial School meets every Saturday, and has an average attendance of about sixty. The girls are taught sewing, and the boys mechanical drawing. The school helps us to reach the children and their parents.—*Rev. W. Ewing, Fargo, Dak.*

THROUGH NEW MEXICO AND ARIZONA.

BY REV. C. B. SUMNER, SUPERINTENDENT.

A TOUR of nearly three weeks, from which I returned a few days since, was to me full of interest, and not wanting in incident. Some of the details of this tour will give you an insight into the nature of this work, and I trust will not be without interest and profit.

Sunday, the 8th, was spent at Carthage, N. M. At the morning service we had an audience of twenty-five to thirty. The Sunday school numbered forty, and showed a very decided increase of interest. The new singing-books and lesson helps have awakened some enthusiasm. In the evening we had a full house and a very attentive audience. I had the pleasure of baptizing six children. Monday morning it was decided to canvass a little to ascertain how much could be raised toward paying for regular services once in two weeks. I only had two hours to go about. In that time twenty dollars a month was pledged, and we were satisfied that nearly or quite double that amount could be raised for the purpose. Besides this, a hospitable home was pledged for the minister when he was there, without any charge.

Tuesday morning brought me to Deming, N. M., where Rev. D. M. Brown gave me a cordial greeting. His work is progressing favorably, and bids fair to become of great importance. Active and progressive cattlemen are gradually centering there, and building fine homes.

Just at this time Deming was in a whirl of excitement. The ladies were busy sewing for the family of Mr. Shy, the unfortunate victims of the Indians, who escaped with their lives, but lost every article of their wardrobes, except what was on their backs. The story of their escape is marvelous. Their house, twenty miles from Deming, was attacked by the Indians at noon. Mr. Shy is a good marksman, and a very cool, brave man in danger. He resisted the attack, firing from the windows of the house, and by his skill soon drove the Indians back. The security with which he tried to reassure his almost frantic wife, however, was short-lived. He quickly discovered that the Indians had set fire to his neighbor's house and the flames had already communicated to his own. To remain where they were was to be burned; to go forth was to face fifteen or twenty enraged Indians, who, with rifles in hand, were watching for their egress. He determined to take the only possible chance of life, that of getting through the cordon of deadly foes. Bidding his wife and twelve-year-old boy to keep close to him, opening the door and leaving the flames behind, he rushed out. His eye took in the whole range, and his rifle cracked to the right and the left, wherever an enemy could be seen. In that momentary spell which such bravery produced, the terrified wife crept behind a clump of bushes, where, henceforth, she could see and not be seen, and the father and son sprang for the rocks.

One place after another revealed the skulking enemy, but that deadly shot cleared the way. The boy was wounded in the groin, but not fatally. The father became separated from the rest, and for many hours they knew not each other's fate. The long, weary afternoon of watching and defense, the mother's sacrifice for her boy, and her heroic efforts to get assistance, the rescue, and the family reunited in Deming the next morning, make up a long and thrilling story. You may be sure there is one thankful family, and one that does not care to come in contact with the Apache Indians again. Mr. and Mrs. Yeater, the neighbors, were unfortunately overtaken on the road, by the same band of hostiles, and cruelly put to death. Their bodies were prepared for burial at Deming and sent to Kansas City.

There was no danger in Deming, of course; and yet some who lived on the outskirts of the village were in constant terror. Many also had friends away from home, and were much troubled. Reports came in, from one direction and another, of deaths and pillage. Something such has been the state of mind on many ranches, and in many villages in this section for months. Apache raids are dreadful affairs. Nor is it easy to see how they can be prevented wholly, until our Indian policy is changed. If such men are allowed to have arms, and to have a home in the midst of civilized people, and are fed and clothed, so that they may live in perfect idleness, how can we look for better things?

Passing on to Clifton, Arizona, it was reported that the Indians crossed our track the day before. We had no occasion to fear on the railroad; for, strangely enough, in all their devastations, they have never, I believe, in any way interfered with any railroad. We were, however, not out of the excitement. The mining interests of Clifton are very large. Riding up for ten miles on what is called the Little Railroad, the rails only twenty inches apart, through the canon on either side of which the ore is taken, the indications of ore bodies are scattered along the way. In the wildest parts of that wildest canon, where the cliffs are perpendicular, or even overhanging thousands of feet high, the black, green, and red stains are clearly discernible to the very top, giving a most picturesque aspect to the scenery. Here and there, as you ascend, can be seen inclines, fifteen hundred to two thousand feet in length, at an inclination of one foot in three, and the loaded and empty cars are running up and down as on level ground. Everything is reduced to a system, so as to do the most work at the least expense. A great many men are employed, and many of them have their families with them.

So far hardly anything has been done for the spiritual welfare of these people. It was my privilege to preach to them the first sermon ever preached in the place. A Sunday-school has now been organized, and already provided itself with a nice organ and singing-books. We had an audience of about fifty, and a very interesting service. Many

Bright, intelligent men are here employed, who will be efficient helpers in any good work. One young man is a special power for good. He is always and everywhere, by example and precept, commending the gospel of Christ.

In the evening four of us rode on horseback over to the mining camp of Morenci, Arizona, seven miles distant. A mile and a half of the distance was through a narrow canon, which used to be the Apaches' trail. The abrupt rocky sides, rising up hundreds of feet, would make it secure for half a dozen men to attack a hundred. Here, three years ago, these Indians lay in wait for some large teams, and killed five out of eight of the men in charge, and took one hundred horses. On our arrival at the camp we found the hall of Phelps, Dodge & Co., fitted with an organ, and singing books, and well filled with a most interesting audience. These people meet on Sunday evenings, and sing the gospel hymns. Our services were greatly assisted by the singing, which would have done credit to many an Eastern community. This, too, was the first sermon ever preached in the camp. Reluctantly declining the cordial invitation of Mr. Church, the superintendent, to spend the night, we all rode back to Clifton, reaching the corral at 10 o'clock.

The curse of liquor specially rests on all these mining camps. If, as in some cases, it cannot be sold on the company's grounds, saloons are built close up to the line at the point most accessible to the men. One man was killed at Morenci, the Sunday night previous to our visit, and one wounded, probably fatally, the day we were there. Whiskey was the cause.

Leaving my hospitable quarters I returned to Duncan, Arizona. The first night here I was compelled to share a bed with an Irish gentleman, and a not very large room, with three other men and two large dogs. The second night, by the kindness of Mr. McKay, the teacher, very comfortable quarters were provided. Duncan is the depot for some large and profitable mines at Carlisle. It is also the center of a ranch region. We preached on a week-day evening in a very neat and admirably fitted school-house. To my surprise the house was full, not less than sixty being present. The Sunday-school here is flourishing. While there are not many efficient teachers, a lively interest is manifested. Many of the mothers are deeply in earnest about having regular church services. This place has had experience of the Indians, and now the ranchmen are drawing in from the lone ranches to the village. They have a papoose there that was dropped by the Indians on a raid. It was tied to a board when it was picked up. The little thing is well cared for; but it is an elephant on their hands.

The following Sunday was spent at Lordsburg, N. M. The Sunday-school here is in good hands. At the two preaching services we had very good audiences. This place is far from booming; but it can hardly

fail to be a place of some importance. There are some nice people in the village, as well as at Shakespeare, two or three miles distant. One needs to be placed in the same situation that I was to understand how grateful I felt for the very kind hospitality of Mr. Smith at Shakespeare on this visit. I had a very painful nail run-round, when I left home, and the first day away I took a dreadful cold, which did not let up one moment while I was away. But for this home-like place thrown open, I fear that endurance would have been longer impossible, and I should have been obliged to cancel my engagements and hurry home.

What shall be done with such places as these? Shall they have the gospel preached to them or not? One of these towns has pledged nearly \$500 to secure services once in three weeks. Are there no men willing to preach the truth to such people? Is there not money in the churches to guarantee workers support in such fields? I am anxious to know how far the church will sustain me in supplying these people, who have not the gospel preached to them.

A GRAND OPPORTUNITY.

As a means of helping my people to a deep sense of their duty, I have placed in the hands of every one the little book prepared by Rev. Geo. R. Leavitt, "The Duty of Christians to the Church," and to make it effective, we take up the different topics in our prayer-meetings. I wish some benevolent man or woman would find it in his or her heart to give the American Home Missionary Society a sum of money to be used to furnish Home Missionaries with materials for evangelical work. Dr. Gladden's book, "Being a Christian," is a very helpful tool in opening the eyes of men. It costs too much, however, to allow its very liberal use. Allow me to speak right here, of a misconception which the good sisters have of our Western work. I receive from time to time papers, Sunday-school helps, etc., which are from several months to several years behind time. I am grateful for the kindness manifested, but this material is of very little use. It hardly pays for the postage. A few new tracts or papers are always acceptable. Cook's publications a year old, "The Dewdrop," etc., a year old, cost sixteen cents a pound, and have to go into the waste basket. Give us fresh things without dates.

Now, as this church is composed of members from different denominations, who understand very little of our work, I want to pay half for ten copies of the *Home Missionary*, and will the Board donate the other half, for six months? I am sure it will bring a good return. Enclosed find the list. There is not a Protestant church in Johnson County, a county 105 by 108 miles; a county destined to be heavily populated. The land is very fertile and coal is found in abundance. Now is the time for us to strike. Our great need is a house of worship. The

cheapest will cost from \$3,000 to \$4,000. We are 166 miles from the nearest railroad, and everything must be hauled in freight wagons. If the Sunday-schools would help us buy the brick we could easily build. It will take 158,000 bricks, each costing one and one-half cents. Who could not afford to buy ten bricks?

There are some amusing things heard from these wide-awake young men. At the close of a sermon on "The Prodigal Son in want," I heard one young man remark to another: "That fellow was not much of a rustler, or he would have rounded up one of those hogs; that would have been an improvement on tough string-beans of a poor quality." What a blind creature a sinner is!

Along with my work here there is one constant source of discouragement. We have two little children, bright and mischievous and noisy. We live in a small house of three rooms. It is a cloth and paper one. My oldest is two years old, and the youngest nine months. Quiet hours for study are found at long distances apart. My wife has to do all her own work. A girl costs twenty-five dollars a month, a washerwoman two dollars a day, without the ironing, and the day is done when the clothes are washed. Teething children, a feeble wife, lack of help, a small house, no church building, a dance-house, not one hundred feet away, where all night long the wildest, most disturbing sounds chase away the rest that might come, are some of the new things that make life at the front a hardship. Yet, God sends me messages. I find them on the heights and in the valleys; they come to me in passing words and boisterous laughter. I would not change my field, but do pray that we may have a church building and, by and by, a parsonage. I often say to myself, I am to visit and arouse, to comfort and instruct, to shepherd this people; but who will help me? Who is my pastor? Ye who can meet one another week after week, and hold fellowship with men of kindred souls, how little you realize the hunger and thirst of those at the front! "The Lord is my shepherd, the great rock in a weary land"; yet we yearn for human friendship. A missionary's wife—who can describe her heroism? Often denied the privilege of attending church services for a year at a time, because there is "No one to care for the baby." The priest came in, one day, and said, as he heard one of my children crying: "That is something we do not have to contend with." In a few days I was coming home, and my little girl came running to meet me with gleeful laughter, and he was passing. I called to him and said, as she clasped her arms about my neck: "This is something you are denied." I thought I was even with him.

The outlook for this field at present is quite encouraging. The whole line begins to move. Forward is the word. Pray for us, brethren, that "the word of the Lord may have free course, and be glorified, even as it is with you."—*Rev. J. E. Smith, Buffalo, Wyoming.*

GOOD NEWS FROM DAKOTA.

I AM glad I was permitted to take the trip East and to engage in the campaign. I shall look back upon it as a bright spot in my life. Though I highly esteemed before this my comrades in the campaign, yet, knowing them better by a closer acquaintance, the feeling has grown to something more than esteem. I suspect it must be of a quality akin to that which comrades in battle feel for each other, and I trust it will be perpetual. I attended service on the Sabbath at Yankton (the first home missionary church in Dakota) where the house was so packed that chairs were needed in the aisles to accommodate those who wanted seats, and the Sunday-school numbered 364. The evening audience was nearly as large as the morning, and Mr. Clapp preached two good revival sermons. You will be glad to hear that the report about prohibition was true. Yes, our people voted to come into the Union as a prohibitory State! Isn't that glorious? Thanks to the Home Missionary Society! It was so good that I was almost afraid it couldn't be true, when I was glorying over it so in Massachusetts. But it's *true*. Three hundred and thirty-four majority for prohibition! If I had been at home three hundred and thirty-five. We regret the small majority; but we consider it a grand victory notwithstanding. I want the whole country in some way to understand that this is one of the victories of the Home Missionary Society in a large measure, as it is; and such fruits ought surely to bring generous responses from our friends who furnish the sinews of this warfare, that the good work may go forward. Our college is delighted with your success at Smith College in behalf of Professor Langley's appeal. Many have spoken to me of it in most grateful terms. —*Superintendent Sheldon, Dakota.*

WOMAN'S DEPARTMENT.

THE WORKER AND THE WORK.

ONE of the peculiar features of our home missionary work is the fact that a large number of our workers, although devoted to the cause, receive very inadequate compensation. As a natural result, many of our sisters have concentrated their interest and sympathy upon the workers, rather than upon the work. It is time for us to rise to a higher plane; to look at the work of the evangelization of our whole country; to appreciate the necessity of giving regular gospel privileges to all our new settlements, from their infancy, and thus meet the incoming torrent of Infidelity, Socialism, Mormonism and Romanism that now threaten our Christianity and even our political institutions; and to counteract the demoralizing effect of immigration upon our own sons and daughters

When we plead for Foreign Missions, our thought is fixed upon the heathen in their ignorance, superstition and degradation. We do not say "Poor foreign missionaries!"

When we look at the work of the American Missionary Association, we think of the Negro, the Chinaman, and the Indian, in their low estate, their corrupt life and erroneous ideas of true religion; and again, we do not say "Poor missionaries and poor teachers!" But the first thought of many of our sisters in the churches who are most earnest and active in working for Home Missions is: "The poor missionaries, their small salaries, their many hardships and physical discomforts. We must go right to work, and get up a box or a barrel and eke out their small salaries by as many creature comforts as can be provided." Ought we not to be relieved from this strain upon our sympathies for the workers, and be able to cast our vision upon the field, and upon the ignorance, degradation and vice of the hundreds of thousands who are filling up our new lands, and rapidly becoming citizens and voters in our country?

It will be a glorious day for our churches, and for our boasted Christian civilization when we pour into the treasury of the Home Missionary Society sufficient funds to enable that Society to carry on this work, on the frontier, as well as in our larger and more densely populated centers with a liberality sufficient to fully meet its ever increasing necessities.

Far be it from us to counsel less devotion to the work of administering to the comfort of our missionary families in the way of boxes and barrels. The time for doing less of this work has not come; but let us remember that by putting money into the treasury, we enable it to pay the salaries which are pledged and honestly earned. A money contribution, though very small, from every female church-member, *in addition* to what she is now giving in time and work upon boxes, would relieve the often anxious and burdened hearts of the officers of the Society, and would prove a great boon to our devoted missionaries.

THE church in Perry Center, New York, has the oldest Woman's Home Missionary Society in the State. It was organized in 1824.

HOW THE BARRELS WERE FILLED.

I HAD two missionary families on hand—one in Illinois and one in Kansas. I aimed first to supply the Illinois family; but the barrel stood in my room nearly two weeks *empty* as to outside help, with the exception of four small packages. Then I told our pastor he might do as he thought best about giving the second call. I feared the people were tired of calls; but he spoke of it again from the pulpit, and things began to come in. Some purchases were made and the barrel ran over; then I packed a box with books, papers, etc., and a good supply of infant's clothing, and sent them off, so that they might arrive on Thanksgiving Day. I re-

ceived a very grateful letter in reply. Then, as I had an extra overcoat, dresses, etc., I concluded to brighten up my faith and put another empty barrel in my bedroom, and wait for God's messengers to fill it. It was filled! and ran over into a box, which also contained eight or ten good books, one year of "*The Advance*," magazines, etc. This supply was for the man who was so hungry for books. These goods we shipped Nov. 25th, to the missionary in Kansas. You can imagine how relieved I was. I had solicited here and there, receiving from some of the merchants valuable articles, such as shoes, woolen caps, hoods, underwear, etc. Thanksgiving Day soon came, and was a day of joyous freedom to me; my boxes and barrels had gone to fill with thankfulness those whose needs we ought never to forget.—*Springfield, Ill.*

STORY OF A SEED-THOUGHT.

"A wonderful thing is a seed,
The one thing deathless forever.
You may plant to-day, to-morrow will bring
A blossom that shows what sort of thing
Is the seed that you sow."

So sang the poet, and it is not less true of a seed-thought than of a clover seed; and it is the story of such a thought-seed that I want to tell you.

It was given to somebody who was shut out from almost all active work for the Lord Jesus, and who could only lie in the quiet of her own home, and think what others might do. And she sang a little song of thanksgiving in her heart, and then fell to thinking where she could find wings for her thought; for, without wings, it would be quite useless.

Her seed-thought was this: "Far out upon the prairies live hundreds of little children who never had a Christmas festival, who never ate a peanut, to whom a single candy is more precious than gold, to whom Christmas cards are unknown, and who never owned a toy in their lives. Cannot the Eastern children, who have so much at this holiday season, send a part of their treasures to those who have nothing, and make a merry Christmas for many a child who, but for them, would hardly remember the blessed day and the unspeakable gift?" This suggestion was one step toward the solution of a problem that has called for serious thought among Christian workers, as to how the children of our Sunday-schools were to learn the blessedness of giving; and it fell "into good ground." And now letters were written to all the missionaries, asking the number and names and ages of their scholars. And speedily came the answers from the brave, true men, who are trying, in spite of many obstacles, to gain and hold this great country for Christ:

"No words can tell the help and cheer such a Christmas box would be to us and our children."

I cannot begin to tell you of all the fruit of the little seed-thought. It would take a book. I will only speak of how it grew in one small town. It lodged first in the minister's heart, and he brought it to Sunday-school and gave it to the children, and the children carried it home and gave it to father and mother; and the next week they were to have a new kind of a missionary meeting, when each child was to bring something to put in a box to go to a Sunday-school in Iowa of one hundred and twenty-five scholars. And when the night came, the things that came were a sight to behold. Every one of the two hundred children brought something. There were one hundred and twenty-five books to begin with, and toys enough to stock a small store. Warm mittens and scarfs, and unnumbered articles of warm clothing to keep Jack Frost out of Sunday-school at least. There were twenty pounds of candy, and nuts and pop-corn, and little pails to put them in; and when all were accumulated on the platform, no one who saw them would ever think or say again that children's work counts for nothing.

The next day they were packed and sent off, with many a prayer for their safety; and in due season came the welcome news of their arrival. One missionary wrote: "Last night we distributed the contents of barrel and boxes. The gifts were choice and numerous; but it is impossible for me to give you an adequate idea of our feelings. Such a festival is utterly unknown in this section of the country. How I wished the dear children of the East could have witnessed the joy and pleasure. Several times I was completely overcome by the touching scene. Smiles were on every face, and contentment and gratitude reigned supreme."

One of our missionaries from Dakota writes to the children who sent his school a missionary box: "There was a family living near the church that seemed to have little regard for God or man. Mr. L. succeeded in getting one of the boys into the Sunday-school. He was a very bright lad, and we all felt a deep interest in him. When the Christmas box came that your Sunday-school so kindly sent, we selected for this lad a book, and one other small article. He took them home, much pleased. The father read the book, and concluded he would see what kind of people they were who took such an interest in his boy. He came to church, became interested, gave his heart to the Lord, and is now a member of the church. My daughter wishes me to tell you that one of the dear little ones who was made so happy with a doll on Christmas day, has gone to be with Jesus. We were there when she was dying, and on the bed by her side lay the doll."

And here the first chapter of the story ends; the story that can never all be written on earth. It will only be when "the kingdom" has come, when the Lord Jesus sees of the travail of his soul, and is satisfied, that

the "Story of a Seed-Thought" can be finished.—*May Mallory, Astoria, Long Island, N. Y.*

A DOMESTIC PICTURE.

THE trials of Home Missionary wives can never be told; they are recorded only in God's book of remembrance. The absence from home a great portion of the time of the husband and father, who usually has the care of several small churches or preaching places, if on the frontier, is no small trial in the severe winters of this latitude. The out-door chores, as well as the indoor work must be done by the wife. In winter everything freezes solid, and the greatest care must be taken to handle every tool with mittens, lest the skin be taken from one's fingers. Even the atmosphere bites and cuts. The price of living is high, and missionaries generally have to buy all their supplies at retail. The lack of conveniences, such as cellars, cisterns, fenced-in door yards, adds very much to the difficulties of housework. Also, there is no room indoors where clothes can be dried in the winter—a much needed convenience in this cold climate where the clothes stiffen in the basket, and freeze like a board when put out, so that the wind breaks them on the line. Any housewife knows how this would distress her. Even the summer winds snap out the corners of sheets and table cloths, much to our dismay. All this adds to the steps and care of the busy mother.

The lack of help in the small towns is another trial. A washerwoman can sometimes be had for neither love nor money. My husband has officiated at the wash-tub many a time, because his wife has an invalid's back. Love makes this easy to bear, but it is hard for a wife to see it necessary for her husband to carry this additional burden, especially when the progressing years bring infirmities to him as well as to herself, and she is longing to have him rest more, instead of filling up his every hour at home with service.—*Minnesota.*

AMERICAN COLLEGE AND EDUCATION SOCIETY.

10 Congregational House, Boston.

REV. JOHN A. HAMILTON, *Secretary.*
JAMES M. GORDON, Esq., *Treasurer.*

[Money may be sent to JAMES M. GORDON, Esq., Treasurer, No. 10 Congregational House, Boston; or to REV. ALEXANDER H. CLAPP, 34 Bible House, New York.]

"THE LABORERS ARE FEW."—Do the churches realize how few? There are not as many Congregational ministers, all told, as there are churches, by two hundred and three. Of these, eleven hundred and twenty-six are not in ministerial work. Thirteen hundred and twenty-nine more churches than men to take care of them!

What of recruits? The number coming from our seven Theological Seminaries was seventy-five; number of deaths of Congregational ministers, seventy-nine; net gain of churches, eighty-two. Who are to take care of the increasing number of churches? Not only are there ten hundred and twelve vacant churches; but eight hundred and fourteen of them are not supplied at all. According to the Minutes of 1885, Nebraska had one hundred and sixty-two Congregational churches. Of these, one hundred and nine were regularly ministered to; thirty-four were supplied in part, and nineteen not at all. The nineteen are fast becoming extinct, and there is great danger for the thirty-four.

Other denominations utter a similar lament. One-fifth of the whole number of Presbyterian churches are vacant. "To a denomination with already more than six thousand churches and less than five thousand ministers available for pastoral services, whose churches increase at the rate of one hundred and fifty a year, while her annual ministerial increase is less than one hundred, it does not need a very large handwriting on the wall to announce, not indeed her overthrow, but the limitation of her aggressive policy."—Minutes of General Assembly of Presbyterian Churches of U. S. for 1885.

How account for this dearth? Not to mention other causes, the churches have thought there was a great surplus of ministers, and so have largely ceased to make urgent appeals for ministerial recruits. They have largely ceased to make offerings to aid young men to complete a long course of expensive study.

A noticeable fact: Ministerial recruits come from the distinctly *Christian* colleges, and not least from those that have been or are on the Society's list. Another fact: The old Puritan stock seems to shrink from *purely ministerial* services, while children of foreign parentage are coming forward to fill these highest places. Will the time yet come when we shall mainly commit to aliens and the children of aliens the leadership of our spiritual forces?

APPOINTMENTS IN DECEMBER, 1885.

Not in commission last year.

Rev. Daniel Staver, East Portland, Or.
 Rev. Edward F. Dinsmore, Little Shasta Valley,
 Honey Gulch and out-stations, Cal.
 Rev. Henry W. Jones, Vacaville, Cal.
 Rev. William H. Thrall, Lehi, Sandy and out-stations, Utah.
 Rev. Arthur Davies, Coal Creek, Colo.
 Rev. George Belsey, Lead City and Terraville, Dak.
 Rev. Frederick Semm, Hoffnungsberg, Neusatz, Petersburg and Newburg, So. Dak.
 Rev. Stuart C. Wright, Sanborn, Dak.
 Rev. Sidney Strong, Friend, Neb.
 Rev. James M. Lau Bach, Newton, Kan.
 Rev. George Marsh, Douglass, Kan.
 Rev. George R. Dickinson, St. Paul, Minn.

Rev. James McPherson, Minneapolis, Minn.
 Rev. Wallace W. Willard, Montevideo, Dawson,
 Madison and Marietta, Minn.
 Rev. William H. Millar, Gaylord, Mich.
 Rev. Levi P. Spelman, Big Rapids, Mich.
 Rev. John F. Graf, Springfield, Mo.
 Rev. Lucius Hawkins, Lathrop and Excelsior
 Springs, Mo.
 Rev. I. R. Hicks, St. Louis, Mo.
 Rev. George C. Baker, Clear Creek, N. Y.
 Rev. John Cunningham, West Groton, N. Y.
 Rev. Joseph J. Hancock, East Randolph, N. Y.
 Rev. George B. Rowley, West Carthage, N. Y.
 Rev. H. W. H. Watkins, Triangle, N. Y.

Re-commissioned.

Rev. N. P. Lang, Tacoma, Wash. Ter.

Rev. James L. McCollum, Sprague and out-station, Wash. Ter.
 Rev. James B. Renshaw, Spokane Falls, Wash. Ter.
 Rev. Leman N. Barber, Lincoln, Mt. Pleasant and Gold Hill, Cal.
 Rev. David D. Bowman, Eureka, Cal.
 Rev. William H. Cooke, Oakland, Cal.
 Rev. Alden P. Field, Mojave River and Halleek, Cal.
 Rev. Fred. A. Field, Vernon, Cal.
 Rev. J. D. Foster, Bernardino, Cal.
 Rev. Henry C. Langley, Susanville and Merrillville, Cal.
 Rev. Oscar G. May, Sunol Glen, Decoto and San Jose, Cal.
 Rev. Thomas E. Tippet, Murphy's, Copperopolis, Douglas Flat, Valerito, Angels, Altaville, Milton and Salt Spring Valley, Cal.
 Rev. Francis D. Kelsey, Helena, Montana.
 Rev. Stryker A. Wallace, Billings, Montana.
 Rev. Samuel J. Jennings, Big Horn, Sheridan, Beeton and Prairie Dog, Wyo.
 Rev. Charles H. Cook, Manitou, Colo.
 Rev. Reuben B. Wright, South Pueblo, Colo.
 Rev. William Ewing, Fargo, Dak.
 Rev. George W. Honey, Ipswich, Dak.
 Rev. Frank S. Van Eps, Alexandria, Emery and Hanson, Dak.
 Rev. John A. Wells, Mayville and Portland, Dak.
 Rev. Herman A. French, Greenwood, Neb.
 Rev. Martin H. Mead, Verndon, Neb.
 Rev. James Oakey, West Point, Neb.
 Rev. Peter Weidman, Spring Creek, Neb.
 Rev. Samuel Dilley, Little River, North Fork and Jarvis Creek, Kan.
 Rev. William B. Fisher, Cottonwood Falls and Prairie Hill, Kan.
 Rev. Norton R. George, Elmdale, Kan.
 Rev. Benjamin F. Haskins, Galva and Delmore, Kan.
 Rev. Joseph B. Ives, Douglas, Kan.
 Rev. Feargus G. McHenry, Bloomington and Alta, Kan.
 Rev. Charles B. Messer, Cloud Co., (Heber) Kan.

Rev. Abner M. Pipes, Russell, Kan.
 Rev. John Bradshaw, Mazeppa, Minn.
 Rev. D. D. Kidd, Lake Benton, Minn.
 Rev. Christian Mowery, New Ulm, Minn.
 Rev. Sidney Stone, Wayzata and Groveland, Minn.
 Rev. Joseph W. Holt, Rosedale, Pine Grove, White Settlement, Mt. Zion, Hay Lake and Christie's House, Mich.
 Rev. Ward L. Hunt, Columbus and Caughill Neighborhood, Mich.
 Rev. George Lloyd, Croton and Meringo Prairie, Mich.
 Rev. Page F. McClelland, Banks, Eastport, Chamberlain and Torch Lake, Mich.
 Rev. John Nicol, Chase, Oliver's Settlement and three out-stations, Mich.
 Rev. Thomas Parker, Shelby, Mich.
 Rev. Chauncey F. Van Auker, Charlevoix, Mich.
 Rev. Melvin C. Wood, Athens and Leonidas, Mich.
 Rev. Henry C. Brown, Gen'l Miss. work in Mo.
 Rev. Marcellus Herberg, St. Louis, Mo.
 Rev. Horace B. Knight, Cheitenham (St. Louis), Mo.
 Rev. Richard T. Marlow, Verdella, Iantha and Dennison, Mo.
 Rev. Griffith Roberts, Plymouth and Dawn, Mo.
 Rev. Henry C. Scotford, Kansas City, Mo.
 Rev. George C. Jewell, Cortland and Hartford, Ohio.
 Rev. George Martin, Hartford and Locke, Ohio.
 Rev. Albert M. Wheeler, Toledo, Ohio.
 Rev. John McKeane, Interlachen, Fla.
 Rev. Stephen D. Smith, Orlando, Fla.
 Rev. Joseph A. Tomlinson, Longwood, Fla.
 Rev. Chauncey D. Wright, Ft. Wayne and Mason's school-house, Ark.
 Rev. Zachary Eddy, D.D., Atlanta, Ga.
 Rev. John G. Evans, West Pittston and Exeter, Penn.
 Rev. John Williams, Bangor, Penn.
 Rev. Jona C. Andrus, Syracuse, N. Y.
 Rev. Orlando C. Barnes, Norfolk, N. Y.
 Rev. Dwight E. Marvin, Utica, N. Y.

RECEIPTS IN DECEMBER, 1885.

MAINE—\$31.69.

Biddeford, Pavilion Soc., by O. T. Gray	\$12 00
Castine, Mary F. Cushman, \$2; Margaret Cushman, \$2	4 00
Gorham, First, by J. S. Leavitt, Jr.	13 69
Lewiston, Mrs. M. F. Gould	1 00
Limerick, Miss E. P. Hayes	1 00

NEW HAMPSHIRE—\$627.40; of which Legacies, \$350.00.

Received by L. D. Stevens, Treas. N. H. Miss. Soc.:	
Concord, First, to const. Mrs. J. H. Stewart and the Matron of Rolfe and Rumford Orphan Asylum L.M.s.	\$100 00
Exeter	94 67
	194 67
Bedford, "Jay"	2 00
Bristol, by N. B. Buttrick	3 51
Concord, A Friend	40
Dunbarton, Legacy of Ann L. Brigham, by D. H. Parker, Ex.	50 00
Durham, by Rev. S. H. Barnum	25 00
Concord, A Friend	7 50
Hazen's Mills, Two Friends	10 00
Marlboro, Legacy of Mrs. Mary A. J. Locke, by O. Mason, Ex.	300 00
Northfield and Tilton, by Rev. C. C. Sampson	17 32
North Hampton, J. L. Philbrook, in full, to const. him a L.M.	15 00
Piermont, Mrs. H. Ford	2 00

VERMONT—\$378.95; of which Legacy, \$300.00.

Chester, Cong. Sunday-school, by J. N. Moore	\$23 00
Morrisville, by Rev. W. A. Bushee	16 00
Rochester, by Rev. R. D. Osgood	21 15
St. Albans, On account of Legacy of John Whittemore, by R. Whittemore, Ex.	300 00
St. Johnsbury, North Ch., by W. C. Tyler	8 00
Saxton's River, E. L. F. Knight	3 80
Vermont, A Friend	2 00
West Rutland, C. T. Gorham	5 00

MASSACHUSETTS—\$19,282.20; of which Legacies, \$2,150.00.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas. for Western work among foreigners	9,000 00
For General Work	6,082 22
Amherst, First, by W. Hamlin	53 00
Mrs. R. A. Lester	100 00
A Friend	100 00
Athol, by C. A. Chapman	34 05
Belchertown, On account of Legacy of J. Webber, by P. Shearer, Ex.	1,000 00
Boston, Woman's Home Miss. Assoc., by Mrs. H. M. Moore, Treas., special, for salary of Miss Ada A. Durham, Vinita, Ind. Ter.	79 44
Cambridgeport, "Juvenis"	100 00
Cummingtown, Mrs. C. E. Porter	35 15

Curtisville, Ladies' H. M. Soc., by Mrs. N. B. Curtis.....	\$11 00	Mrs. M. C. Bemis	\$100 00
Dorchester, A Member of Second Ch.....	3 00	Legacy of C. Boswell, by Security Company, Ex.....	2,500 00
Easthampton, Payson Ch., by H. L. Clark.....	321 47	Mrs. H. A. Perkins.....	1,000 00
Payson Sunday-school, by D. M. Lyman.....	40 00	Litchfield, G. M. Woodruff.....	25 00
East Longmeadow, A Friend.....	40	Manchester, Second, by G. M. Griswold.....	225 00
Edgartown, by Miss F. E. Mayhew.....	5 00	Middletown, South Ch. and Soc., by B. Douglas.....	65 97
Fitchburg, Rev. and Mrs. John Wood, to const. Mrs. Jennie G. Gleason, Dea. J. Hayward, F. C. Hoyt, D. R. Wright and Dea. C. M. Lowe L. Ms.....	250 00	New Haven, United Ch., by F. T. Jarman.....	153 54
Globe Village, Union Ch. Sunday-school, by C. W. Hale.....	20 00	Mrs. Eunice M. Crane, by R. Crane, Cash.....	10 00
Lee, Legacy of Mrs. Cordelia Hull Hyde, by William J. Bartlett, Ex.....	150 00	New London, First, by W. Learned, through Rev. W. H. Moore.....	10 00
Lenox Furnace, A Friend.....	10 00	North Greenwich, by J. Husted.....	63 04
Mattapoisett, by Rev. A. H. Fuller.....	19 26	North Madison, by Rev. W. E. B. Moore.....	8 50
Monson, On account of Legacy of A. W. Porter, by E. F. Morris, Ex.....	500 00	North Manchester, by Rev. H. W. Pope.....	25 00
Northampton, Edwards Ch. Benev. Soc. by S. D. Dewey.....	112 00	North Stonington, by E. H. Wheeler.....	165 00
J. Clark.....	25 00	Add'l, by W. B. Carey.....	18
I. G. J.....	1 40	North Woodstock, by R. K. Child.....	13 00
"A Steward".....	40 00	Norwalk, Ladies' Miss. Assoc., Birthday Gifts.....	6 08
Norton, Trinity Ch., by Rev. J. P. Lane, to const. John Albert Lane a L. M.....	56 20	Norwich, Park Ch., by H. L. Butts.....	731 45
Peabody, Legacy of Joseph Poor, by G. H. Poor, Ex.....	500 00	Plainville, by H. S. Potter.....	89 35
Pittsfield, J. H. Dunham.....	50 00	Alice M. Tiltonson, dec'd, by Mrs. J. E. Tiltonson.....	1 00
Randolph, Ladies' Soc., special, by Miss Abby W. Turner.....	30 00	Plymouth, Miss Eliza Bull.....	1,000 00
Sherborn, Ladies' Benev. Soc., by Miss A. Bickford, freight.....	2 00	Putnam, Mrs. H. G. Shaw, for Woman's Dept.....	92
South Amherst, by C. A. Shaw.....	6 11	Ridgefield, First, by I. S. Keeler.....	27 90
South Hadley, Teachers and Pupils of Mt. Holyoke Seminary, by Sarah H. Melvin.....	125 00	Rocky Hill, by W. G. Robbins.....	12 27
South Hadley Falls, by S. C. Weld.....	33 00	Stamford, First, Mrs. Sarah Huxton's Estate, by F. H. Brown.....	3 00
Springfield, S. M. Coe.....	10 00	South Britain, by H. P. Downes.....	25 76
Wakefield, by G. R. Morrison.....	67 07	Torrington, Ch. and Soc., by C. H. Barber.....	43 75
Warren, by E. W. Butterworth.....	25 00	Woodstock, by H. T. Child, in full, to const. Mrs. Lucy G. Williamson a L. M.....	31 85
Wellesley Hills, "R.".....	260 00	[CORRECTION.—The \$25 acknowledged in Oct. No. from North Manchester, should read: North Manchester, Cong. Church, by Rev. H. W. Pope.]	
Whitinsville, Mrs. J. J. Abbott.....	5 00	NEW YORK—\$21,831.52; of which Legacies, \$20,200.00.	
Williamstown, First, by C. S. Cole.....	20 43	Received by Rev. C. C. Creegan:	
RHODE ISLAND—\$85.42.		Brier Hill.....	\$12 02
Providence, Pilgrim Ch., by W. A. Dudley.....	85 42	Clear Creek.....	2 35
CONNECTICUT—\$7,178.42; of which Legacy, \$2,500.		Hancock.....	8 00
Miss. Soc. of Conn., by Rev. W. H. Moore.....	10 00	Philadelphia.....	5 00
Received by Ward W. Jacobs, Treas:		Stockholm.....	4 00
Hartford, A Collins.....	\$25 00	Syracuse, Rev. C. C. Creegan.....	25 00
Southbury, by Sherman Tuttle. 14 50			56 37
Talcottville, by Messrs. Talcott Bros.....	46 75	Brooklyn, South Ch., \$36.71; C. H. Parsons, \$200, by J. Crowell.....	236 50
Berlin, Second, by A. North.....	19 82	Park Ch., by J. J. Wells.....	7 00
Bethel, A Friend.....	10 00	Nazarene Ch., by Rev. R. F. Wheeler.....	4 00
Bridgewater, by Dea. G. C. Bennett.....	31 00	Harriet Hosford, \$5; A Friend, \$1.....	6 17
Chester, by Rev. A. Hall.....	30 51	Buffalo, First, by R. K. Strickland.....	100 75
Connecticut.....	1 00	R. W. B., to const. E. W. Bancroft and E. J. Kraetzer L. Ms.....	100 00
A Friend, by Rev. W. H. Moore.....	20 00	Canaan 4 Corners, by J. P. Beaver.....	15 00
Danbury, First, by Rev. J. W. Hubbard, to const. S. C. Holley, A. Little, H. P. Ives, G. M. Rundle, Mrs. A. C. Seelye and Miss Fannie M. Osborn L. Ms.....	301 25	Catskill, H. E. Prentice.....	5 00
East Hampton, Philo Bevin.....	20 00	Mrs. H. E. Prentice.....	5 00
East Hartford, First, by E. A. Williams.....	70 00	Coventryville, C. Pearsall.....	67 45
Fairfield, Ladies' H. M. Soc., by Miss A. B. Nichols, for Woman's Dept.....	21 00	Crary's Mills, Rev. M. B. Morris and family.....	5 00
Fair Haven, Second, by L. Rowe.....	70 35	East Bloomfield, Ladies of Cong. Ch., for Woman's Dept., by Mrs. H. E. Porter.....	22 00
Franklin, A Widow, by H. E. Hart.....	1 00	East New York, Union Ch., by E. E. Stewart.....	5 00
Granby, South Ch., by C. P. Loomis.....	4 20	Franklin, by Gilbert Mann.....	58 14
Guilford, From Friends in Third Ch., of which from Mrs. Caroline Washburn, \$100, by Rev. G. W. Banks.....	110 00	Gaines, \$33.50; Sunday-school, \$4.70, by G. D. Ward.....	38 20
Gurleyville, Second, by E. P. Conant.....	10 00	Harrisville, by Rev. C. W. Fiefield.....	3 00
Hampton, Rev. D. Denison, by Rev. W. H. Moore.....	10 00	Homer, Ladies' H. M. Soc., of which \$10, special, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union, N. Y.....	50 00
Hartford, Warburton Chapel Sunday-school, by Miss E. F. Mix, special.....	12 50	On account of Legacy of Mrs. Mary W. Keep, by V. T. Stone, Ex.....	20,000 00
		Honeoye, by Rev. S. M. Day.....	37 00
		Hopkinton, Legacy of J. A. Brush, by H. A. Otman.....	200 00
		Lockport, First, by E. Simmons.....	10 00

Maine, Mrs. C. T. Barnes.....	\$50 00	Nashville, First, by Rev. O. L. Grinnell.....	\$22 56
Maine Village, Cong. Sunday-school, by Rev. C. H. Kilmer.....	6 00	Sherwood, Union Ch., by Rev. A. B. Smith.....	12 18
Malone, N. P. Sabin.....	5 00	OHIO—\$265.00.	
Moravia, by R. Brown.....	12 23	Received by Rev. A. C. Barrows:	
Mount Sinai, by S. H. Miller.....	14 17	Burton, A Friend.....	\$4 00
Newark Valley, by Mrs. H. Winship, to const. Mrs. Henry Winship a L. M....	52 81	Mt. Vernon, Primary Mission Band.....	6 50
New Lebanon, by T. Kendall.....	26 00	Paddy's Run, by J. Scott.....	32 60
New York City, S. T. Gordon, \$200; Mrs. U. B. Humphrey, \$25; H. R. Munger, \$100; Mrs. T. W. Whitte- more, \$100; Unknown Lady, \$30.....	455 00	Twinsburgh, Band of Willing Workers.....	15 00
North Collins, by Rev. W. Taylor.....	6 32	Ch. in full, to const. H. C. Lane a L. M.....	35 50
Norwich, by J. Hammond.....	26 15		93 60
Parisville, Mrs. D. Daggett.....	40	Ashtabula, Second, by Rev. J. H. Hull.....	6 50
Poughkeepsie, Mrs. Anne S. Banfield, to const. Mamie C. Banfield a L. M....	67 00	Canterbury, by S. Reed.....	13 60
Royalton, by Rev. E. Howard.....	4 00	Collinwood, by Rev. C. L. Hamlen.....	12 00
Saratoga Springs, New England Ch., by W. S. McKee.....	26 00	Columbus, Welsh Ch., by R. A. Chap- man.....	4 60
Spring Creek, German Ch., by Rev. P. Weidman.....	2 50	Cuyahoga Falls, Cong. Sunday-school, for Sunday-school Work, by Ada A. Hunt.....	9 65
Tompkinsville, Mrs. Maria Snyder.....	10 00	Elyria, First Cong. Sunday-school, by H. Ely.....	40 00
West Bloomfield, by M. J. Peck.....	32 50	Newton Falls, Sunday-school class, for Emergency Fund, by Mrs. B. N. Chamberlain.....	1 60
Westmoreland, First, by A. S. Brown..	3 50	Perryburgh, L. K. Deering.....	1 00
NEW JERSEY—\$492.43.		Toledo, Second, by Rev. A. M. Wheeler.....	1 05
Bernardsville, J. L. Roberts.....	40 00	Wakeman, by A. J. Barney.....	6 40
Chatham, Stanley Ch., by Rev. R. S. Stone.....	9 50	Wellington, First, by T. F. Roodhouse..	75 00
Chester, by Rev. F. A. Johnson.....	15 85	INDIANA—\$9.00.	
Cong. Sunday-school, special, by Rev. F. A. Johnson.....	15 00	Hebron, by Rev. D. W. Andrews.....	5 00
Closter, First Cong. Sunday-school, by J. H. Serviss.....	11 62	Pisgah (Ohio), by Rev. M. W. Diggs....	4 00
East Orange, Trin. Ch., by John Wiley Mrs. C. D. Dill.....	38 31	ILLINOIS—\$144.13.	
Jersey City, First, by W. Jay Hunt.....	5 00	Bowensburgh, Mrs. P. E. Leach.....	1 00
Upper Montclair, Christian Union Ch., by F. W. Dorman.....	67 17	Chicago, 44 South Ann Street, by Rev. J. E. Roy, D.D.....	139 00
PENNSYLVANIA—\$415.28.		Rockford, Mrs. H. S. Helm, Family Mite Box gatherings.....	2 63
Blossburg, by Rev. J. M. Evans.....	3 00	Sublette, "A Widow's Mite".....	50
Guy's Mills, Randolph Ch., T. Thomp- son.....	11 48	MISSOURI—\$188.15.	
Hyde Park, Welsh Ch., by R. H. Wil- liams.....	54 00	Anson and Athens, by Rev. A. W. Wig- gins.....	3 00
Lansford, by J. E. Lane.....	5 00	Breckenridge, by Rev. J. Stevens.....	14 00
Mearville, Ladies' H. M. Soc. of Park Avenue Ch., by Rev. A. C. Barrows.....	22 75	De Soto, by Rev. J. W. Johnson.....	10 00
Philadelphia, Central Ch., by J. Ed- munds.....	301 25	Hannibal, Ladies' H. M. Soc. of Pilgrim Ch., by Mrs. Loomis for Woman's Dept.....	1 00
A. B. Couch.....	5 00	Ladies' H. M. Soc. of Central Ch., for Woman's Dept. by Mrs. Crane.....	1 00
Plymouth, Pilgrim Ch., by Rev. A. H. Howells.....	8 00	Kidder, by C. L. Shaw.....	5 20
Shamokin, by Rev. H. J. Whitby.....	4 80	Nicholas and South Springfield, by Rev. H. J. Zercher.....	6 35
MARYLAND—\$100.00.		St. Louis, Pilgrim Ch. for Emergency Fund, by Mrs. C. T. Bradford.....	84 35
Frederick City, Mrs. E. H. Rockwell, to const. Jesse Baile and J. G. Miller L. Ms.....	100 00	Swedish Ch., by Rev. G. Holmquist..	10 25
DISTRICT OF COLUMBIA—\$32.44.		Hon. Warren Currier.....	50 00
Georgetown, Addie Kleinschmidt.....	5 00	Webster Groves, Ladies' H. M. Soc. of Cong. Ch., for Woman's Dept., by Mrs. J. F. Allen.....	3 00
Washington, First, by S. H. Galpin....	27 44	MICHIGAN—\$3,749.92.	
VIRGINIA—\$8.00.		Received by Rev. L. Warren:	
Millboro, Miss J. E. Huntington, by G. H. LeCato.....	8 00	Charlotte, First Ch.....	\$80 00
FLORIDA—\$5.00.		Covert.....	20 00
Florida, Normal and Industrial College Students, by Rev. S. F. Gale.....	2 50	Detroit, Trumbull Ave. Ch.....	9 29
Norwalk, by Rev. B. T. Stafford.....	2 50	David Ogilvie.....	10 00
TEXAS—\$54.68.		Dorr, Ladies' Industrial Soc.....	9 57
Austin, Tillotson Ch., Miss M. J. Adams.....	4 68	Grand Rapids, add'l.....	100 00
Dallas, First, by Rev. C. I. Scofield....	50 00	Lansing.....	172 37
TENNESSEE—\$40.74.		Ludington.....	100 00
Knoxville, by Rev. D. D. Davies.....	6 00	Reed City.....	16 00
		Webster.....	21 30
		Memorial offering:	
		Alamo, Ch., \$5; W. Miss. Soc. \$5; Dea. J. Hackley, \$10....	20 00
		Allegan, First.....	26 91
		Allendale, Ch., \$3.25; Sunday- school class, \$1.....	4 25

Barnesville, by Rev. W. H. Kaufman...	\$3 87	Salt Lake City, by Rev. D. L. Leonard..	\$18 15
Groveland and Wayzata, by Rev. S. Stone.....	2 25	CALIFORNIA—\$32.05.	
Mapleton, by Rev. T. R. Quayle.....	20 00	Bethany, \$3.30; Brentwood, \$2.10;	
Mazzeppa, by Rev. J. Bradshaw.....	20 00	Marsh Creek, \$4.55, by Rev. W. H. Tubb.....	9 95
Medford, First, by D. McKinlay.....	10 00	Clayton, \$11.55; Pacheco, \$5.60, by Rev. J. H. Strong.....	17 15
Minneapolis, Union Ch., by C. H. Hanke.....	4 50	Etna, by Rev. W. C. Stewart.....	23 65
Springfield, by Rev. J. Kidder.....	7 00	Riverside, W. F. Montague.....	3 80
Villard, by Rev. C. A. Ruddock.....	3 55	San Francisco, Olivet Ch., by Rev. S. Witter.....	5 00
KANSAS—\$182.50.		San Juan, by Rev. A. B. Palmer.....	12 50
Axtell, by Rev. C. L. Kloss.....	3 50	Sonoma, First, by Rev. H. H. Wikoff..	10 00
Cottonwood Falls, First, by Rev. W. B. Fisher.....	2 00	OREGON—\$34.55.	
Elmsdale, by Rev. N. R. George.....	2 00	Corvallis, by Mrs. G. R. Farrar.....	2 50
Exeter, by W. Emerson.....	6 00	Oregon City, First, by Rev. G. A. Rockwood.....	11 55
Galva, by Rev. B. F. Haskins.....	2 00	Portland, Plymouth Ch., by Rev. G. H. Lee.....	20 50
Great Bend, by Rev. W. A. Bosworth..	5 00	WASHINGTON TERRITORY—\$53.91.	
Independence, by Rev. A. Jones.....	15 00	Colfax, by Rev. T. W. Walters.....	12 00
Linwood, by Rev. J. W. Spring.....	4 00	Ferndale, by Rev. G. Baker.....	2 86
McPherson, by M. O. Ball.....	35 00	Kamichie and Olympia, by Rev. J. Campbell.....	16 00
Manhattan, by J. W. Blain.....	30 00	Melbourne and Montezano, by Rev. O. A. Thomas.....	1 50
Milford, by Rev. R. B. Foster.....	5 00	Port Gamble, by Rev. H. V. Rominger..	4 25
Mt. Vernon, by Rev. L. C. Schnacke...	5 50	Seattle, Young People's Soc., by Rev. C. C. Otis.....	10 00
Osborne, First, by Rev. T. C. Luse.....	3 50	Spokane Falls, First, by Rev. J. B. Renshaw.....	2 00
Plum Creek, by Rev. D. S. Hibbard.....	5 00	Tacoma, by Rev. N. P. Lang.....	5 30
Pomona, Rev. L. Newcomb.....	1 00	HOME MISSIONARY.....	149 92
Sabetha, by Rev. A. C. Hogbin.....	30 00		\$56,046 54
Tonganoxie and Kanwaka, by Rev. A. M. Richardson.....	1 50	<i>Donations of Clothing, etc.</i>	
Wabauensee, First Ch. of Christ, by Rev. J. E. Willard.....	16 50	Baltimore, Md., Ladies' Home Miss. Soc. of First Ch., by Mrs. F. S. Brown, package.....	\$47 25
J. Noyes.....	10 00	Bath, Me., Mrs. S. R. Morrison, barrel and freight.....	70 00
NEBRASKA—\$73.14.		Bedford, Mass., Mrs. W. G. Webber, barrel and freight.....	79 00
Received by Rev. J. L. Maile:		Bellows Falls, Vt., Ladies' Soc., by Mrs. C. H. Sawyer, barrel and freight.....	82 00
Friend, Rev. S. Strong.....	\$5 00	Black Rock, Ct., Ladies' Soc., by Sarah J. Bartram, barrel.....	112 67
Hastings.....	13 06	Branford, Ct., Ladies' Aid Soc., by Mrs. D. L. Sharpe, barrel, cash and freight....	103 00
Doniphan, North Hastings and West Hamilton, by Rev. J. H. Embree.....	12 50	Brattleboro, Vt., Ladies' Benev. Soc., by Genevieve M. Slate, box and freight....	25 00
Holmdere, by Rev. J. Roberts.....	3 58	Miss E. Van Doorn, package books.....	135 60
Lincoln, Rev. M. F. Platt.....	3 50	Bridgeport, Ct., Ladies' Miss. Assoc. of North Ch., by Mary L. H. Huicks, barrel	
Ogallala, by Rev. L. E. Brown.....	5 00	Brooklyn, N. Y., Young Ladies' Zorana Band of Central Ch., by Mary Gregg, two barrels and freight.....	200 00
Omaha, Third, by Rev. G. S. Pelton.....	10 00	Burhoughton, Vt., Ladies of First Ch., by Mrs. John E. Peck, barrel, box, cash and freight.....	125 00
Oxford, Pleasant Valley and Wheeler, by Rev. H. Griffith.....	3 00	Cambridge, N. Y., Ladies, by Rev. H. G. Blinn, barrel.....	75 00
Pierce, by Rev. E. P. Dada.....	2 50	Canandaigua, N. Y., Ladies of First Ch., by Mrs. Mary C. Tousley, two boxes and freight.....	330 00
Riverton, by Rev. F. W. Barber.....	10 00	Castine, Me., Rainbow Band, by Miss Mary Cushman, barrel.....	2 97
Springfield, by Rev. J. B. Gilbert.....	4 00	Chelsea, Mich., Ladies' Soc., by Mrs. J. A. Kaley, box and freight.....	54 94
Wahoo, add'l, by Rev. H. M. Goodell, in full, to const. Mrs. Otto Ostenburg a L. M.....	1 00	Cleveland, O., Ladies' Home Miss. Soc., by Mrs. A. J. Smith, two barrels and package.....	171 34
DAKOTA—\$135.80.		Dover, N. H., Ladies' Home Miss. Soc., by Miss Hannah Wyatt, barrel and box....	174 37
Ashton, by Rev. G. W. Show.....	5 00	East Jaffrey, N. H., E. J. Riggs, box and freight.....	28 50
Badger, Ladies of Fire Steel Ch. for Woman's Dept., by Mrs. R. A. Peck....	3 10	East Orange, N. J., Grove Street Ch., by Rev. F. B. Pullan, box.....	180 00
Chamberlain, by Rev. W. B. Hubbard.....	10 00	Excelsior, Minn., Mrs. Will Martin, boxes, cash and freight.....	31
Cummings, by Rev. C. H. Phillips.....	7 00		
Deadwood, Ladies' Miss. Soc., by Mrs. S. T. Butler.....	7 75		
Dorr, by Rev. J. H. Gurney.....	3 00		
Eldridge, by Rev. D. Wirt.....	6 90		
Grand View, by Rev. R. B. Bull.....	10 00		
Inkster, by Rev. C. Y. Snell.....	10 00		
Oriska and Valley City, by Rev. T. Sims Theodore and Arena, by Rev. M. E. Bacon.....	3 25		
Wahpeton, by Rev. G. B. Barnes.....	7 80		
Watertown, by Rev. S. G. Updyke.....	50 00		
Winfred, by Rev. F. E. Matlock.....	2 00		
COLORADO—\$7.00.			
Boulder, by Rev. G. N. Kellogg.....	7 00		
MONTANA—\$32.00.			
Butte City, by Rev. D. L. Leonard.....	22 00		
Livingston, Holbrook Ch., by Rev. W. C. Fowler.....	10 00		
UTAH—\$18.15.			

Exeter, N. H., Ladies of First Ch., by Miss E. E. Gerrish, barrel and freight.....	\$113 70	Ypsilanti, Mich., Ladies, by Mrs. Mary S. Platt, box.....	\$55 00-
Glastonbury, Ct., Ladies, by Mrs. C. N. Carter, barrel and freight.....	112 63	<hr/>	
Hanover, N. H., Ladies' Benev. Soc., by Susan A. Brown, two barrels and freight.....	250 00	<i>Receipts of the Massachusetts Home Missionary Society, in December, REV. E. B. PALMER, Treas.</i>	
Hartford, Ct., Ladies' Home Miss. Soc. of Pearl St. Ch., by Hattie E. Cowles, box and freight.....	118 86	Abington, First, by Z. N. Whitmarsh....	\$19 63
Jackson, Mich., Ladies, by Rev. Leroy Warren, box.....	150 00	Alford and West Stockbridge Center, by Rev. J. G. Willis.....	2 06
"The Comforters," by Rev. L. Warren, barrel.....		Andover, Chapel, by W. F. Draper, to const. Miss Sophia E. Blake, Miss Mary E. Curtis, Miss Grace L. Tobey, Mr. Charles M. Sheldon L. Ms.....	369 80
Jamaica, Vt., Mrs. Lucy R. Kellogg and Ladies of Ch., barrel.....	35 00	West Parish, by Benj. Boynton.....	50 00
Madison, Ct., Ladies' Charitable Soc., by Mrs. Samuel R. Crampton, barrel and freight.....	61 69	Osgood Mon. Concerts, by E. F. Hoit.....	11 26
Michigan Center, Mich., Young Ladies' Miss. Soc., by Rev. Leroy Warren, box, barrel and freight.....	28 64	Annie M. Pollard.....	5 00
Middletown, Ct., Ladies' Soc., by Miss C. M. Bacon, barrel.....	80 00	Anthony, Kansas, Rev. J. C. Halliday....	10 00
New Britain, Ct., Ladies' Benev. Soc. of South Ch., by Kate M. Brown, barrel and cash.....	129 00	Ayer, Ladies' Benev. Aux., by Mrs. Martha A. Mason.....	10 00
New Haven, Ct., Ladies' Home Miss. Soc. of Dwight Place Ch., by Mrs. C. S. Gray, barrel.....	89 05	Ballardvale, by Rev. S. Bowker.....	10 00
Ladies' Home Miss. Soc. of First Ch., by Mary E. Bennett, four boxes and freight.....	837 21	Bedford, by Dea. H. A. Gleason.....	13 50
New York City, Ladies' Home Miss. Soc. of Broadway Tabernacle Ch., by Nellie M. Taylor, seven trunks.....	1,287 12	Blackstone, by Rev. L. M. Pierce, add'l....	6 62
Young Ladies of Forty-eighth St. Ch., by Mary L. Todd, box.....		Boston, Cash.....	2 00
Dr. Edwin West, overcoat.....		Dorchester, Second, by Miss E. Tolman.....	109 49
North Manchester, Ct., Ladies, by Rev. Howard W. Pope, box and freight.....	203 00	Park St., anonymous (add'l).....	10 00
North Stonington, Ct., Rev. W. B. Cary, box and cash.....	120 00	By W. B. Garritt.....	1,020 00
Norwich, Ct., Ladies' Home Miss. Soc. of Park Ch., by Lydia B. Young, box, cash and freight.....	112 15	Rev. R. B. Grover.....	5 00
Norwood, N. Y., Ladies' Miss. Soc., by Miss Mary F. Hale, box and freight.....	89 00	Roxbury, Immanuel, by Francis J. Ward.....	25 00
Pawtucket, R. I., Ladies' Soc., by Mrs. L. B. Goff, box.....	125 00	Union, by Albert Gay.....	230 43
Pittsfield, N. H., Laura P. Hill, barrel.....	37 42	Brookline, Harvard, by H. B. Eager.....	86 94
Plymouth, Ct., Miss Lizzie B. Wells, box and cash.....	178 35	Burlington, by Sam'l Sewall.....	11 65
Portland, Me., Rev. F. Southworth, box books.....	50 00	Cambridge, Shepard, Margaret Shepard Soc., by Miss Winifred B. Smith.....	9 06
Randolph, O., Miss. Soc., by Mrs. Libbie M. Frazer, barrel.....		Cambridgeport, Pilgrim, bal. of m. con. offering, by Nathan H. Holbrook.....	17 49
Reed's Ferry, N. H., Ladies of Merrimac, by Mrs. F. A. Gordon, barrel and freight.....	71 00	Prospect St., by S. H. Fuller.....	252 30
Rindge, N. H., Mrs. E. B. Cutter, barrel..	54 90	Chelsea, Third, by John Bell, M. D.....	13 40
Salisbury, Ct., Mrs. Monroe Clark, barrel and freight.....	74 00	First, by John P. Lovett.....	60 50
Sherborn, Mass., Ladies' Benev. Soc., by Miss Althea Bickford, barrel.....	38 40	Miss S. R. Brooks.....	2 00
Suffield, Ct., Ladies' Soc. of First Ch., by Mrs. W. L. Loomis, barrel, cash and freight.....	112 02	Clinton, C. L. Swan.....	100 00
Swanton, Vt., Mrs. Jas. H. Babbitt, barrel and freight.....	55 50	First Evan., by L. J. Carlin.....	169 97
Vergennes, Vt., Ladies, by Miss Ellen L. Benton, box and freight.....	72 75	Cohasset, Second, by P. Bates.....	49 09
Waldoboro, Me., Mission Circle, by M. J. Rand, bundle.....		Conway, Est. of Miss S. A. Taylor, \$2; Mrs. H. E. Aldrich, \$1, by Mrs. H. E. A. Danvers, First, by Geo. Tapley (add'l)....	3 00
Walton, N. Y., Ladies' Miss. Soc., by Mrs. S. Comstock, two barrels and freight...	62 27	Dedham, Mite Box.....	15 00
Washington, D. C., Young People's Union of First Ch., by Miss Mary A. Patton, box and freight.....	112 00	Douglas, by Rev. J. Wells.....	15 60
Waterbury, Ct., Ladies' Benev. Soc. of First Ch., by Mrs. H. M. Dutton, three boxes and cash.....	400 00	Dover, N. H., Legacy of Rebecca Stearns, by J. Converse, Ex.....	1,533 33
Westfield, Mass., Ladies' Benev. Soc. of Second Ch., by Mrs. Henry Hooker, barrel and freight.....	111 03	Dudley, by Dan'l Dwight.....	29 71
Windsor Locks, Ct., Ladies' Soc., by Mrs. Chas. H. Coxe, barrel.....	90 00	Easthampton, First, by L. E. Parsons....	57 27
		East Somerville, Mrs. Henry Howard....	50 00
		Edgartown, by Miss Florence E. Mayhew	13 00
		Enfield, Smith's Station, Woman's Miss. Soc., by Miss M. A. Smith.....	31 50
		Fitchburg, Calvinistic, by A. N. Lowe....	50 00
		Foxboro, Orth., by Horace Carpenter....	31 93
		Gilbertville, by Hon. W. Hyde, to const. Mrs. Rebecca J. Adams, Mrs. Albert B. Ward, Mrs. Elmer M. Marsh, and Mr. Alexander Clark L. Ms. of A. H. M. S.	294 00
		Greenfield, Second, by Miss Lucy A. Sparhawk.....	46 33
		Groveland, by Miss Mary A. Clarke, add'l	1 00
		Hadley, A Friend, by Dea. E. Porter.....	5 00
		Russell, by Dea. E. Porter, add'l.....	50-
		Hampden Benev. Association, by Chas. Marsh, Tr.: Chicopee, Second.....	\$46 48
		Third.....	9 11
		Holyoke, Second.....	99 29
		Ludlow.....	13 43
		Springfield, North.....	71 35
		Olivet.....	26 51
		West Springfield, First.....	20 00
		Mittineague.....	22 81
			308 98
		Ooroomiah, Persia, Mrs. C. W. Labaree.....	10 00
			318 98-
		Hansor, by I. C. Howland.....	8 31

Harwich, by Dea. Sidney Underwood....	\$5 00	Home Missionary.....	\$17 40
Haverhill Center, by Ezra Kelley, to const. George T. Ordway, Dan'l B. Chaff, and Dan'l Hackett L. Ms. of M. H. M. S.....	168 15		\$10,646 27
West Parish, by Amos Hazeltine, to const. Miss Mary L. Poore a L.M. of A. H. M. S.....	50 00	<i>Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., in December.</i>	
Haydenville, by C. D. Waite.....	11 00	Andover, West Parish, Ladies, by Mrs. R. F. Beard, barrel and freight.....	\$93 25
Hingham, Evangl., by J. O. Sanborn.....	24 97	Boston, Jam. Plain, Central, Ladies' H. M. Soc., by Mrs. L. J. Wood, barrel, box and freight.....	118 00
Hinsdale, by C. J. Kittredge.....	10 04	Park St., Ladies, by Mrs. J. H. Work, barrel.....	116 00
Holliston, by T. E. Andrews.....	3 25	Union, Ladies' Sewing Soc., by Mrs. Nel- son Curtis, barrel and box.....	
Ipswich, First, by Lucy R. Farley, Jr.....	2 25	Brockton, Porter Ch. Benev. Soc., by Mrs. M. G. Weston, two barrels and box.....	225 00
Lee, First Cong. Society, by Wm. J. J. Bart- lett, of which \$100 from Hon. Wellington Smith, to const. Augustus K. Smith and Mrs. Mary Shannon Smith L. Ms. of A. H. M. S.....	875 00	Concord, Ladies' H. M. Soc., by Mrs. Francis L. Lounsbury, barrel.....	92 31
Lexington, Hancock, by Rev. E. G. Porter Lowell, G. F. Willey.....	21 12 10 00	Young Ladies' Miss. Soc., by Mrs. Francis L. Lounsbury, barrel.....	47 37
Lynn, First, by J. E. Morse, to const. Rev. F. J. Mundy and two others L. Ms.....	96 74	Gloucester, Ladies, by Mrs. F. G. Clark, barrel and freight.....	83 02
Malden, First, by C. W. Dyer.....	59 90	Greenfield, Second, Ladies' Benev. Soc., by S. N. Cross, barrel and freight.....	47 35
Manchester, by Geo. F. Allen.....	45 00	Hardwick, Ladies' Benev. Soc., by Mrs. C. E. Knight, box and cash.....	28 25
Marion, John Pitcher, Legacy, from Trustees under his will, by A. J. Hadley.....	51 17	Haverhill, Center, Ladies' Sewing Soc., by Mrs. A. E. Kimball, box and freight.....	133 75
Marshfield, First, by Rev. E. Alden, to const. Rev. R. S. Whidden and Mrs. R. S. Whidden L. Ms.....	126 76	Housatonic, Ladies' Benev. Soc., by Mrs. W. C. French, barrel, box and freight.....	86 59
Methuen, First, by Jacob Emerson.....	7 03	Lawrence, Lawrence St., Ladies' Benev. Soc., by Miss Isabel Anderson, barrel.....	168 70
Middleboro, Mrs. Miriam Wood, Legacy, by Arad Bryant, Ex.....	1,743 98	Leicester, Ladies' Char. Soc., by Miss Eldora E. Loring, two barrels and freight	150 10
Monson, Estate of Dea. A. W. Porter, Res- sid. of distribution by E. F. Morris, Ex.....	100 00	Littleton, Ladies, by Rev. J. C. Staples, barrel and freight.....	58 03
Newton, Eliot, by D. E. Snow.....	125 36	Lowell, Pawtucket, by Mrs. J. M. Wilson, box, barrel and freight.....	58 37
North Andover, by Jos. S. Sanborn.....	35 00	Manchester, Ladies, by Mrs. H. L. Phillips, barrel and freight.....	45 00
North Brookfield, First, by J. E. Porter.....	34 95	Marion, Ladies' Sewing Soc., by Mrs. S. M. Luce, barrel.....	67 00
Norfolk, by N. H. Rockwood.....	3 60	Middleboro, Home Mission Circle, by Charlotte T. Wood, barrel.....	50 00
Otis, by Rev. Samuel Hopley.....	12 41	New Bedford, North, Ladies, by Mrs. A. H. Heath, barrel and freight.....	127 82
Pittsfield, First, Add'l, by Frank W. Dut- ton.....	100 00	Newburyport, Belleville, Ladies, by Mrs. D. T. Fiske, barrel and cash.....	164 00
Pittsfield, South, by H. M. Pierson.....	37 82	Newton, Eliot, Ladies, by Mrs. W. H. Blodgett, three barrels and freight.....	220 75
Raynham, First, by Joseph W. White.....	18 62	Newtonville, Central, Sew. Soc., by M. K. Stiles, barrel and freight.....	93 16
Reading, Old South and Bethesda, by S. G. B. Pearson.....	25 18	North Amherst, Ladies' Circle, by Mrs. Dwight Graves, barrel and freight.....	51 82
Rutland, Ch., \$8, Sunday-school, \$27, by W. C. Temple.....	35 00	Northampton, First, Dorcas Soc., by Mrs. J. H. Searle, box.....	135 00
Salem, Crombie St., by Oliver Thayer.....	86 50	Northboro, Evangl., Ladies, by Miss Mary Wilcox, barrel and freight.....	94 00
Mrs. P. S.....	10 00	Peabody, South, Ladies, by Mrs. H. S. Robbins, barrel and freight.....	80 00
Tabernacle, by Joseph H. Chippen.....	566 75	Sharon, Ladies, by Miss Sara B. Chute, box Springfield, South, Ladies' H. Miss. Soc., by Mrs. G. C. McClean, two barrels and box.....	182 31
Setaute Center, Ev. Cong. Inf. class in S. S., by Annie F. Pierce, Christmas gift to home missionary widow in Dakota.....	5 00	Stockbridge, Ladies, by Miss Alice Bying- ton, barrel, freight and cash.....	137 08
Shrewsbury, by L. Maynard.....	35 00	Turner's Falls, Ladies' Industrial Soc., by B. W. Mayo, parcel, freight, and indi- vidual cont.....	32 95
Southboro (Southville), by Rev. John Le Bosquet.....	10 00	Westboro, Ladies' Sewing Circle, by Mrs. Susan M. Miller, barrel.....	61 08
Stoughton, First, Sanford Gay, by S. W. Hodges.....	60 00	Westfield, Second, Ladies' Soc., by Mrs. H. Hooker, barrel.....	103 93
Taunton, Winslow, S.S., by Everett K. Dean.....	25 00	West Medway, Ladies' Char. Soc., by Mrs. Vincent Moses, barrel.....	41 57
Wakefield, by Geo. R. Morrison.....	44 75	Whitinsville, Ladies' Sewing Soc., by Miss S. J. Dudley, box.....	78 41
Wendell, by P. F. Barnard.....	15 53	Worcester, Salem St. Mission Workers, by Mrs. J. H. Bigelow, box and freight....	82 00
West Barnstable, by Geo. S. Fish.....	15 00		
Westboro, by Frank W. Forbes.....	16 74		
Westhampton, by N. A. Kingsley.....	24 00		
West Medway, by C. Albert Adam.....	5 00		
Christian Association, by Mrs. H. E. Hixon.....	5 00		
West Somerville, by J. W. Bailey.....	10 00		
West Stockbridge, Village, by Geo. W. Kniffin.....	35 14		
West Taunton, First, by Rev. Geo. C. Capron Widow's Mite, Christmas offering to send Congst. to home missionary.....	20 78 2 00		
Winchendon, North, by Luke Hale.....	110 00		
Winchester, Gift of Mrs. Elizabeth Smith deceased, by Mrs. M. F. Smith.....	2 50		
Woburn, Ladies' Char. and Reading Soc., gift from Mrs. Caroline S. Carter, de- ceased, to const. Mrs. Sophia C. Buck L. M., by Mrs. Maria R. Bickford.....	30 00		
Worcester, Plymouth, by Jonas White (of which \$41.60 for Wom. Dept.).....	224 27		
Union by Edward Kendall.....	333 96		

[Errata for Nov. and Jan. Nos.]

On page 345, second column, 8th line from bottom, for "585.26" read 285.26.

On page 346, first column, 17th line from top, for "34.06" read 34.26.
23th line, for "Hewey" read Hervey.

*Receipts of the Missionary Society of Connecticut,
2d December, WARD W. JACOBS, Treas.*

Ashford, Westford, by Dea. C. W. Brett	\$4 00
Avon, by Rev. N. J. Seeley	3 00
Berlin, Kensington, by Julia W. Cole	22 18
Bethlehem, by Wm. R. Harrison	22 00
Bridgeport, Park Street, by F. W. Storrs	17 21
Bolton, by Rev. L. H. Barber	9 00
Canaan, by Rev. D. M. Moore	8 06
Falls Village, by Rev. D. M. Moore	4 69
Chaplin, by Rev. Francis Williams	15 00
East Haddam, First, by Eugene W. Chaffee, \$5 of which is from Eugene W. Chaffee, to const. Mrs. Katherine Day Chaffee, of Moodus, Ct., a L. M.	83 50
Hartford, Asylum Hill, Atwood Collins Park, by L. M. Hotchkiss, \$75.07; by Rev. N. J. Burton, D.D., special, \$171	246 07
Manchester, by R. R. Dimock	77 00
Meriden, First, by W. H. Catlin	40 00
Middletown, First, by Rev. R. H. Stort	178 78
Montville, by Henry A. Baker	10 00
New Britain, First, by A. N. Lewis	44 09
New Hartford, Nepaug, by R. M. Olmsted, special	5 80
New Haven, Taylor, by J. Adams	5 00
Temple Street, by W. H. Ransom	3 00
United, by F. T. Jarman	62 92
Newington, by Chas. J. Wells	14 60
North Branford, by Charles Page	30 27
Norwich, Broadway, by S. B. Bishop, 3rd, 1885	30 46
Preston, by Rev. R. H. Goldman	37 75
Plymouth, Terryville, by George M. Allen, \$120.50; add, \$2.	122 50
Ridgefield, Ridgebury, by Rev. D. D. Frost	2 00
Sprague, Hanover, by Rev. E. W. Merritt	10 00
Stafford, Staffordville, by Sidney H. Smith	8 00
Stamford, Long Ridge, by Rev. A. McIntyre	19 00
Seymour, by E. A. Lum	12 00
Scotland, by Wm. M. Burnham	18 85
Southbury, by Suerman Tuttle	14 50
Southington, Plantsville, Edwin N. Walkley	10 00
Thomaston, by P. Darrow	29 01
Eagle Rock, by C. F. Williams	11 25
Vernon, Rockville, First, by Dea. John N. Stickney	10 00
Second, by E. C. Chapman	89 21
Talcottville, by M. H. Talcott, \$154.85; special, for A. H. M. S., \$46.75	201 60
West Hartford, by W. H. Hall	94 01
Weston, by Rev. A. J. Park	7 00
Windsor, by J. W. Baker	81 00

\$1,730 31

Boxes.

Ansonia, "Ladies Society," box..... \$112 00

*Receipts of the Illinois Home Missionary Society,
2d November, AARON B. MEAD, Treas.*

Albany, E. Olds..... \$5 00
Miss Fannie E. Olds..... 5 00

Alton	\$5 00
Alto Pass (special)	12 66
Aurora, New England	10 14
Beecher	6 15
Blue Island	21 08
Bowensburgh, "Cheerful Workers"	5 00
Bowmanville	10 00
Brighton	12 50
Byron, A. A. Johnston	5 00
Cable (special)	18 35
Canton	50 00
Champaign	50 27
H. W. Mahan	10 00
Chicago, First:	
Rev. Edward P. Goodwin	25 00
A. B. Mead	100 00
J. W. Sykes	25 00
J. M. Larimer	10 00
W. A. Hammond	10 00
John N. Hubbard	2 00
J. H. Moore	10 00
Prof. H. M. Scott	5 00
Plymouth, Mrs. M. M. Wilson	3 00
New England, William Dickinson	50 00
Robert W. Falton	5 00
South, Sunday-school	15 00
South German	3 00
Miss Mary Allen, West	5 00
Crete	3 85
Rev. S. Porter	1 00
Crescent	11 09
Creston, Ladies' Aid and Foreign Miss. Soc.	5 53
Farmington, J. W. Newell	50 00
Salesburg, First (special)	5 10
Dr. H. S. Hurd	10 00
First Church of Christ	81 00
A. C. Higgins	5 00
Geneseo, Y. L. M. Soc.	5 00
Sunday-school	11 83
Griggsville, Mrs. Mary G. Kenney	5 00
Griggsville	23 00
Hamilton	7 57
Hinsdale	204 62
"Friends of Missions"	25 00
Woman's Missionary Soc.	14 52
"Ms" Mission Box	55
Kewanee, "Friend in Illinois"	50 00
Lisbon, Mrs. Dr. Kendall	2 00
Mrs. G. H. Wilcox	50
Lockport, Sunday-school	8 05
Lyndon, Mrs. H. B. Deming	5 00
Lyonsville, Sunday-school	14 00
Marseilles	28 00
Mattoon, Sunday-school	3 00
Melville (special)	18 35
Oak Park, Ladies' Benev. Soc.	7 00
Mrs. Julia A. Huggins	10 50
Odel	36 00
Onarga, Second	15 00
Mrs. Annie W. West (W. H. M. U.)	1 25
Balance proceeds from sale of First Church Building	212 00
Orange, "Friends of Missions"	6 00
Port Byron	6 00
Rockford, Second	17 00
Ladies' Missionary Society (W. H. M. U.)	5 00
Roseville	14 00
Sterling, Young People's Miss. Soc.	10 00
Stillman Valley, special	101 50
Sycamore, J. H. Rogers	50 00
Tonica, Nathaniel Rickey	10 00
F. A. Wood	2 00
Udina	6 86
Waverly	34 87
Wheaton, J. Q. Adams	20 00
Wilmette	35 50
Winnebago	13 21
Wyoming, "One who earned it" (W. H. M. U.)	2 50

\$1,708 71



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Population of the place.
Names of the church or churches, and preaching stations.
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised?
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

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1229 Race St

THE

HOME MISSIONARY.

MARCH, 1886.

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THE FIELD
of the
AMERICAN
HOME MISSIONARY
SOCIETY.

THE HOME MISSIONARY.

GO.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?..*Rom. x. 15.*

VOL LVIII.

MARCH, 1886.

No. 11

DECEASE OF REV. DR. GOODELL.

At a stated meeting of the Executive Committee of the American Home Missionary Society, held in the Bible House, February 3d, 1886, the following minute was presented and adopted.

It was *voted*, that it be entered on the records of the Committee; that it be printed in *The Home Missionary*; and that copies be transmitted to the family of Dr. GOODELL and to the Pilgrim Church, St. Louis.

With profound sorrow this Committee has heard through the public press, of the sudden death, on Monday morning, February 1st, of one of the Society's Vice-Presidents, Rev. CONSTANS L. GOODELL, D.D., of St. Louis, Mo.

From the beginning of his ministerial life, in Connecticut, in 1859, Dr. Goodell was in hearty sympathy with the work of Home Missions, and contributed not a little to the intelligent popular interest which has kept that State among the foremost of yearly contributors to the treasury of this Society and of helpful advisers for its wise administration. His removal to St. Louis, in 1872, bringing him into closer contact with, and personal knowledge of, the needs, methods, operations and results of the great home missionary enterprise, deeply intensified his zeal in its behalf. From that time, with willing heart and open hand, often at great personal sacrifice, he has freely given time, labor and counsel, and has moved his church to join him in offerings to the treasury, so generous as to make the Pilgrim Church of St. Louis a marked example of missionary zeal throughout the entire country.

In 1878 he was elected a Director of the Society, and, in 1883, one of its ten Vice-Presidents. His anniversary sermon, in 1881, "A Million a year for Home Missions," was the stirring call for a new departure in giving for this cause; a call whose echo still sounds in the ears of its friends. Nor will any hearer of his opening address as chairman of the annual meeting at Saratoga, last June, ever forget the ringing words with which he set before that thronged assembly, "The open door and the many adversaries."

But that helpful and beloved voice is to be heard on earth no more.

His wisdom, zeal and courage are no more to enrich our counsels or to nerve our arms. Heaven had need of him, and he has gone up higher. We can well believe that, even there, his radiant soul will glow with love for the cause that lay so near his heart on earth, and that, if it be given to the blessed to take part in the church's work below, he will still be with us, a heavenly friend, inspirer and guide.

Under this heavy loss, what can we do but express our profound sympathy with all the friends of Home Missions; with his brethren in the ministry in Missouri, and throughout the land; with the Pilgrim Church, which for more than thirteen years he has led up an ever-ascending grade of spiritual experience and Christ-like activity; and especially with her who has been his constant inspirer and readiest helper in this and all good works. With full hearts we commend her and hers to the loving care of the God of all comfort, the God who keepeth covenant and mercy with those that love him, unto a thousand generations.

A NOBLE GIFT.—On the 28th of January, as the officers of the Society, burdled with heavy calls upon the treasury, were summing up the month's receipts, and contriving how to "make both ends meet," light broke suddenly from an unexpected source. A check for TWENTY THOUSAND DOLLARS came from Mr. John Claflin, son of the late Horace B. Claflin, of New York and Brooklyn, with a brief note, stating that his father had desired him to pay this sum into the treasury. Large donations to other societies, we learn, have been dispensed in the same way by Mr. Claflin, without the formality of a will. Happy the merchant who, after many years of giving liberally to worthy causes, at his decease can safely trust a like-minded son, without the pressure of legal obligation, to distribute still further from the accumulations of a lifetime of honest industry. In these days of tricky inventions to defeat the benevolent intentions of Christian testators, such acts as this of Mr. Claflin greatly help to keep up the waning confidence in (sanctified) human nature. May his tribe increase!

AND YET ANOTHER.—Another Brooklyn gentlemen, not at all reckoned among her men of wealth, but who heartily loves to give for Christian uses, and has all his life indulged that excellent habit, brought to this treasury and that of the Congregational Union, a few days since, \$3,000 each. His face fairly glowed with joy in the "privilege," as he called it, and he left us with the words: "I only wish I could make the sum larger, this time." There are many who easily might "make the sum larger," very often, and yet have left in bank more money than this "cheerful giver" ever handled. Who will do it?

OUR COUNTRY.—The book is out at last. It has been long delayed in

the printer's hands, but is well worth waiting for. Its fourteen chapters—230 pages—are filled with matter of deepest interest to every friend of his country and of Home Missions. The main topics are: The time factor in the problem; national resources; Western supremacy; perils—from immigration, Romanism, Mormonism, intemperance, socialism, wealth, and the city; influence of early settlers; exhaustion of the public lands; the Anglo-Saxon and the world's future; money and the kingdom. Under these Mr. Strong has massed an amount of facts not to be found elsewhere in the same compass, and an array of arguments for the prosecution of home missionary work that no patriot or Christian will find it easy to resist or evade. Professor Phelps, whose introduction is itself a home missionary sermon of irresistible power, says of the work: "This is a powerful book. Its great strength lies in its facts. They are collated with rare skill, and verified by the testimony of men and of documents whose witness is authority. The book will speak for itself to every man who cares enough for the welfare of our country to read it, and who has intelligence enough to take in its portentous story. As goes America so goes the world in all that is vital to its moral welfare. In this view, this volume finds the superlative corollary of its argument."

All orders received prior to February 10th, for copies in paper, accompanied with the price (twenty cents, the cost of manufacture) and for copies in cloth (thirty-five cents) have been filled, and fresh orders are now answered by mail or express on the day they reach the Bible House. Friends of Home Missions may greatly help the cause by extending the circulation of the volume.

THE DRY BONES.

DR. TAYLOR, in one of his discourses, says of modern imitations of Christ washing the disciples' feet, that "they bear the same relation to the reality that a portrait does to a man; it is a likeness, but it wants the life; it catches one expression of the original, and it fixes that, but it gives no conception of the manifold aspects of which it is capable."

So in the missionary's reports of work. The attempt may be made to report his work, but the life, soul and vigor cannot be put down upon the paper—a Quarterly Report, twelve or thirteen Sundays, twenty-four or twenty six sermons, a few prayer-meetings and Sunday-school sessions. These are the dry bones; but what voice can call them into life again, that others may see and appreciate the work done? We cannot report the homes cheered by the counsel and presence of the missionary, the erring young men advised, exhorted, warned and entreated. We cannot report our prayers and energies poured forth in proclaiming the precious message; we cannot report the committees on which we serve

the general interests of the church and community; the many homes that have received our calls, the sermons that have been preached, the addresses that have been made, the religious articles which have been written and published in the newspapers. Your missionary has meanwhile seen to the moving of his goods from Maine to Montana, housed them, gotten his family on the ground, and commenced the real work of a pastor in solid earnest. All this work, and much more, cannot be photographed into a report, but it has taken toil, planning and time.

A MONTANA SAW-MILL.—Such a saw-mill is much like any saw-mill in its essential features, logs, engine, circular saw, buzzing of the teeth, as they savagely cut their rapid way along, and a few men. But the whole affair is rude and wild. The mill goes where the boys are. They cut the timber in one spot, then move on. Your missionary, one bright morning, was invited to jump into a carriage and go off for three days, to visit a Montana saw-mill. Off went he, with gleeful spirits, that he might once again see that rich luxury, a tree. The three days of rest, riding, watching and botanizing were a continual delight, but not to be compared with the joy of one evening, when, at his request, the eighteen mill-hands came into one room, and attentively, eagerly listened to your missionary, as he preached the gospel to their needy souls. They listened all over and were delighted. Said one: "It is the first sermon I have heard for years."

Our church is now making efforts to start in the direction of self-support. The harbor is a long way off, to our feeble eyes, but we have set the oars to pulling, and expect to reach there, by and by.

A SPECIAL FACT.—I am in need of a Sunday-school library. I have received a few dollars toward this object, and there is a move on foot among the people. Will you mention my need where it will do the most good, and ask them to send books or money for this purpose to me?—*Rev. F. D. Kelsey, Helena, Montana.*

PRAY FOR HIM.

THE hard times have been upon us the entire year. Awhile ago government officials in the Custom House and Post Office took away from our subscription list \$150. Add to this the business failures of several whose families attend church, but have now removed from the place, and the failure of two merchants who were attendants upon our services and also two of our best subscribers. The efficient leader of the choir has broken up, sold out and left. The head of our best paying family in the church has lost \$3,000 in his business, and subscribes nothing for another year. One of our best families has sold out all property here, and moved to Victoria. One who is both deacon and trus-

tee has been 400 miles away the entire year, and paid nothing to the church. Our church clerk was called to Victoria six months ago by the sickness of his father, and has not yet returned. These cases alone take from our actual subscription the amount of \$136, besides removing several of our most influential and efficient attendants and helpers. An evangelist, tried and true, has promised to hold a series of revival meetings, to which we look forward with some hope. May God grant at this time a rich spiritual blessing to our church! We need grace and piety and religious activity; and I do most earnestly pray that a baptism of the Holy Spirit may fall upon this church and people.

We have had glimpses of a silver lining to our cloud. Two barrels of clothing came to us from the East, one from the Eliot Church, Newton, Mass., and one from the North Church, Bridgeport, Conn. It would take many words to tell how much they were needed, and how much they are appreciated. In fact, it was like manna in the moment of dire necessity.—*Rev. W. S. Hamlin, Astoria, Oregon.*

“WHO KNOWS?”

EVERY time our Superintendent comes along we have some little improvement to show him in our church property. This time it is a bell. In my last I wrote that we were bound to get one, though our way was blocked in a measure. Well, we have got it; and a beautiful one it is. It weighs, with fixtures, 840 pounds, and is of superior tone. We have “music in the air” now, often enough, you may be sure. We have erected a neat belfry for it. The whole cost was \$225, nearly all of which is paid. What a peal of hearty welcome we rang out the other day, to our visitors from Iowa—some two hundred of the Associated Press, including eighty ladies. Among them was the familiar form and visage of President Magoun, of Iowa College. The spokesman of the party, in replying to our address of welcome, said that, in a continuous route from the coast of Florida, he had seen nothing to equal in beauty and grandeur the scenery along the Oregon Short Line, and opening to the vision in every direction from where he stood. Some of the ladies said: “How shall we ever be contented with the prairies of Iowa, after this?” Who knows but this visit may result in our welcoming here to stay some genuine Congregationalists?—*Rev. G. Ritchie, Ketchum, Idaho.*

PULLING UP STREAM.

My two feet have been my principal means of conveyance upon this field. Sometimes they carry me through the broad, swift stream, over slippery rocks, to reach my appointments; sometimes further around, over a rough and crooked trail, to the ferry-boat. The work of preach-

ing the gospel and ministering to the churches on this frontier is carried forward under embarrassments which are little understood or appreciated by those living in more favored localities. Our streams are by law declared public highways; our towns and farming settlements are found bordering upon the banks and shores of these streams, and around our lakes and bays. And, as very few roads are opened through the dense forest, traveling is largely done in small boats propelled by oars. When streams are swollen by winter rains, and the current is swift and strong, it is no small labor to row one's boat ten or fifteen miles against the current. On a recent Sabbath morning I found myself some ten miles from where I was to preach and organize a church. Rising before day, I made my preparations for the boat ride, starting in the midst of a steady, pouring rain; such as Washington Territory is famous for producing at a moment's warning. I labored at the oar, four hours, facing wind and tide a large part of the way. The pelting rain of a winter storm fell in floods around me until, thoroughly chilled, wet and weary, I found the congregation expectantly awaiting my arrival. Without delay, I stood up to preach the unsearchable riches found in that scripture where it is said "He tasted death for every man." In the evening four persons stood before us and entered into covenant together to be the Lord's and to labor in his vineyard. Others were expected, and would have been with us but for the great rain. Of these, one was from Ohio (a daughter of Oberlin), one from Kansas, and two from Oregon. These last had led the way into the wilderness some twenty years ago. This little band have plans matured for putting up a small house of worship, where the church and Sunday-school will have an abiding home. Thus another light is kindled on the shore of the great Pacific, the steady roar of whose breaking waves mingles with their songs of praise.

The soil of this valley is not only very productive when cultivated, but is covered with a famous growth of cedar trees, many of which are eight, ten or twelve feet in diameter, and one has been found, reaching fourteen feet in diameter. The lumber of these trees goes to all parts of the world, and pays for the clearing away of the forests and making fruitful farms.—*Rev. O. A. Thomas, Melbourne, Wash. Ter.*

A GARDEN IN A DESERT.

BY REV. J. L. CORNING, TERRE HAUTE, INDIANA.

Does it pay to invest money in Home Missions? This is the question which I should like the reader to keep in mind while I am telling my little story of a garden in a desert.

The little town of Macksville may be called a suburb of Terre Haute, Indiana, being separated from the mother city only by the Wabash

River and a strip of prairie about a mile in width. Six hundred people live there; and a large farming district, stretching back from the western bank of the Wabash, is tributary to its growth and prosperity. Only a little over a year ago there was not a church building in Macksville, and no church organization of any kind. Taking a path several miles to the south, west, and north, one would have found a like destitution of Christian privileges. The result was what might have been anticipated. It is observable that, when the enemy of souls finds a human heart or a town unoccupied with the gospel, he speedily pitches his tents and takes possession by right of pre-emption, as it were. This is what he did over in Macksville. Several liquor shops set up a thriving business as a matter of course; and people who set some value upon life and limb have told me that they commonly made it convenient to stay in-doors, and not to venture out upon the streets of the village after dark. It has been noticed you know, that there are some things in the gospel which antagonize liquor shops and midnight pillage; and a goodly number of the citizens of the little town had long felt that a speck of organized godliness would be "profitable" in Macksville "for the life that now is," even if the life to come should be left utterly out of the account.

It happened about this time that a converted coal-miner, who had become a preacher, by saving one day in every week for study during a series of years, came to the Wabash from a little mining town in the interior. I am scarcely able to tell how it came about that this plucky miner came to settle in Macksville. It would probably be good philosophy to say that God sent him.

It would appear that driving the drill and wielding the pick and pushing the wheelbarrow in a coal mine is—on one side at least—good discipline for a Home Missionary. It has always seemed to me that no man except one trained in some such Spartan school would ever have put his hand to the task of building a brick meeting-house in Macksville, raising every dollar of money necessary to pay for it, and gathering a flourishing Sunday-school and a large congregation to listen to the preaching of the gospel.

All these are now accomplished facts, and, moreover, it looks as if the day were not distant when the garden in the desert will be a self-supporting enterprise. It would be superfluous to say that the moral complexion of the town and the surrounding region has already experienced a marked change. All values of a material sort have sensibly appreciated. Land-owners who can see the weather-vane of Macksville Church from their door-yards and farms hold their building lots and plowed acres at higher figures than they did a year ago. Certainly the gospel is a factor in the market valuation of the soil which is worthy of respectful consideration. And here my story must end, with opportunity for imagination to picture the outcome of the little garden in the desert in the years of the future.

Beyond all question the story of the garden on the Wabash could be duplicated hundreds of times all over this Western country. When one thinks of it one is astonished that the work of Home Missions languishes for want of funds. If I wanted to put out a thousand dollars in some moral investment which I could watch, in its self-multiplication, from the mount of heavenly vision, I would put the sum into the Home Missionary treasury.

SOUTHERN INDIANA.

BY REV. L. P. ROSE, SUPERINTENDENT.

I HAVE been taking a three weeks' trip in the southern part of the State, exploring new fields and visiting the young churches. Good congregations greeted me at the week-day evening appointments at different places, manifesting an interest in church affairs not found in some parts of this State. The crowning event of the visit was the dedication of Beechwood church edifice, located near the Ohio River, five miles below Wauckport. It is a plain, substantial frame building, neatly finished and furnished, with tower, bell, chandeliers, and carpeted rostrum—a new departure for country churches in that section. It will seat comfortably 200 persons. Two hundred and fifty or 300 gained admittance on that day, being only about one-half of the number present. They came from town and country; those from Kentucky brought baskets filled with provisions, for an all-day meeting. The building cost about \$1,200, all of which, except the \$300 grant from the American Congregational Union, had been raised in the community. The last bill was paid and the house dedicated without asking for money, which is highly complimentary to that people, generally poor. In the afternoon we gave a home missionary discourse, showing the history, work and needs of the Society from which that church derived an existence, and to which it was expected they would yield support, by prayers and contributions, from the very beginning of their church life. Brother Trueblood organized the church in a private house, about one year ago, and this was the first public meeting they had ever held, there being no place to meet. This and one other are the only Congregational meeting-houses south of Indianapolis; and there are in the county three churches yet unprovided with homes. One houseless church, Cedar Wood, which two years ago thought itself too poor to pay \$20 a year for home preaching, reported at this time [from our box system], \$6.73 for the American Home Missionary Society, with another quarter to hear from. These little centers on our southern frontier, diffusing new aspirations and new possibilities, to which the people incline, demonstrate the fact that Congregationalism is not limited to New England communities, or to some of their descendants to start with, for there is

hardly a Yankee in that county. The field offers a rich harvest, if we had the means to cultivate it.

A few vacant churches are waiting patiently for a more favorable report from the treasury of the Society, hoping to keep alive on our periodical visits, but with little prospect of thriving without the labors of a resident missionary. We need at least four more men to cultivate fields already occupied, and twice that number for new work; but, yielding to the inevitable, as presented in your late circular letter, we temporarily, but reluctantly, adopt the new motto proposed, viz., "Reduce," as applied to help, but tenaciously cling to the old one, "Forward," applied to contributions, until the whitening harvest is gathered and the laborers are called home. Stimulated with that purpose, our collections from the weaker churches, with whom I more frequently come in contact, are for the last three quarters, as reported, \$86.52 more than in the corresponding quarters of last year.

ONLY TEN MONTHS!

THE year 1885 will be an ever-to-be-remembered year in my history. I commenced to preach here ten months ago. Then we had a people representing all the isms of the day, and three liquor saloons. It was a hard place—500 souls, no church, no Sunday-school. To-day, we have a little band who love Jesus Christ; we have an organized Congregational Sunday-school, numbering a hundred children, and the present outlook is very encouraging. We have a beautiful brick church, dedicated to the service of Almighty God, which will seat 325 persons, which cost us \$2,600. No contractor would build it for less than \$3,500, and, best of all, we are out of debt. The Terre Haute church, across the river, with its honored pastor, has done some noble work here. I never witnessed anything like our congregations. Sometimes, long before the time for service, the building is crowded. There were more than 500 persons present last Sabbath, some standing all through the service. May God give his blessing.

The tower of our church is waiting to receive a bell to ring out over the prairie, calling the people to the house of the Lord.—*Rev. J. Hayes, Macksville, Ind.*

THIRTEEN METHODS.

ONE advance which has been made in our services is the coming of the children. I have devoted every fourth Sunday to them, and have given a five-minute sermon to them on the Sundays between. They seem well pleased, and come in good numbers.—*Utah.*

WE have a "Gospel Birthday Box" in our Sunday-school, to which

old and young are contributing with delight. The proceeds are used for missionary work. A collection is taken every Sabbath, both in the church and Sunday-school, one-fourth of which is also devoted to the missionary cause.—*Illinois*.

WE have recently found it necessary to erect a baptistry, as some of our people are immersionists. On the first Sabbath after its completion we immersed three people. There seems to be a strong public sentiment in the community in our favor; and if we are faithful, our success is assured.—*California*.

I AM preaching a series of sermons on the Ten Commandments. When I am through with a view of the Law, I am going to try to lead the people to the Gospel. Not that I omit the Gospel now, but I am going to try to make the Law a school-master to lead the people to Christ.—*Kansas*.

OUR Young People's Missionary Society divide the year into quarters; working for the American Home Missionary Society, the Congregational Union, the American Board, and the American Missionary Association, one quarter each. The organization is divided into committees, who go about collecting once a month for the Society whose quarter it is, visiting every member of the church in behalf of that Society.—*Pennsylvania*.

WE hold occasionally what I call a reunion meeting. The programme of the last was as follows: 1. Introductory, consisting of singing and three prayers. 2. Bible reading, on the love of God and brotherly love, participated in by about twenty persons. 3. Social, with refreshments. 4. Devotional exercises. The house was crowded, and the gathering was in every way successful. The religious influence and spiritual element controlled. May God bless the work!—*Utah*.

I HAVE been making a special effort with our shy boys from fifteen to eighteen years of age. I secured four at first, who formed a nucleus for a Bible class. I then visited ten others at their places of business, who had not attended the Sunday-school for years, and convinced them of my real interest in them. These and several others have now banded themselves together, and form my Bible class.—*Minnesota*.

THE prayer-meetings have been well attended, and seem helpful to the people. I find it well to ask questions of the sisters, and thus help them over the embarrassing point of beginning. One good sister, who has been brought up a Presbyterian, insists that she cannot speak in meeting; but has always responded fully when asked some leading question, showing ability and a Christian experience interesting and inspiring both to the leader and others.—*Ohio*.

OUR work is varied, and in some respects, peculiar. We have what

we term the preaching service, gospel service, service for Bible study-service of song, prayer-meeting, and social gathering; "That by all means we might save some." It is largely young people who attend our meetings. There seems to be a breaking away, on the part of the young, from the faith of their fathers. I think the force applied to keep them from apostatizing has been so strong as to produce a reaction. The young men especially are getting uneasy under the tension of such restrictions.—*Utah*.

I HAVE been giving a series of lectures upon the life and character of some early reformers—Wickliffe, Huss, Savonarola. Next Sabbath evening I am to lecture upon Zwingli. I intend to include in the course, Luther, Calvin, Knox, Coligny, Wesley, Whitfield, and Brewster. The people seem very much interested. I believe they will also be benefited. Carlisle says: "A man cannot contemplate the life and work of a just man, however imperfectly, without some elevation of purpose and thought." I have not given his exact words, but the idea, which I most fully believe. At any rate, the increase of hearers would indicate increasing interest; and I make it a point to show that the strength of these men was in their devotion and heroic piety, and try to impress upon them the need of just such qualities in us. A very happy feature of the work here is the increasing feeling of fellowship between the several denominations. For several weeks, the ministers of the city have been meeting together Mondays; and this has contributed materially to this happy end. I hope the spirit may increase yet more.—*Colorado*.

WE have established this quarter, a mission band, composed of children of the Sunday-school, who are taught to improve every opportunity during the week to honestly earn pennies, to be given on the Sabbath for the missionary cause. They are under the training of one accustomed to that work. The exercises are something after the kindergarten order, passages of Scripture being learned and repeated, with appropriate gestures. To illustrate: The passage in Proverbs, in which wisdom is represented as holding in her right hand "length of days," and in her left, "riches and honor," is repeated with a stretching out of the hands. Missionary verses are also repeated, and missionary hymns sung. Thus we are trying to rear the young according to the missionary idea and spirit, and in this band we see the hope of the church. We are fortunate in having a good choir for our services, and a good and ever-increasing Ladies' Aid Society in connection with our church. The great want on the part of the minister in Montana is fellowship with brethren in the work. The stations are at least a hundred miles apart; and we see each other's faces only at the conference in the spring, which is indeed a period of reunion. During the year, we have to get what inspiration we can out of our individual work.—

Montana

WE organized a "Young Member's Meeting" some six weeks ago, at which only the new church-members are permitted to be present, with the addition of earnest seekers, who may attend by special invitation. This meeting is held every Friday evening. At the last meeting, in the midst of the gracious outpouring of the Spirit, a son and daughter of our Circuit Judge were converted. Every member save two offered oral prayer; but the prayers frequently consisted of but one sentence, such as "God bless us to-night, for Jesus's sake. Amen." Some of them, of course, are rapidly adding sentence to sentence, and are thus preparing themselves for offering prayer of greater length, when necessary.

I have also introduced, and had committed to memory, ten short rules for young Christians; also five mottoes relating to holy living. You will see at once that this is an important meeting for training purposes in all departments of church work. In this way, I have succeeded in inducing all young members to commit themselves in offering prayer, testifying, and otherwise participating in the presence of each other, all of which has a great restraining influence. Not one of our young members has shown any signs of weakening up to the present. A few are gray-headed, but meet right along with those who are younger. We have a "*Young Member's Christian Advocate*," edited by five of our number, and read monthly. It is exclusively managed by the youngest members, although some of the older contribute. In this country there has been a disposition to make converts, but no corresponding efforts to save and develop them into energetic, useful Christian workers. Too much importance, I think, cannot be attached to this special branch of pastoral work. I take charge and absolute control of these meetings.—*Missouri*.

ONE of the difficulties of my field is found in the fact that a number of professing Christians will not identify themselves with the church, although they worship with us, and take a more or less active part in the work of the church. Eastern pastors cannot too earnestly urge their parishioners who come West to take letters of dismission, and identify themselves with the church wherever and whenever they may locate.

I found a "Try to do Right" Society organized among the children by my predecessor. There are now over sixty on the roll, and we have an attendance of forty at each meeting. Just now the Society is preparing for a missionary concert for next Sunday evening. Each child must bring at least one penny a meeting, and it is probable that the money will go for some missionary object.

Our Sunday evening services have been attended, I think, better than ever before. I attribute it to some cards, containing a list of subjects, that I have circulated through the congregation and community. I put up in the vestibule a "Question Box," and have invited every one

to put in a question upon some religious subject; and the result has been that from time to time I get a hint of some drift of thought in the community. And some time ago I gave a "Question Box Lecture," not in the Joseph Cook style; for I reserved the privilege of ample preparation. I dare say that I preached three or four sermons on that night.

I now expect to put up another box in the vestibule, and near it have little pockets for slips of paper and cards. One pocket I shall call the "Revival Box"; for I shall have cards in the pocket, to be signed, bearing the statement, "I desire to live the life of a Christian"; and it will be a standing invitation, the year round, "to come to Christ." I hope in this way to get information, and the expression of many decisions for Christ that, otherwise, it would take a year for me to secure. No one then will have the excuse that he was not asked to be a Christian. In the other pocket I shall have cards arranged for the names of any who are sick.

Let me add just a word about a Sunday evening prayer-meeting. It is held for ten minutes after the evening service. Often thirty or forty, and more, remain. We ask for God's blessing upon the work of the day, and I hope it will often be serviceable in bringing some soul to a decision, whose conviction would otherwise be dissipated by Monday morning. Our regular church prayer-meeting has doubled in attendance, and considerable interest is manifested in it.—*Nebraska.*

THE UNION CONGREGATIONAL CHURCH.

[You will find this church in the center of a large missionary field along the banks of the Mississippi River, in the eastern part of St. Louis. There are at least 100,000 families without any Protestant church, with the exception of a small Christian or Disciples' church which will accommodate three hundred. Our missionary in a graphic description of the beginning and growth of this enterprise gives the following pen-picture of the field:]

THIS church is planted in the very heart of the needy and neglected part of our city. Here all the agencies of vice flourish unchecked, with a concentration of seen and unseen powers of evil, surpassing the capacity of the mind to correctly measure. The respectably dressed person who visits the levee after dark, without police escort, takes his own risks. After nightfall, a motley gang throng the streets along the shore of the Mississippi. Half-drunken roustabouts shove pedestrians into the gutter. Bummers are there to bum, and river thieves and cracksmen hurry along to keep appointments with "pals" in the low dives which line the levee. Thugs, assassins, and cut-throats abound. Two bits is sufficient incentive to assault. The man who goes on the levee in a new hat sometimes comes off hatless, and the wearer of a new coat returns to civilization in

his shirt sleeves. The clothes thus obtained are sold by the "crooks," who take them to the numerous second-hand clothes shops, or are "put up" for "the drinks" at some of the numerous stale beer morgues, hundreds of which are open night and day, on the levee. The best time to see the levee is in midday; the best company is a blue coat and a silver star. Notwithstanding this polluted atmosphere, in which your missionary resides and labors, he is respected, and has free access to all the homes of the people. I have also reason to bless God for the undiminished success which has already attended our labors. We have had some of the richest manifestations of God's power in convincing and converting precious souls hitherto dead to all spiritual animation. Through the efforts of our church, men and women have been raised from the lowest degradation to homes of respectability; from brutality to Christian manhood and womanhood; from apparent ruin to an eternity of fadeless glory. During the past month I received fourteen members into our church nine of whom were accepted on profession of faith. The attendance at our Sunday-school has increased from forty to one hundred and twenty, and our Tuesday and Thursday evening services from thirty to one hundred. Our Sunday-school has increased from thirty-four to two hundred and thirty-eight; our Saturday evening school from sixteen to one hundred and twenty-two. We have recently opened our church every Friday evening, for a service in the German language. Rev. Mr. Herberg and other evangelical German ministers are aiding us in this movement.—*Rev. E. T. Colman, St Louis, Mo.*

POVERTY FLAT.

"THE People's Tabernacle" is located in the midst of saloons and gambling places. In no other part of the city are houses of evil repute allowed. The majority of the laboring classes live in this section, because rents are cheaper here. It is called "Poverty Flat." For one and a half miles up and down the river (three miles in all), and from the river half a mile east, the Tabernacle is the only Protestant church. This large section of the city is filled with railroad shops, smelters, foundries, coal-yards, etc., and with all classes, sizes and conditions of people; a mixed population of about 20,000 to whom we are trying to give the gospel.

As to our methods, besides the usual preaching services, where the congregation sometimes numbers five hundred people, we have prayer-meetings, temperance meetings, class meetings, meetings for strangers, and tea meetings. To these last we often gather in many strangers. We have had as many as fifty. Tea over, some wash the dishes, others entertain the company, and others scatter throughout the neighborhood

printed invitations to our services. At 6:30 all come together for the prayer-meeting.

At the Tabernacle we have a fine Kindergarten, numbering twenty-five or thirty, a free night school, and a fine dispensary. I put water into the Tabernacle, last week, at a cost of fifty five dollars; and a free bath-room is hoped for soon. A library will be opened as soon as the book-case is finished.

When you remember that our church is composed of Americans, Englishmen, Scotchmen, Irishmen, Germans, French, Italians, Swedes, Norwegians and Negroes, with possibly some other nationalities, and many of these very illiterate, most of them having never been connected with any church, you can form some idea as to how much patience is required to manage them. Very frequently a man who has just been snatched from ruin will object to another of his class coming into the church, and I have to instruct No. 1 in charity. It is hard to get the different elements to assimilate and work together on one plan. But the Holy Spirit is doing the work surely, though gradually.

I have had some trouble in keeping good order. I do not want to drive any one away—for these are the very fellows we are after—and yet we must not let any one interrupt us in our worship. So, I frequently have to put out intoxicated persons, when I cannot manage them in any other way. Last Sunday night a young man, perfectly sober, insisted on talking during my services. I several times kindly requested him to be quiet. Finally, I saw something must be done. I stepped out of the pulpit, caught him by the throat, and “fired him out” at the front door, and then finished my sermon. I felt as religious in putting him out as in saying my prayers. God gave me unusual strength. I felt as if I could have put out an elephant. All our meetings are spiritual. The salvation of the people is what we aim at in such services. We expect one thousand conversions this winter. The Tabernacle has a bright future.—*Rev. T. A. Uzzell, Denver, Col.*

A PERILOUS JOURNEY.

ONE day I received a letter from Superintendent Morley asking if I felt disposed to do a little exploring, and see what could be done with four new towns on the Minneapolis and St. Louis Railroad, not one of which has any church organization. Knowing from long experience in Western towns that there was difficult work to do, and believing that I could endure the rebuffs from the enemy more easily than my younger brethren, I was soon on my way to new scenes of conflict.

The next day found me at the depot of Town No. 1. On the platform I met a bright, intelligent young Norwegian—one of the most active young men of the town—who took me to his office, and after some

preliminary conversation, thus expressed himself: "Now, sir, I want to tell you just how things are at this place. For myself, I have been brought up in the Lutheran Church; but there is so much form in it that I am tired of it. I am not a Christian, but am very anxious that an American church should be started in this town. We have already formed a society with this end in view. In making some rules by which we would be governed, we decided that at least two of the members must be Christians. When we formed that rule we did not dream of the trouble we should have to find two such persons! Although there were nearly 500 people in our town, we had to hunt round for a considerable time to find two who would acknowledge themselves members of any church. So, you see, we are a pretty bad crowd; but may be you can make us a little better if you try; but let me further say that, whatever is done here, you will have to be foreman every time; for none of us know anything about this business."

There certainly was a straightforwardness and frankness in the speech and manner of this young man, which convinced me that he, himself, was not "far from the kingdom." Our next step was to start out and call upon the business men of the place and, if possible, secure their attendance at a service on the morrow, which was the Sabbath. This first service in my new field was certainly a novel one. It was held in the Lutheran Church; and by some strange freak of architectural bungling, the floor had been laid with one inch and a half battens which had been nailed one inch apart to permit the heat to come up through the floor from the stoves in the basement, and thus warm the church. The roof was ceiled with inch lumber; and, the weather having been very cold during the week, this ceiling had drawn from the basement a considerable amount of moisture, which had frozen on. The fire was lighted only about one hour before church time, and just as I commenced to preach sufficient heat had reached the roof to commence to thaw out the ice. During the whole of my sermon the people were moving from one part of the church to another, endeavoring to escape the water, which was falling copiously upon them. I preached on, however, as best I could; and certainly I never preached a more "moving" sermon!

After teaching in the Sabbath-school, I started out to find Town No. 2 for an evening service. To do this I had to ride nine miles over the prairie in the most biting northwest wind that I ever encountered. I found things in Town No. 2 worse, if anything, than they were in Town No. 1. A population of 500 inhabitants, almost entirely given over to sin and all manner of Sabbath desecration. However, by hard work, going to the hotels, etc., I managed to hunt up an audience of 30 persons to whom I preached early the next week, and then pushed on eleven miles further to Town No. 3. Here I got into serious trouble, from which I have not yet recovered.

Just after arriving at this place one of those terrible "blizzards," with which some of us are now getting pretty well acquainted, came up from the northwest. This was on Wednesday evening. That night and all next day no one dared to go many yards from the house. Thursday morning it moderated some, and I was anxious to press on with my work; so, unfortunately for me, I started out to visit a family, living, I was told, only a mile away, and who were friendly to our work. To my surprise, before I had reached the end of the mile, both hands were frozen solid! And matters became even more serious when I discovered that the house was still a mile and a half further on! What was to be done now? Here I was on the prairie, with frozen hands, and my feet rapidly following suit. To turn and go back was to face a northwest wind, which was blowing a gale, with the mercury 31 below zero. There was no time to lose; for every moment the frost was getting further into my limbs. I started and ran the mile and a half, reaching the house in question just in time to be saved from perishing. The hospitable people were busy for an hour and a half, rubbing the affected parts in snow to draw out the frost, and restore circulation. Both of these things were done; but from the time that circulation commenced the suffering that I have endured has been beyond all description. I am, however, so much better at this time that, unless amputation of some of the fingers be necessary, I shall preach again next Sunday. The necessity of this work is certainly great, and the dangers to which we are exposed are by no means few. Let us hope then that, while some of us are enduring hardship out here for Christ, the treasury of the Home Missionary Society will be so abundantly supplied by others that the entire Northwest may soon be permeated with the glorious principles of the Gospel of Christ.—*H. W. Parsons, Madison, Minn.*

SELF-SACRIFICE.

DEAR BRETHREN.—Your call for retrenchment reached me last week. My heart goes out in full sympathy toward you in your present trying circumstances. Please deduct twenty-five dollars from my salary, due on the first of this month. I wish I could do more; but my circumstances will not allow. Trust in the Lord. Keep near to the throne. Our King will send deliverance. At this moment my prayer goes upward from a sick bed for you and your work. For two weeks I have been very sick; but the Lord is my strength and stay. Let us pray for one another.—*A Missionary in Kansas.*

WHAT we need here in all our churches is more spiritual power. It is not enough to win men to *us*; they must be won to Christ. This is my aim in all my work.—*Eli R. Loomis, Dayton, Wash. Ter.*

THE WORK AMONG THE SCANDINAVIANS.

BY REV. M. W. MONTGOMERY, SUPERINTENDENT.

It is one year since the American Home Missionary Society created the special branch of "Work among Scandinavians." What are the results?

By way of preface it should be stated that Congregationalists, or any other denomination, have no call to do missionary work among the Scandinavians, as among heathen, or Romanists, or atheists.

Most of the immigrants from Sweden, Norway, and Denmark come to us already believing in Christianity. Moreover, they are almost universally Protestants. *No other Christian nations in the world are so thoroughly Protestant as Sweden and Norway.* A Scandinavian who is a Roman Catholic is so rare as to be a curiosity. Furthermore, among the one and one-half millions of Scandinavians in the United States there is but one Unitarian church. Some Swedes claim that Sweden is the nearest Christianized of any nation in the world. However that may be, the fact is that the Scandinavians are the "New Englanders" of the Old World. We can as confidently rely upon them to help American Christians rightly solve that chiefest problem before mankind at this day, "America for Christ?" as we can rely upon the good *old* stock of Massachusetts. This is very encouraging; for, if Christians in America do not keep the preponderating influences in this republic *distinctly* on the side of Christ, then our ship rolls mightily toward the breakers!

And the fruit of our work among the Scandinavians comes already, sooner and richer than had been anticipated. The most noteworthy event has been the opening of a Scandinavian department in the Chicago Theological Seminary. A Dano-Norwegian department had been opened earlier, but was yet an experiment. In February last a meeting for consultation was held by the faculty, the Chicago pastors and others, and it was decided that a Swedish department should be opened.

By the co-operation of the Swedish Mission churches, a professor, Rev. Fridolf Risberg, was secured from Sweden. The overture from the Seminary for the co-operation of the Swedish churches was considered at their annual meeting in Princeton, Ill., in September last, and was heartily accepted and a committee appointed to visit the Seminary and co-operate in the movement.

The Dano-Norwegian department is under the care of Prof. P. C. Tranberg, a Dane who, after leaving the Lutheran State church, was for many years a free church evangelist in Denmark, of the Moody sort, to whose preaching thousands were wont to listen. He is a man of such saintly spirit, and has a wife who is so fully his helpmeet, that it is a privilege to know them. His letters to Norwegian papers in this land,

and to Danish papers in Copenhagen, discussing free church questions and warmly commending Congregational churches, are a significant sign in this work.

The immediate results of these preparatory steps were a surprise to the faculty and many others. They were not a surprise to me, but closely fulfilled my expectations. Scarcely had the new seminary year fairly opened before the Scandinavian department had *twenty-one students*. Of these, fourteen are Swedes, and the others Danes and Norwegians. They come from as far east as Massachusetts, as far northwest as Washington Territory, and as far southwest as Texas. Instruction in the English language is given by Mr. Jernberg, a Norwegian, who is a graduate of Yale College, and who had taken two years at Yale Divinity School. It had been his purpose to preach in American churches in the English language; but the reading of the pamphlet "A Wind from the Holy Spirit in Sweden and Norway" moved him deeply as to the needs of the scores of thousands from his native Northlands who are flocking to the Northwest.

The great need of the Mission Swedes in this country is more *educated* preachers. The whole free church movement among them is too young yet to have college trained preachers; and their churches are obliged to call their pastors from the plow, the shoemaker's bench, and from the carpenter's shop. These men have, however, two qualifications for the ministry which God specially loves to honor—viz., a self-sacrificing devotion to this work, and a *remarkable familiarity with the Bible in their native tongue*.

How shall we sufficiently thank God for this bow of promise, that in a single year over a score of young men, with scores of others to follow hereafter, from an immigrant population among us, devote themselves to a thorough preparation for the preaching of the Gospel of Christ.

This movement has awakened a lively interest and gratitude among the free mission churches in Sweden, as will be seen by the following voluntary response:

KRISTINEHAMN, SWEDEN, Nov. 14, 1885.

TO THE SUPERINTENDENT, REV. M. W. MONTGOMERY, MINNEAPOLIS, MINN.,
U. S. A.

Dear Sir:—The delegates of the free churches in Sweden, having been assembled together, desire to send to their brethren of the Congregational denomination in America their best Christian greetings, and to give to them their hearty thanks for taking care of our Scandinavian brethren in America, especially in aiding them to get educated preachers. You are requested kindly to communicate these, our brotherly greetings, when you shall have an opportunity.

In the name of the delegates of the free churches in Sweden.

P. O. OLLEN, Secretary.

E. J. EKMAN, President.

A movement in the same direction as that made by the Chicago Theological Seminary, and scarcely less important, has been made by Carleton College, of Northfield, Minnesota. The Congregational State Association adopted the following:

"Recognizing that one-fourth of the population of Minnesota is Scandinavian, and that the Swedish Mission churches and other free Scandinavian churches have no established Christian college in this state, we heartily recommend to the trustees and faculty of Carleton College that a special invitation be given to these brethren to share with us in the privileges of this Christian school."

Pres. Jas. W. Strong has since received a pledge of \$5,000, for a Scandinavian professorship from Judge E. S. Jones, of Minneapolis; and the college has appointed Rev. Daniel Magnus to visit among the Scandinavians and acquaint them with the advantages of this college. Mr. Magnus is a native of Sweden, who came to Minnesota a few years ago, alone, and without friends on this side the sea. After laboring for several years on a farm, he attended the public schools and became a teacher. Afterward he went to Oberlin, and there completed the course in both the college and theological department, and entered the home missionary service among the Swedes in Michigan. During his entire course he refused all offers of aid, and earned by his own labor the means which carried him through. He stood high as a scholar, speaks three languages, and is devoted to the welfare of his countrymen in this land.

The American Home Missionary Society and several auxiliaries are now employing some eighteen Scandinavian missionaries. These are in Massachusetts, Connecticut, Rhode Island, Illinois, Iowa, Wisconsin, Minnesota, Missouri, Texas and Washington Territory.

The number of Scandinavians in some parts of our country is well illustrated by the following remarkable facts: In one densely populated district in Minneapolis, *within a radius of five blocks there are thirteen houses of worship*, in only one of which is the English language spoken, and *eleven of them are Scandinavian*, and most of them are full to overflowing at every service, although at least three of them will hold fifteen hundred people each.

The ladies of Plymouth church in Minneapolis are supporting a Swedish lady among the Mormons in Utah, and a much needed organ has been sent to her through the gifts of Mrs. S. M. Collins, Mrs. Charles Merriam, and the "Wide Awake" society of little girls in the First Church, all of Springfield, Mass. She reports her work in letters to Swedish papers in Minneapolis, Chicago, and Sweden. Mormonism gets a fearfully large proportion of its victims from the Scandinavian countries. I have a letter before me from a Swede in Utah, who claims to know accurately of the facts, which says that there are now *sixty Mor-*

mon missionaries from this country, propagating their faith in Sweden, Norway, and Denmark.

A Swedish servant girl in Boston, a member of the Mission church there, recently sent to the treasurer of the Massachusetts Home Missionary Society *fifty dollars*, saved from her own narrow earnings. The Lord knoweth whether this poor girl "hath not cast in more than they all."

A strange feature of the year's experiences has been the attacks from Lutheran newspapers made upon me, upon Congregationalists, and upon Mission Swedes. These articles have been characterized by a bitterness and roughness unknown in recent years in religious controversy among Americans. These attacks have appeared in all parts of this land, in at least four different languages, have been publicly re-echoed by the court preacher to the King in Sweden, have been resounded by Lutheran missionaries in South Africa, and returned to this land again through letters from Americans there. Mission Swedes are twitted of harmonizing with Congregationalists who are accused of being unsound in theological views, and Congregationalists are warned against mission Swedes, who are denounced as holding to the very same errors of which they accuse Congregationalists. This transparent trick defeats its object.

Especially does it grieve our Lutheran neighbors that I speak publicly only of the virtues of the Swedish people, and do not also call attention to their defects. Could they quote from me some severe language about the sins of Swedish people, it would be a sweet morsel to them. These Lutheran wedges are too blunt to be effective. They seek only to hinder a fellowship between two branches of Christ's church which differ only in language.

What relation should Congregational and Swedish Mission churches sustain to each other? The question is often discussed among both parties.

My judgment is that the natural relation between these branches of the church of Christ is the best one; and that as they grow side by side mutual acquaintance and confidence will adjust all questions of fellowship. In the English language, these free mission churches are purely "*Congregational*"; in the Swedish language our Congregational churches are "*Fri Missions Församlingarne*." Our churches have a history with which the name "Congregational" is interwoven and has become precious to thousands. Equally as dear to the Swedes is their name. It has to them historic associations, freighted with a great national revival, sufferings for Christian liberty, and a New Testament church polity. For either to give up its historic name, and assume that of the other, would be unnatural. The difference in language would prevent either from enjoying the public meetings of the other. Why not,

then, each go on in its own name and language, both cordially recognizing that both are the same branch of Christ's church on the earth, with banners differing only in language? The Congregationalists, being the stronger and richer, may well share the privileges of their endowed schools of Christian learning with their Swedish brethren, and also render to them such aid in having the gospel preached and mission houses built in destitute places as may be needed.

In our union meetings between Congregational and Swedish Mission churches, we often sing together from *Gospel Songs*, both congregations singing the same tune at the same time, but each using its own language. The effect is most happy. Why not go forward thus?

MINNEAPOLIS, Jan. 1st, 1886.

WOMAN'S DEPARTMENT.

A QUESTION ANSWERED.

THE question perhaps most frequently propounded to us is: "What is the advantage of woman's organizations for Home Missions in our churches?" We reply:

1. The American Home Missionary Society needs *the most efficient aid* of the women of the churches in carrying on its work, and the question is pertinent, "How shall their aid be rendered most efficient?"

2. Organization gives added strength to individual forces, and brings with it a sense of responsibility which develops interest, energy, and perseverance.

3. Organization adds power, because it gives dignity and importance to a cause in the eyes of others. It attracts attention, and this is a great point gained. Intelligence, rather than heart, needs to be awakened.

4. The Woman's State organizations bring the methods of each band of workers into harmony and fellowship with the others. "Iron sharpeneth iron; so a man sharpeneth the face of his friend."

5. A formal State organization gives authority to a call for reports from each church as to what their women are doing for Home Missions.

6. It enables each State to give a similar report annually to the parent society of what the women of the whole State have done.

7. There is very much of stimulus in the regular meetings of such an organization.

"Where no counsel is, the people fall; but in the multitude of counselors, there is safety."

OUR readers will notice in the tabular statement, at the close of the Woman's Department, that we have fourteen Woman's Home Missionary State Societies. Which State will lead for 1886?

ENLARGEMENT IS NOT ROBBERY.

THE liberal policy adopted from the first by the Woman's Department of encouraging the Woman's Home Missionary Societies to take into their sympathies and efforts all the regular branches of home missionary work belonging to our denomination, has caused some anxiety as to the effect of such action upon the treasury of our own Society.

Doubtless it has in some instances diverted funds which would otherwise have come to us, and has swelled the treasuries of the American Missionary Association, the New West Education Commission, and the Congregational Union. Yet we cannot regret a movement which is resulting so nobly in enlarging the intelligence and the heart, and which is stimulating the zeal and increasing the activity of the women of our Congregational churches for all branches of that work which is reaching from the North to the South, and from the Atlantic to the Pacific; which takes by the hand, and leads by the still waters of salvation the Caucasian, the Mongolian, the Malay, the African, and the descendants of the Aborigines of our country. All departments of home missionary work are important; let us help one another, and rejoice in the prosperity of every branch.

Yet we are greatly cheered by such news as we have received from a most efficient helping society in Minnesota. The Secretary writes: "Good news! We have already raised a larger sum for the American Home Missionary Society than in any previous year, although this is the first year since we enlarged our platform to take in the other Home Missionary societies. Our gifts to the American Missionary Association, the New West Education Commission, and the American Congregational Union, amount to a sum exceeding any in the past." And so we prove the old proverb that "It is the cow that is thoroughly milked that thrives." This society also supports a lady missionary under our care, laboring among the Scandinavians in Salt Lake City, Utah; besides giving \$100 for a Fisk student and \$90 for a city missionary.

"Many good Christians have not learned to regard these appeals as opportunities and privileges, but persist in looking upon them as nuisances."

MISSIONARY WIVES.—The Secretary, during her recent trip, saw many an incident of heroism and devoted energy on the part of our home missionary wives. that few know of, save God, whose cause they are working for.

More than one pastor's wife she found abundant in all forms of church work, presiding over ladies' societies, playing the organ at all the public services, teaching or superintending the Sunday-school, drilling weekly a musical class, the spirit and life of a Shakspeare club, helping

by her own hands in gathering and making articles for a fair, the object of which was to carpet their church, or buy a furnace, or pay up a debt on their organ; and then teaching private pupils in music, in order to raise the needed money for traveling from one place to another to organize women's missionary societies.

WORDS FROM DAKOTA.

THANKS for your kindly words of sympathy and for the leaflets. "The Mustard Seed and a Mountain" has proved an inspiring article. A missionary society in these small Dakota churches is very different from an eastern society; yet I think the ladies East do not *enjoy* missionary societies as we do here.

I drove on Tuesday to Cresbard, twenty miles away, where one of my husband's churches is located, to attend the Woman's Missionary Society of that church. The thermometer was below zero. There were ladies present who had driven four, five, and seven miles to attend that meeting.

Our subject was the work of the American Home Missionary Society. The church has represented in its membership half a dozen different denominations, and most of the members are young people who have had no experience in Christian work; but I am very hopeful that the Woman's Missionary Society is to be a great blessing to them.

Our little society here has just sent you seven dollars and eighty cents. These little sums from our churches here must seem small to you; but I believe very few large gifts bring with them more love for the cause and prayer for the work than do these same small sums from our little Dakota churches; for they are grateful for what the American Home Missionary Society is doing and has done for them.

NOT EXEMPT.—The auxiliaries of the Dakota Woman's Home Missionary Union contribute to the American Home Missionary Society, the American Missionary Association, the American Congregational Union, and the New West Education Commission. Their offerings to each are small; but they are learning of the work and needs of each, and with knowledge will come increased gifts. Our eighty-four churches are nearly all dependent on the American Home Missionary Society; but that fact does not exempt them from a share in the work of bringing the world to Christ.—*A Missionary Wife.*

FARES AND COMFORTS.—Evangelist K. A. Burnell gives a very interesting and amusing account of how the Lord led him around the world on

\$900, after he had tithed the \$1,000 furnished him for the trip. "Third-class fares, and first-class comforts all the way." This would furnish an additional verse from modern history to the eleventh chapter of Hebrews about the man who, through faith, circumnavigated the world in the 19th century on \$900.—*Minnesota*.

THE JOY OF SERVICE.

TO SUNDAY-SCHOOL CHILDREN.—Last summer there was a picnic at one of our beautiful lakes, for the benefit of a society that helps men and women to be better. Two ladies, who were stopping at their summer cottages, joined the party on the way. They were looked upon as guests, and would have been gladly treated as such; but, choosing rather to minister than to be ministered unto, they attended to the wants of the many. They bought coffee at the hotel, served it themselves, and in many ways all day quietly added to the happiness of others. One of them said, as she left: "I think I never attended so pleasant a picnic in my life!" And she had attended many. I knew what made the day so charming to her. The joy of service had been hers.

Serving others for Christ's sake always brings joy. God, in making us, purposed to make us helpers. Christ came on earth to be a helper. Get the idea that you are to be helpers; that you will cheerfully and gladly help carry, instead of being carried, and you will be surprised to see how much you can do.

If the countless coral insects, not much larger than the head of a pin, build up reefs hundreds of miles long, what cannot the Sunday-school children do, if they put their hands to the work?

Now there is a school-house to be built in Provo, Utah. Rev. Mr. Leonard, our home missionary Superintendent, has been praying for a long time that some one might be raised up to help build this school-house. They have a school and a teacher there, as well as a minister and his wife supported by the Home Missionary Society. But they have no building, and for months the hope of getting one has been almost dead within them, although they own a lot in a central position. They have had to use an up-stairs hall, which is far from convenient.

So, dear children, there is work which you can do to save our country from coming under the dominion of Satan, and to bring it under the dominion of Christ our Lord. A penny will buy a brick. How many bricks will you put into this school-house at Provo, Utah? Or how many bricks will you put into the church that is so much needed at Buffalo, Wyoming? See *The Home Missionary* for February. W.

A SOD HOUSE.

In preparing the sod for building, it is plowed quite deep in lake beds, mostly where the long roots of the water grasses make the sod tougher. It is generally plowed about four inches deep; then it is cut in pieces about three feet long and one and a half wide. In laying the wall every piece is pounded or beaten down with a maul; and the wall is generally made from two and a half to four feet thick. For the roof boards are laid over the rafters and sod laid over the boards, covering the cracks. The sod house may be plastered inside and outside, and made quite comfortable and nice looking.

Some of the houses are very homely without, but pleasant and attractive within. Best of all, they are very cool in summer, and are strong towers into which we can retreat in times of tempestuous wind.—*Dakota*.

WORK FOR WOMEN.

Our educational work is not large, nor do we seek to enlarge it. All we have seems to have come to us by accident, or more truly by natural descent from church work. To carry it on costs us several thousand dollars a year. Can the Christian women in our churches do a more natural or helpful service than to assume the entire expense of this branch of our work?

The following is a list of the teachers now commissioned by this Society, and working in the several schools under its care. The salaries of two of them are pledged already by ladies' societies. Any lady or Society desiring to adopt either of the others may learn all particulars by addressing this office.

WORCESTER ACADEMY, VINITA, IND. TER.—Prof. F. W. Hullinger, Principal; Mrs. F. W. Hullinger, Matron; Misses A. A. Durham, C. Myers, J. L. Durham, Teachers.

ROGERS ACADEMY, ROGERS, ARK.—Rev. J. W. Scroggs, Principal.

SCHOOLS.—Siloam Springs, Ark.; Atlanta, Ga.; Salt Lake City, Utah [Chinese]. These schools are under the care of five teachers.

We commend also to the interest and sympathy of our women the work of

MRS. PEABODY, laboring among the Armenian colony, in Fresno, Cal.

MISS ELLEN MODIN, missionary to the Scandinavians at Salt Lake City, Utah.

MISS C. M. STRONG, missionary to the Spanish population of New York city.—*H. S. C.*

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1895, Miss Annie A. McFarland, Concord, Sec.	org. Oct., 1883, Mrs. C. C. Creegan, Syracuse Sec.
Minnesota Woman's Home Missionary Union, org. 1872, Mrs. E. S. Williams, Minneapolis, Pres.	Wisconsin, Woman's Home Missionary Society, org. Oct., 1881, Mrs. C. Matter, Brodhead, Sec.
Nebraska Woman's Home Miss. Soc., org. Oct., 1874, Mrs. S. C. Dean, South Bend, Pres.	North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Mrs. Rose A. Davis, Walcott, Sec.
Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.	South Dakota, Woman's Home Missionary Union, org. Sept., 1884, Mrs. F. D. Wilder, Huron, Sec.
Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.	Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. Wm. H. Moore, Hartford, Sec.
Kansas, Woman's Home Missionary Society, org. Oct., 1881, Mrs. S. F. Armstrong, Topeka, Sec.	Missouri, Woman's Home Missionary Society, org. May, 1883, Mrs. E. P. Broason, 3100 Chestnut St., St. Louis, Sec.
Ohio, Woman's Home Missionary Society, org. May, 1882, Mrs. Flora K. Regal, Oberlin, Sec.	Illinois, Woman's Home Missionary Union, org. May, 1885, Mrs. J. H. Dixon, Chebanse, Sec.
New York, Woman's Home Missionary Union,	

AMERICAN COLLEGE AND EDUCATION SOCIETY.

10 Congregational House, Boston.

REV. JOHN A. HAMILTON, *Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

[Money may be sent to JAMES M. GORDON, Esq., Treasurer, No. 10 Congregational House, Boston; or to REV. ALEXANDER H. CLAPP, 34 Bible House, New York.]

A PLAN FOR HELPING NOW.—If the world is to be converted to Christ—and it is—the work is to be done by the church. If the church is to do this work, there must be a ministry, and it must be largely an educated ministry. Hence the church sees the absolute necessity for the Christian College, and wisely organizes, to build colleges and win men into them.

There is nothing new in this statement, nor in the further one that it takes money to do this work. But the long-continued depression, the changes going on in many lines of business, the great uncertainty hanging over all commercial ventures, either old or new—all these conditions reach beyond strictly business circles. Men who have given largely and gladly heretofore find that they have nothing to give. Many give from their principal; but this cannot be kept up very long. Until other men into whose hands wealth is just beginning to flow have learned the grace of giving, many good causes will go halting.

Yet, in many cases, even those of restricted means may still help. Let them make over to the College Society, or the Education Society, or to some college a portion of their remaining capital. Let the income be secured to the donor for the remainder of life, the principal to go to the Society or to the college at death. Ample security for the safety of such an investment could in every case be given. In every instance it would be as good as present security; in many incomparably better. In not a few cases the immediate revenue could be safely enlarged.

In view of the proverbial uncertainty of wills, and further, that some States lay a tax upon all bequests to any but those of blood, here is a way of working that ought to be immediately adopted by many Christian men and women.—*Communicated by an earnest believer in, and laborer for, the cause of Christian colleges.*

APPOINTMENTS IN JANUARY, 1886.

Not in commission last year.

Rev. Edward H. Bryan, Montrose, Cal.
 Rev. Granville F. Foster, Decota, Mt. Elen and Irvington, Cal.
 Rev. Franklin O. Jones, Hydesville and Rohner-ville, Cal.
 Rev. William N. Meserve, Fresno, Cal.
 Rev. A. H. Smith, Pasadena, Cal.
 Rev. Jarvis C. Dennis, Red Cliff, Colo.
 Rev. William Griffith, Menoken, No. Dak.
 Rev. David R. Tomlin, Redfield, So. Dak.
 Rev. J. Morley Wyard, New Rockford, No. Dak.
 Rev. F. H. W. Bruechert, Omaha, Neb.
 Rev. Eujan Carter, Sherburn and Triumph, Minn.
 Rev. Lucian W. Chaney, Granite Falls, Minn.
 Rev. Othlas Barfell, Sandstone, Mich.
 Rev. Charles S. Delvin, Pierpont, Pleasanton and Springdale, Mich.
 Rev. Richard Lewis, Bancroft, Mich.
 Rev. Isaac B. Lillie, Bay Mills, Superior and Johnson school-house, Mich.
 Rev. Charles R. Hyde, Paris, Tex.
 Rev. Samuel C. Kennedy, Ft. Meade, Fla.
 Rev. William T. Stokes, Watertown, N. Y.

Re-commissioned.

Rev. William E. Dawson, North Yakima and Athanum, Wash. Ter.
 Rev. Ellis W. Dixon, Natchez, Allens, Moxee and Tampico, Wash. Ter.
 Rev. Ezra Haskell, Walla Walla and Whitman Station, Wash. Ter.
 Rev. Robert G. Hawn, Wenas and West Kittitas, Wash. Ter.
 Rev. Charles E. Newberry, Steilacoom, Lake View, Hilhurst, Roy, and Huggins District, Wash. Ter.
 Rev. John M. Panment, Washougal, Mt. Pleasant, Sunnyside and Bear Prairie, Wash. Ter.
 Rev. Henry V. Rominger, Port Gamble and Port Ludlow, Wash. Ter.
 Rev. Edwin J. Singer, Farmington, Wash. Ter.
 Rev. Horace J. Taylor, Fidalgo and Erie School-house, Wash. Ter.
 Rev. Walter S. Hamlin, Astoria, Or.
 Rev. Oramel W. Lucas, Pendleton, Or.
 Rev. George A. Rickwood, Oregon City, Or.
 Rev. Warren F. Bickford, Lorin, Cal.
 Rev. Elijah Cash, Westminster, Cal.
 Rev. George Morris, Port Costa, Cal.
 Rev. Thomas D. Murphy, San Buenaventura, Cal.
 Rev. Ewing O. Tade, San Mateo and Poor Farm, Cal.
 Rev. Edward B. Tuthill, Calico, Daggett, Watertown and Mojave station, Cal.
 Rev. Spalding Witter, San Francisco, Cal.
 Rev. David Peebles, Bountiful, Farmington and Centerville, Utah.
 Rev. William C. Fowler, Livingston, Mon.
 Rev. William Henry Bonnell, Cheyenne, Wyo.
 Rev. Roselle T. Cross, Denver, Colo.
 Rev. Thomas Marsn, Buena Vista, Colo.
 Rev. Fayette G. Appleton, Firesteel and out-station, Dak.
 Rev. Amasa A. Brown, Mitchell, So. Dak.
 Rev. Clinton Douglas, Faulkton, Myron and Cresbard, So. Dak.
 Rev. Henry O. Lawrence, Ree Heights and Greenleaf, Dak.
 Rev. George R. Owen, Pukwana, Dak.
 Rev. Alpheus J. Pike, Dawson and Tappan, No. Dak.
 Rev. Levi P. Sabin, Elk Point and Richland, So. Dak.
 Rev. Charles Y. Snell, Inkster, No. Dak.

Rev. Frank S. Van Eps, Frankfort and Timber Creek, So. Dak.
 Rev. George Dungan, McCook, Indianola and Stoughton, Neb.
 Rev. Thomas Kent, Creighton and Bazile Mills, Neb.
 Rev. Samuel G. Lamb, Milford, Neb.
 Rev. John A. Milligan, Ainsworth and Long Pine, Neb.
 Rev. Merritt F. Platt, Rising City and Ulysses, Neb.
 Rev. Daniel J. Treiber, Hamlin and Fairview, Kan.
 Rev. Joseph W. Carlson, Stillwater, Minn.
 Rev. William F. Cooley, North Branch and Sunrise City, Minn.
 Rev. John B. Fairbank, Ortonville, Minn.
 Rev. John Johnson, Anoka, Ham Lake, St. Francis and out-stations, Minn.
 Rev. David D. Kidd, Tyler, Lake Stay, Etna, Island Lake and Lake Benton, Minn.
 Rev. Daniel Magnus, work among the Scandinavians in Minn.
 Rev. Henry W. Parsons, Montevideo, Minn.
 Rev. Joseph S. Rounce, Rose Creek, Varco Station and Saints' Rest school-house, Minn.
 Rev. John Rood, Lake City, Minn., and Stockholm, Wis.
 Rev. William C. Allen, Leslie, Mich.
 Rev. Edwin I. Ayer, Robinson, Olive Center and Ottawa, Mich.
 Rev. Charles D. Banister, Northport, Leland and Omena, Mich.
 Rev. William C. Calland, St. Louis and Breckenridge, Mich.
 Rev. Albert B. Cochran, Bangor, Mich.
 Rev. Kendrick H. Crane, Addison, Mich.
 Rev. Andrew M. Cross, Chesaning, Mich.
 Rev. Sidney B. Penarest, Baldwin and Wingleton, Mich.
 Rev. N. Dimic Ghdden, Ithaca, Mich.
 Rev. Matthew S. Gray, East Paris and Fishers-station, Mich.
 Rev. Henry C. Hurlbut, Hudsonville, Lowing and Jamestown Center, Mich.
 Rev. John B. Kaye, Custer and Tallman, Mich.
 Rev. Walter P. Radford, Jerome, Mich.
 Rev. Harvey P. Robinson, Ada, Dorr, Leighton Center and Wayland, Mich.
 Rev. Enos B. Scott, Onekama, Mich.
 Rev. William Scurr, Minden City and White Rock, Mich.
 Rev. Calvin Seiden, Bridgeport, Mich.
 Rev. Robert Stapleton, Maple Rapids and East Fulton, Mich.
 Rev. Charles F. Tuttle, Vanderbilt and Berryville, Mich.
 Rev. Arthur A. Wall, Ashley, Mich.
 Rev. Richard Wrench, Maybee and Raisinville, Mich.
 Rev. Edmund T. Colman, St. Louis, Mo.
 Rev. Henry C. Crane, Springfield and East Mission, Mo.
 Rev. Daniel L. Fordney, Cole Camp, Mo.
 Rev. David Q. Travis, Foristell, Mo.
 Rev. James D. Wherland, Thayer, Mo.
 Rev. John H. Williams, Kansas City, Mo.
 Rev. Henry J. Zechers, North Springfield and Nichols, Mo.
 Rev. Nathaniel M. Wheat, Vinita, Wacoolee and Tucker school-house, Ind. Ter.
 Rev. Charles M. Bingham, Daytona and Port Orange, Fla.
 Rev. Samuel V. McDuffee, Orange City, Fla.
 Rev. Arthur Chester, Brooklyn, N. Y.

RECEIPTS IN JANUARY, 1886.

MAINE—\$169.44.

Bangor, Two Individuals Hammond
 Street Ch., by E. F. Duren,..... \$1 10

Bath, Central Ch., by F. S. Partridge... \$58 10
 East Machias, Mrs. M. S. Hoyt..... 2 00
 Hallowell, Mrs. C. Dummer..... 25 00

Kennebunk, E. A. H.	\$2 00	man's Dept.	\$9 75
Oroou, by Rev. C. B. Walker, in full, to const. Mrs. A. J. Cowan a L. M.	20 00	Enfield, by H. H. Barlow.	11 38
Portland, Williston Ch., by L. R. Loring	41 40	H. M. Woods, to const. him a L. M.	50 00
Saccarappa, by H. P. Murch.	14 84	Gilbertville, Mission Circle, by A. B. Irwin.	20 00
Searsport, A Friend.	5 00	Hadley, Income from the land of the late J. B. Porter, by W. P. Porter, Trustee.	38 97
NEW HAMPSHIRE—\$278.20; of which Legacy, \$50.00.		Hatfield, A Friend, by Rev. R. M. Wood	2 00
Antrim, Mrs. Mary W. Holman.	5 00	Holbrook, A Friend.	40
Candia, Frank E. Page.	10 00	Massachusetts, A lover of our country.	1 00
Concord, Miss M. H. Greeley.	40	Mill River, by E. Adams.	12 00
Derry, Ladies of the First Ch., by Mrs. H. D. Chase, for Woman's Dept.	20 00	Northampton, First Ch., by C. B. Kingsley.	290 47
Gilmanton, Abbie M. Eastman.	10 00	North Attleboro, Mrs. L. A. Adams.	1 00
Hanover, From Estate of Andrew Moody, by F. Chase and E. R. Ruggles, trustees.	50 00	North Brookfield, A Friend.	1 00
A Friend.	10 00	Oxford, by O. F. Josim.	46 41
Lyme, Ch., \$43.30; Sunday-school, \$10, by Rev. E. P. Butler, to const. G. H. Gordon a L. M.	53 30	Paxton, Mrs. J. O. Keep.	40
Milton Mills, Ch., by Mrs. G. S. Butler.	8 00	A Friend.	5 00
Peterborough, Mrs. M. A. and Miss M. D. Whitney.	4 00	Pittsfield, Mrs. Dr. John Todd.	10 00
Rochester, First, by H. M. Plumer.	50 00	Scotland, Mrs. Jane N. Leonard, special	2 00
Wakefield, Daniel Smith.	57 50	Shedfield, by H. Dutcher.	7 72
VERMONT—\$541.64; of which Legacy, \$125.00.		Sheburne Falls, L. M. Packard, \$4.50; C. P. Thayer, \$2.70, by L. M. Packard E. Maynard.	7 00
Bennington, Second, by Emily S. Cobb	44 46	Somerville, Miss M. C. Sawyer, special	6 00
Burlington, C. A. Hibbard.	10 00	Southampton, A Friend.	2 00
Castleton, Ladies' Miss. Soc., by Miss A. G. Wright, freight.	1 50	Springfield, Young Men's class in Sunday-school of Hope Ch., by C. A. Martin, special.	8 00
Chelsea, Remainder of Legacy of Samuel Douglass, by E. Douglass, Ex.	125 00	"H. M."	1,000 00
Lunenburg, Cong. Sunday-school, by Rev. L. W. Harris.	16 53	Mrs. J. Blockmer.	1 00
Middlebury, Miss Mary A. Mead.	10 00	Miss H. M. Towne.	2 25
Newbury, P. W. Ladd.	5 00	Webster, First Ch., \$74.10; Sunday-school work, \$9.20, by E. L. Spalding.	83 30
New Haven, A Friend, to const. A. P. Roscoe a L. M.	50 00	West Berlin, J. F. Larkin.	10 00
Peabody, A Friend, in full, to const. Mrs. Mary Pollard a L. M.	30 00	Westborough, A Friend.	10 00
Pittsford, M. P. Humphrey.	10 00	Williamsburg, by W. A. Hawks.	54 08
Putney, Mrs. A. S. Taft.	10 00	Williamstown, Rev. Mark Hopkins, D. D.	25 00
St. Johnsbury, Ladies of South Ch., special, by Mrs. W. P. Fairbanks, Woman's Dept.	40 00	RHODE ISLAND—\$504.00.	
Ladies' Benev. Soc. North Ch., by Mrs. W. P. Smith.	100 00	Bristol, Mrs. M. D. W. Rogers, by T. G. Watson.	500 00
Mrs. Frances A. Fairbanks.	100 00	Little Compton, United Ch., by A. H. Simmons, for Woman's Dept.	4 00
Saxton's River, by J. Ramsey.	25 00	CONNECTICUT—\$2,529.98; of which Legacies, \$798.99.	
West Brattleboro, by H. H. Thompson, to const. L. F. Clark a L. M.	64 15	Received by F. T. Jarman:	
MASSACHUSETTS—\$10,502.14; of which Legacies \$305.00.		New Haven, A Friend.	\$80 00
Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas.	\$1 00 00	Howard Avenue Ch.	13 95
Attleboro, Second, by A. B. Carpenter, to const. J. Hayward a L. M.	50 00	Miss. Soc. Conn., by Rev. W. H. Moore.	93 95
Ayer, An Invalid.	1 00	Berlin, Golden Ridge Mission circle, special.	254 62
Belchertown, Legacy of E. Montague, by Prof. W. L. Montague, Ex.	100 00	Bethel, \$223.32; A Friend, \$5, by W. Beard.	228 32
Barnardston, Miss M. L. Newcomb.	100 00	Bridgeport, Second, by O. H. Brothwell.	136 00
Beverly, Mary R. Ober.	1 00	Young People's Christian Assoc. of the Park Street Ch., by Sarah R. Matthews.	20 60
Boston, Immanuel Cong. Sunday-school, by A. M. Potter.	15 00	Bristol, Cong. Sunday-school, by Mrs. Ida C. Sessions.	30 00
Woman's Home Miss. Assoc., by Mrs. H. M. Moore, Treas., special, for salary of Miss Ada A. Durham, Vinita, Ind. Ter.	61 11	A Friend.	5 00
Legacy of Mrs. A. J. Batcheller, by C. Adams, Jr., Ex.	5 00	Canton Center, Legacy of Miss Maria M. Case, by A. W. Bristol, Ex.	200 00
Brocton, A Friend.	1 00	Chapin, L. A. Clark.	2 00
Charlemont, Legacy of Philebas Field, by R. W. Field, Ex.	200 00	Connecticut, A Friend.	1 00
Chelsea, Central Ch., by A. Ames	20 50	Cornwall Bridge, G. H. Swift.	5 00
Woman's Union Home Mission Band, special, by C. A. Richardson.	15 00	Cromwell, by R. B. Savage.	70 75
Concord, Mrs. E. Hunt.	5 00	Deep River, \$21.88; A Friend, \$1.	22 88
Curtisville, Mrs. F. M. Clarke.	4 40	East Canaan, by A. B. Garfield.	21 00
Dalton, Mrs. James B. Crane.	100 00	Hartford, G. M.	10 00
Mrs. Z. M. Crane.	100 00	Kensington, W. Upson.	10 00
East Bridgewater, Ladies of Union Cong. Soc., by E. A. Benson, for Wo-		Manchester, Miss A. C. Hillard.	50 00
		Meriden, E. K. Breckenridge.	4 50
		Mystic Bridge, by A. F. Young.	16 63
		New Haven, F. A. Gaylord, \$35; Mary S. Graves, \$10.	45 00
		Lyman O-born.	10 00
		North Cornwall, by E. D. Pratt.	48 15
		North Haven, Mrs. A. E. Brockett.	40
		Norwich, Second, by G. D. Coit.	252 25
		A Friend, special.	2 00
		Old Lyme, First Ch., by R. Griswold.	7 81
		Pomfret, First, by Mrs. C. C. Williams.	99 24
		Preston, D. B. Hyde, to const. C. L.	

Palmer a L. M., by H. L. Reade.....	\$50 00
Salisbury, by Rev. J. C. Lodlard.....	36 75
Ladies of Woman's H. M. Soc. of First Cong. Ch., for Woman's Dept., by Mrs. M. H. Williams.....	44 10
M. A. Blake, special.....	2 00
Sharon, Legacy of Mrs. Ann M. E. Cowles, by S. W. Elliott, Ex.....	500 00
Sherman, by M. Gelston.....	27 50
Southport, Ladies for Woman's Dept., by Miss M. G. Perry.....	17 64
Stamford, Fir t Presb. Ch., by J. Clark.....	75 00
Stonington, Second Ch., by J. E. Smith.....	85 50
Thompsonville, Dennis Pease, to const. him a L. M.....	100 00
Unionville, Mrs. J. A. Smith.....	25 00
Wallingford, by G. M. Judd.....	21 12
Westchester, by A. R. Bigelow.....	24 28
West Hartford, Legacy of Mrs. Abigail Talcott, by E. A. Whiting, Trustee.....	98 99
Winsted, Mrs. Emily W. Case, \$15; E. E. Gulman, \$10.....	25 00
Mrs. M. A. Mitchell.....	25 00

NEW YORK—\$34,295.32; of which Legacy, \$10,000.00.

Angola, Contents of the family Miss. Box, Mrs. H. D. Gazlay, for Emergency fund.....	2 00
Brooklyn, New England Ch., by C. Nelson.....	9 59
H. B. Claffin, deceased, by John Claffin.....	20,000 00
A Friend.....	3,000 00
A Friend, \$50; for the Debt, \$10.....	60 00
Broome Co., A contribution of a Friend of Missions.....	500 00
Churchville, Mission Circle of Cong. Ch., by Rev. C. C. Creggan.....	20 00
Danby, by L. H. Hollister.....	18 00
Elington, First, by G. Waith.....	25 00
Flushing, R. B. Parsons.....	5 00
Geneva, A Friend.....	1 00
Homer, by S. C. Webb.....	50 70
On account of Legacy of Mrs. Mary W. Keep, by V. T. Stone, Ex.....	10,000 00
Lockport, First, by A. L. Spaulding.....	21 63
McCrawville, H. D. Corey.....	1 00
New York City, Soc. of Inquiry, Union Theo. Sem., by H. S. Bliss.....	25 00
Roswell Smith.....	250 00
Mrs. E. F. Smith, \$30; A Friend, \$10; W. Bliss, \$5.....	45 00
Norfolk, by Rev. O. C. Barnes.....	2 75
North Walton, Cong. Sunday-school, \$14.47; Miss. Soc., \$15.12, by W. A. Benedict.....	29 89
Norwich, by J. Hammond.....	12 00
Oswego, by F. S. Failing.....	50 34
Perry Centre, by M. W. Butler.....	55 00
Rensselaer Falls, \$23.80; Cong. Sunday-school, \$6.20, by J. J. Doty.....	30 00
Richville, Ladies, by J. F. Wiser.....	4 50
Rome, Rev. W. B. Hammond.....	70 00
Schenectady, Ch., \$11; Ladies' Soc. for Woman's Dept., \$10; Infant class of the Sunday-school, \$4, by Rev. J. H. Munsell.....	25 00
Sherburne, A Friend.....	5 00
Sinclairville, E. Williams, \$8, E. C. Preston, \$2.....	5 00
Triangle, by Rev. H. W. H. Watkins.....	5 00
Utica, Bethesda Welsh Ch., by W. W. George.....	5 00
Warsaw, by W. A. Walker.....	18 90
West Brook, Plymouth Ch., by W. L. McClenon.....	3 11

NEW JERSEY—\$155.00.

Montclair, Woman's Home Miss. Soc. of the First Ch., for Woman's Dept., by Mrs. J. J. Couper, to const. Mrs. A. H. Bradford and Mrs. H. M. Shelton L. Ms.....	135 00
Newark, J. N. Tuttle.....	20 00

PENNSYLVANIA—\$44.94.

Clarendon, Rev. S. Rowland.....	\$5 00
Delta and West Bangor, by Rev. J. Cadwalader.....	2 00
Drifton, by Rev. J. F. Humphrey.....	10 00
Exeter, Welsh Ch., by Rev. J. G. Evans.....	2 50
Prentiss Vale, A Friend.....	2 00
Riceville, Young Ladies' H. M. S. of the Cong. Ch., by Clara B. Westgate.....	3 00
West Bangor, by Rev. J. Cadwalader.....	30
West Pittston, Tabernacle Ch., by Rev. J. G. Evans.....	2 50
West Spring Creek, by Rev. I. D. Sammons.....	7 64
York, Mrs. E. C. Kimball.....	10 00

MARYLAND—\$16.00.

Baltimore, A Friend.....	10 00
Frostburg, by Rev. W. C. Jones.....	6 00

DISTRICT OF COLUMBIA—\$1.00.

Washington, M. M. Hickok.....	1 00
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VIRGINIA—2.00.

Buckners Station, G. Clendon, by G. H. Le Cato.....	25 00
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ARKANSAS—\$8.50.

Cherokee City, First, by Rev. W. H. Lewis.....	1 00
Rogers and Siloam Springs, by Rev. G. W. Rich.....	7 50

FLORIDA—\$54.00.

Eau Gallie, \$45; Rev. A. B. Dilley, \$6, by Rev. A. B. Dilley.....	51 00
Hawks Park, by Rev. J. A. Ball.....	3 00

TEXAS—\$22.00.

Dallas, Pilgrim Ch., by Rev. A. Smith.....	20 00
Groveton, by Rev. C. S. Newcomb.....	2 00

INDIAN TERRITORY—\$7.25.

Doaksville, by Rev. A. Goss.....	3 00
McAlister, Trinity Ch., by Rev. G. H. Brown.....	4 25

NEW MEXICO—\$28.05.

Received by Rev. C. B. Sumner:	
Carthage.....	\$9 00
Lordsburg.....	7 55
White Oaks.....	11 50
	28 05

ARIZONA—\$104.00.

Benson, by Rev. R. T. Liston.....	39 90
Clifton, by Rev. C. B. Sumner.....	14 10

OHIO—\$597.86; of which Legacy, \$35.26.

Received by Rev. A. C. Barrows:	
Chardon, Ch., \$11.75; Children Church-goers, \$1.14.....	\$12 89
Grafton, by Rev. J. P. Riedinger.....	1 62
Greenfield.....	7 32
Greenwich Mrs. F. H., by Rev. C. A. Phelps.....	5 00
Medina, by H. A. Horn.....	53 30
Oberlin, E. P. Barrows.....	10 00
Tokio, Zion Welsh Union Ch., by J. George.....	19 00
	109 13
Andover, A Friend.....	6 26
Claridon, First, by J. H. Warner.....	14 86
Cleveland, Euclid Avenue Ch., by J. Snow.....	30 00
Jennings Avenue Ch., by J. W. Sheppard.....	100 00
On account of Legacy of Eliza Taylor, by J. W. Taylor, Ex.....	35 26
Cortland and Hartford, by Rev. G. C. Jewell.....	6 72
Etnaville, by Rev. W. Lewis.....	10 00
Kingston Center, L. C. Meeker.....	1 00
Nelson, Mrs. M. O. Beardsley.....	2 00

Oberlin, First, by H. G. Husted.....	\$155 33
Painesville, First, by G. H. Hignels, to const. Mrs. E. Van Eiten a L. M.....	56 68
Woman's H. M. Soc. of First Ch., by Mrs. W. Clayton, special.....	25 00
S. W. Pierson.....	5 00
Plain, by Rev. L. Kelsey.....	2 25
Saybrook, Ch., \$9.50; Mission Band of Sunday-school, \$6, by W. S. Harris....	15 50
Thomaston, Welsh Ch., by Rev. J. T. Lewis.....	8 50
Toledo, Washington Street Ch., by A. U. Young.....	6 50
West Andover, by H. Holcomb.....	14 76
West Millgrove, by Rev. J. C. Thomp- son.....	3 11
Youngstown, by Rev. J. L. Davies.....	10 00

INDIANA—\$57.98.

Received by Rev. L. P. Rose:

Bremen.....	\$4 85
Cardonia.....	3 32
Cedar Wood.....	6 75
East Gilead.....	3 20
Hart Township.....	3 70
Jamestown.....	1 50
Olive.....	2 94
Ontario.....	3 23
Ridge.....	7 69
Solsbery.....	11 17
South Vigo.....	6 64
Central, by Rev. J. Trueblood.....	3 00

ILLINOIS—\$78.77.

Payson, by D. E. Robbins.....	15 00
Plano, C. H. Morse.....	65
Rockford, Mrs. H. S. Helm, for Woman's Dept.....	3 12
J. D. Robertson.....	50 00
Winnebago, T. N. Miller.....	10 00

MISSOURI—\$249.00.

From Missouri Woman's H. M. Soc., by Mrs. M. Forbes, Treas., for Woman's Dept.....	\$1 00
Nicholas, Ladies' H. M. Soc.....	100 00
St. Louis, First.....	125 00
Pilgrim Ch.....	226 00
Foristell, First, by Rev. D. Q. Travis... La Grange, German Ch., by Rev. J. Reuth.....	6 00
Lanhard, by Rev. C. M. Schwarzaner... Osborn and Sharon, by Rev. J. T. Hull... St. Louis, German Ch., by Rev. M. Her- berz.....	5 50 1 50 5 60 5 00

MICHIGAN—\$1,357.28.

Received by Rev. L. Warren:	
Bay City, Sunday-school.....	\$14 89
Memorial offering:	
Armada, add'l.....	2 00
Beauton Harbor, add'l.....	2 00
Clio, add'l.....	1 00
Detroit, Trumbull Ave. Ch.....	25 00
East Gilead, Rev. L. Curtiss.....	5 00
East Lake.....	2 00
Galesburgh, Ladies' H. M. Soc., \$5, Sunday-school, \$23; A Friend, \$52.....	80 00
Imlay City.....	7 65
Jerome.....	1 64
Lamont.....	14 28
Manistee, First.....	50 00
Memphis.....	9 00
Owosso, add'l.....	1 00
Roscommon.....	7 00
Tyrone, Ch., \$8.60; Woman's H. M. Soc., \$14.40, by Mrs. S. P. Harvey.....	23 00
Wavland.....	5 00
Webster.....	6 00
Wheatland.....	76 11

Received by Mrs. E. F. Grabbil.

330 57

Treas. Woman's H. M. Soc.:	
Alpena, Ladies' Aid Soc., by Mrs. J. E. Field.....	\$15 00
Detroit, Ladies' Union of First Ch., by Mrs. E. E. Leggett....	100 00
Detroit, Second, by Mrs. D. Baker.....	52 50
Dowagiac, by Mrs. T. Wilbur....	4 84
Greenville, by Mrs. C. C. Ellis- worth.....	5 45
Hancock, by Mrs. C. L. Miller....	20 00
Kendell, A Thank-offering.....	1 00
Olivet, by Mrs. H. E. Green, special.....	9 00
West Adirar, by Mrs. R. H. Fisk.....	6 00
	\$313 79

Memorial offering:

Alma, Ch., \$7; Sunday-school, \$4; by Mrs. L. A. Van Antwerp	\$11 50
Ann Arbor, by Miss M. S. Brown	64 00
Calumet, by Mrs. F. J. Goodsole	13 00
Covert, by Sarah E. Shaw.....	8 00
East Saginaw, Mrs. G. Corning	5 00
Laingsburg, by Mrs. W. Ander- son.....	15 00
Muskegon, W. M. S.....	15 00
Ovid, Friends.....	15 00
Port Huron, Young People's Home and Foreign Miss. Soc., by Mrs. C. L. Ballentine.....	19 05
St. Johns, by Mrs. C. A. Shaver	20 20
Victor, by Mrs. J. J. Cole.....	7 00

\$302 75 516 54

Addison, Memorial offering, by Rev. K.

H. Crane.....	11 00
Ann Arbor, First, by R. Campbell....	25 00
Ashley, by Rev. A. A. Wall.....	3 55
Bancroft, by Rev. R. Lewis.....	16 00
Bellaire and Central Lake, by Rev. W. P. Wilcox.....	5 25
Breckenridge, by Rev. W. C. Calland... Canandaigua, by Rev. E. T. Branch .. Charlevoix, by Rev. C. F. Van Auker... Chesaning, by Rev. A. M. Cross..... Detroit, Trumbull Avenue Cong. Sun- day-school, special, by E. A. Perry... Dundee, by Rev. H. Soate.....	5 73 11 00 37 50 1 69 25 00 4 47
East Fulton, \$7.50; Maple Rapids, \$22.00; Ladies' Aid Soc., \$6, by Rev. R. Staple- ton.....	25 89
East Paris, Memorial offering, by Rev. M. S. Gray.....	8 40
Excelsior and Kalkaska, by Rev. W. Sidebotham.....	10 00
Filer Town, special, by Rev. W. E. Sil- ence.....	3 35
Flint, First, add'l, by C. H. W. Conover	1 00
Gaylord, First, by Rev. W. H. Millar...	18 21
Hersey, by Rev. W. McCracken.....	12 00
Leland and Northport, by Rev. C. D. Bannister.....	25 00
Leonidas, Mary L. Kingsley, \$1.40; Floyd Kingsley, for Emergency Fund, 25c.....	1 65
Leslie, First, by Rev. W. C. Allen.....	13 34
Minden and White Rock, by Rev. W. Surr.....	1 00
Morenci, Rev. O. B. Waters.....	5 00
Onkama, by Rev. E. B. Scott.....	7 00
Orion, by Rev. W. D. Attack.....	5 40
Pentwater, by Rev. L. F. Waldo.....	5 35
Ransom, by Rev. J. P. Borton.....	7 00
Rochester, Ch. Memorial offering, by Rev. W. G. Roberts.....	7 00
Romeo, Miss E. B. Dickinson.....	50 00
Rondo and Wolverine, by Rev. G. A. Badcon.....	8 00
Sandstone, Union Ch., by Rev. O. Bar- tell.....	10 58
St. Johns, Ch. and Sunday-school, by Rev. A. O. Cossar, of which from Rev.	

S. Sessions, \$10; and W. Thomas, \$5.	\$57 55	Muscotah.....	\$20 00
St. Joseph, by Rev. J. V. Hickmott.....	45 75	Osawatomic.....	5 00
St. Louis, by Rev. W. C. Caland.....	7 00	Paola.....	17 80
Vanderbilt, \$5; Rev. C. F. Tuttle, \$13;		Wyandotte.....	13 39
Memorial offerings, by Rev. C. F. Tuttle.....	18 00	A Friend.....	3 81 \$100 00
WISCONSIN—\$15.40; of which Legacy, \$4.00.		Ash Rock, Mt. Ayr and New Harmony, by Rev. R. S. Osborn.....	7 50
Fort Howard, On account of Legacy of Rev. D. C. Curtiss.....	4 00	Blue Rapids, by Rev. E. Skinner.....	6 00
Janesville, A Friend, by Rev. A. J. Van Wagner.....	2 00	Buffalo Park, Collyer, Grinnell and Grainfield, by Rev. J. Q. A. Weller...	2 25
Monroe, Miss F. A. Locke.....	5 00	Deerton, Rev. H. H. Gilchrist and wife.	10 00
Princeton, Mrs. M. W. Hargrave.....	4 40	Garden City, by Rev. H. Thrall.....	10 00
IOWA—\$5.00.		Heber, Zion Ch., by Rev. C. B. Messer	5 50
Des Moines, Mrs. H. L. Whitman.....	5 00	Hiawatha, by Rev. J. B. Richardson...	7 32
MINNESOTA—\$1,082.64.		Jetmore, by Rev. J. F. Tooker.....	1 00
Received by Rev. J. H. Morley:		Longton, by Rev. C. L. McKesson.....	1 00
Austin, Union Ch., by N. F. Banfield.....	\$35 04	Reading, by Rev. M. H. Smith.....	5 72
Excelsior, by J. H. Clark.....	9 85	Seneca, by Rev. G. C. Lockridge.....	19 75
Faribault, by H. Wilson.....	28 44	Spring Hill, First, by Rev. J. Davies...	5 00
Minneapolis, Second, by C. E. Young.....	9 00	Strong City, by Rev. L. K. Long.....	8 75
Plymouth, by H. J. Fletcher.....	136 09	Wakefield, by Rev. R. Kerr.....	8 00
J. I. Bell.....	1 50	NEBRASKA—\$109.16.	
Northfield, Rev. E. M. Williams.....	100 00	Ainsworth, by Rev. J. A. Milligan.....	5 00
Winona.....	84 00	Ashland, by Rev. W. Leavitt.....	14 35
Sunday-school, by F. S. Bell.....	16 00	Clay Center, by Rev. G. E. Taylor.....	9 75
	\$419 93	Creighton, First, by Rev. T. Kent.....	5 00
Minn. Woman's Home Miss. Soc., by Mrs. J. N. Cross, Treas.:		Culbertson, German Ch., by Rev. G. E. Albrecht.....	5 56
Alexandria.....	\$20 00	Exeter, First, by H. G. Smith.....	12 00
Benson, by Mrs. Toland.....	3 65	Gloversville, Ladies Aid Soc., by Rev. H. Houding.....	5 00
Glyndon, Aux., by Mrs. Osborn.....	7 60	Kearney, by Rev. J. Askin.....	25 00
Lake Preston, Aux., Louisa Washburn.....	5 88	Lincoln, J. S. Gregory, Sen. and wife.	2 00
Minneapolis, Plymouth Ch., of which \$20, special.....	164 60	Orford, Pleasant Valley and Wheeler, by Rev. H. Griffiths.....	3 50
Second, The Bees, by Mrs. Hovey.....	5 00	Riverton, by Rev. F. W. Barber.....	10 00
Sunday-school, by Mrs. Renziman, special.....	8 00	Turlington, A Friend.....	2 00
Y. H. M. S., by Alice Griswold.....	20 70	Wymore, by Rev. J. V. Dimon.....	10 00
Y. P. M. S., by P. W. Golds-bury.....	18 00	[Errata for Feb. No].	
New Richland, by Mrs. Dan-wood.....	3 00	The cont., \$2.50, from German Ch. Spring Creek, by Rev. P. Weidman, page 377, should have been credited to Nebraska instead of New York.	
Paynesville, by Mrs. W. P. Beasnet.....	3 00	DAKOTA—\$190.62.	
Spring Valley, by Mrs. Adams.....	6 15	Received by Rev. G. E. Albrecht.	
Winona, special.....	50 00	Mitchell, German Mission.....	\$1.50
	\$314 98—734 91	Wartburg, German Ch.....	1 63
Received by Rev. E. E. Rogers:			3 18
Cannon Falls.....	\$36 50	Canton, by Rev. L. Kingsley.....	4 85
Douglass.....	31 00	Dadez and Spiritwood, by Rev. J. W. Donaldson.....	3 21
Minneapolis, Rev. E. E. Rogers.....	6 50	Faulton, Woman's Miss. Soc., by Mrs. F. D. Wilder, for Woman's Dept.....	7 80
St. Charles, A friend.....	1 45	Ipswich, by Rev. G. W. Honey.....	5 00
Springfield.....	30 00	Iroquois, Rev. A. J. Drake.....	6 00
	105 45	Lake Preston, by Rev. A. H. Robbins...	17 00
Center Chain, by Rev. J. H. Nason.....	10 00	Onida, Union Ch., by Rev. N. W. Small	5 00
Duluth, Swedish Ch., by Rev. P. E. Dillner.....	1 71	Plankinton, First, by Rev. R. B. Battey	3 25
Hancock and Lake Emily, by Rev. E. N. Ruddock.....	10 00	Powell, Welsh Ch., by Rev. J. T. Lewis	8 00
Hawley, Union Ch., by Rev. O. M. Smith.	4 00	Sanborn, by Rev. D. McCulloch.....	3 09
Ortonville, by Rev. J. B. Fairbank.....	5 00	Springfield, by Rev. C. Seecombe.....	3 00
Rose Creek, by Rev. J. S. Roance.....	1 00	Valley Springs, Woman's Miss. Soc., \$8; Cheerful Workers, \$2, by Mrs. M. S. Butler.....	10 00
Rushford, by Rev. W. W. Snell.....	4 00	Yankton, First, by L. S. Tyler.....	94 89
St. Paul, Plymouth Ch., by W. Burrows	170 77	Ladies' Miss. Soc. of First Ch., for Woman's Dept., by Mrs. H. G. Clark.	11 35
Sleepy Eye, by Rev. C. P. Watson.....	5 00	Rev. S. Sheldon.....	5 00
Spring Valley, First, by F. V. Edwards.	15 30	COLORADO—\$108.80.	
Worthington, by Rev. D. Henderson...	15 50	Colorado Springs, Mrs. F. L. Rouse, by Rev. R. T. Cross.....	80
KANSAS—\$197.79.		Denver, Ladies' Aid Soc. of First Ch., by Miss A. R. Bell.....	100 00
Received by Rev. J. G. Dougherty,		Leadville, Pickett Memorial Ch., by Rev. J. H. Phillips.....	8 00
Treas. Kan. H. M. Soc.:			
Kansas Woman's U. M. Soc.	\$40 00		

MONTANA—\$5.00.

Helena, Rev. F. D. Kelsey... \$5 00

UTAH—\$4.95.

Trenton, by Rev. D. L. Leonard..... 4 95

CALIFORNIA—\$707.35.

Received by Dea. S. S. Smith, Pm.

Agent:

Oakland, Plymouth Avenue Ch., \$31 55
Paradise..... 4 00
Rio Vista, Mrs. A. J. Gardiner... 20 00
San Francisco, Bethany Ch..... 25 00
First Ch..... 559 10
Plymouth Ch..... 25 00

Copperopolis, Douglas Flat and Murphys, by Rev. T. E. Tippet... 2 15
Fairview and Pescadero, by Rev. J. B. Clark..... 2 50

Merrillville and Susanville, by Rev. H. C. Langley..... 3 75
San Bernardino, First, by Rev. J. D. Foster..... 7 30

The Second and Highland Chs., by Rev. D. McCunn..... 23 40
Saratoga, by Rev. W. H. Cross..... 3 60

OREGON—\$45.50.

Astoria, First, by Rev. W. S. Hamlin... 5 50
Portland, First, J. Steele, Treas. Oregon H. M. Soc., by Rev. Dr. Atkinson.... 40 00

WASHINGTON TERRITORY—\$32.25.

Cheney, First, by Rev. F. V. Hoyt..... 7 15
Endicott, by Rev. E. J. Singer..... 2 35
Endicott and Ritzville, German Chs., by Rev. F. H. Frucht..... 3 75
Wenas and West Kittitas, by Rev. R. G. Hawn..... 10 60
Whatecom, by Rev. J. Wolfe..... 5 00
White Salmon, by Rev. F. H. Balch.... 4 00

AFRICA—\$10.00.

Africa, Wesley M. Hover, by Rev. H. Houlding..... 10 00

HOME MISSIONARY..... 357 88

\$54,869 69

Donations of Clothing, etc.

Burlington, Iowa, Mrs. T. O. Douglass, box..... \$50 00
Castleton, Vt., Ladies' Miss. Soc., by Miss A. G. Wright, barrel..... 80 00
Cedar Falls, Iowa, Mrs. T. O. Douglass, box..... 22 20
Chicopee Falls, Mass., Ladies' Benev. Soc. of Second Ch., by Jessie B. Taylor, box and freight..... 161 43
Churchville, N. Y., Mission Circle, by Mrs. C. C. Creegan, two barrels and box..... 83 00
Cleveland, Ohio, Home Miss. Soc. of Euclid Ave. Ch., by Mrs. A. J. Smith, two barrels..... 160 00
Davenport, Iowa, Mrs. T. O. Douglass, box..... 89 85
Decorah, Iowa, Mrs. T. O. Douglass, box..... 123 41
Denver, Colo., Ladies' Aid Soc. of First Ch., by Miss A. R. Bell, two boxes..... 50 00
Dubuque, Iowa, Mrs. T. O. Douglass, box..... 87 79
Grand Rapids Mich., Ladies' Miss. Soc. of First Ch., by Rev. L. Warren, barrel..... 37 25
Hancock, N. P., Ladies' Sewing Circle, by Mrs. L. M. Tuttle, barrel and freight

Hartford, Ct., Ladies' Benev. Soc. of Asylum Hill Ch., by Mrs. J. H. Cole, two boxes and barrel..... \$241 7
Ladies' Home Miss. Soc. of Pearl St. Ch., by Hattie E. Cowles, barrel..... 103 97
Homer, N. Y., Ladies' Soc., by Ellen F. Phillips, barrel, books and freight..... 66
Jersey City, N. J., Ladies' Sew. Soc. of First Ch., by Mrs. W. H. Ingersoll, barrel and freight..... 79 87
Medway, Mass., Mrs. Peter Adams, box..... 12 00
New Haven, Ct., Ladies of Ch. of the Redeemer, by J. M. Day, box..... 156
Ladies' Aid Soc. of United Ch., by Mrs. M. T. Landfear, box and freight..... 92 00
Newport, Vt., Ladies' Social Union, by Mrs. Geo. West, box, cash and freight..... 162 60
New York City, Rev. E. W. Giltman, bundle and overcoat.....
Norwich, Ct., Woman's Home Miss. Soc., by Mrs. C. C. Creegan, box..... 80 40
Orange, N. J., Ladies' Benev. Soc. of Trinity Ch., by Harriet E. Halsey, box, carpet, sewing machine, cash and freight..... 337 50
Mrs. Fanny F. Fessenden, bundle books.....
Orange Valley, N. J., Mrs. Lowell Mason, three boxes books.....
Riceville, Penn., Young Ladies' Home Miss. Soc., by Clara B. Westgate, box and freight..... 16 00
St. Johnsbury, Vt., Ladies of South Ch., by Mrs. N. R. Fairbanks, box and freight..... 138 96
St. Louis, Mo., Ladies' Home Miss. Soc. of Pilgrim Ch., by Mrs. H. Bijnsmade, seven boxes..... 440 33
Salisbury, Ct., Ladies' Sewing Soc., by Mrs. Monroe Clark, two barrels and freight..... 222 25
Sound Beach, Ct., Miss F. A. Ferris, box.....
South Egremont, Mass., Ladies' Sew. Soc., by Mary S. Daizell, box..... 23 50
Springfield, Ill., Ladies of First Ch., barrel, box and cash..... 240 85
Swanton, Vt., Ladies' Circle, by L. R. Skeels, box and freight..... 31 25
Swanton, Vt., Ladies, by Rev. Jas. H. Babbitt, barrel, cash and freight..... 45 71
Tiverton, R. I., "Cheerful Workers," barrel and freight..... 67 27
Utica, N. Y., Plymouth Ch., by Dwight E. Marvin, box..... 100 00
Washington, D. C., Ladies' Home Miss. Soc., by Sarah A. Thatcher, barrel..... 166 94
Westfield, N. J., Ladies, by Emma L. Bridget, box and freight..... 162 57
Westport, Ct., Ladies, by T. B. Hill, barrel and freight..... 71 80
West Winsted, Ct., R. S. Frary, 110 copies hymn books.....

Receipts of the Maine Missionary Society, Oct. 16th 1885, to Jan. 9th, 1886. JOHN L. CROSBY, Treas.

Aroostook Conference..... \$1 87
Auburn, High St. Ch., by Geo. R. Page, Tr..... 125 00
Augusta, South Ch., add'l by E. A. Nason, Tr..... 58 41
Bangor, Central Ch. and Soc., by W. S. Dennett, Treas..... 100 00
Biddeford, Pavilion Ch. and Soc., by Otis F. Garey, Tr..... 12 00
Blanchard, S.S., in part for L. M..... 2 50
Brewer, First Cong. Ch., by Willis J. Bunker, Tr..... 1 00
Mrs. Catherine Hardy, to const. Dea. Henry M. Farrington a L. M..... 00
Bristol Ch., by Rev. C. D. Crane..... 2 37
Bucksport, Elm St. Ch. and Soc., by Edward Swasey, Tr..... 53 26
Cornish, First Ch. and Soc., by Willis Warren, Tr., to const. Rev. Zenas A. Crowell a L. M..... 20 00
Elmot Ch. and Soc., by Rev. James Lade..... 15 00

Farmington Falls Ch. and Soc., by Rev. J. W. H. Baker.....	\$7 00	Andover, A friend.....	\$30 00
Falmouth, First Ch. and Soc., by William P. Merrill, Tr.....	24 00	Chapel, by W. F. Draper.....	6 50
Foxcroft and Dover Ch., by C. H. B. Woodbury, Tr.....	18 00	Francis H. Johnson.....	100 00
Freedom, a member of the church.....	5 00	Barre, by Rev. J. F. Gaylord.....	47 25
Garland Ch. and Soc., by Rev. J. E. Adams.....	5 00	Bethertown, by John L. Montague.....	73 50
Gorham, First Ch. and Soc., by J. S. Leavitt, Jr., Tr.....	37 21	Bernardston, Ortho. Cong., by Henry Slate.....	5 50
Harpwell, a member of church.....	50	Boston, A Friend.....	5 00
Lamington Ch. and Soc., by L. J. Strout.....	8 00	Mrs. Susan Collins, to const. herself L. M. of A. H. M. S.....	50 00
Lewiston, Pine St. Ch. and Soc., by Chas. Greenwood, Tr.....	48 74	Dorchester, Second, Mrs. Water Baker, b Miss E. Tolman.....	40 00
Machas, Cong. S. S., by G. Longfellow, Supt.....	10 00	Village, by Mrs. S. W. Tucker.....	2 00
Marshfield Ch.....	5 00	Old South, add'l, by G. R. Chapman.....	425 00
Mercer Ch.....	3 00	Mrs. Benjamin Perkins.....	15 00
Minto, Dakota Territory, by Mrs. Mary W. Bachelor.....	5 00	Roxbury, Eliot, by Rev. B. F. Hamilton (A. McLean).....	20 00
Newcastle, Second Ch., an aged member, by Rev. C. D. Crane.....	2 50	Highlands) Est. of Rev. Dr. H. B. Hooker, by Hon. A. W. Tutts.....	163 00
Norway, First Ch., by Misses Mullet and Holt.....	2 00	Shawmut, Thank-offering from two friends.....	15 00
North Bridgton Ch. and Soc., by Rev. N. Lincoln.....	12 25	South, Phillips, by C. J. Lincoln.....	217 50
North Waterford Ch.....	6 55	Braintree, First, by A. B. Keith.....	10 00
Onisfield Ch., by Dea. C. F. Brett.....	9 00	Brockton, Campella (add'l), by Geo. Sawyer.....	25 00
Oland, Mrs. S. F. Buck and daughters.....	25 00	First, by J. T. Burke.....	35 00
Oxford Conference.....	10 32	Cambridgeport, N. H. Holbrook.....	5 00
Portland, Winston Ch. and Soc.....	61 04	Cash.....	7 00
High St. Ch. and Soc.....	300 00	Dednam, First, by Calvin Guild.....	205 00
State St. Ch. and Soc.....	100 00	East Bridgewater, Union, by James S. Allen.....	11 48
Scabrore, A Friend.....	20 00	East Charlemont, by E. H. Leavitt.....	20 00
South Paris Ch., by H. N. Bolster, Tr.....	7 00	East Somerville, Henry Howard.....	50 00
Stow and Chatham Ch. and Soc., by Rev. H. Farrar.....	2 00	E. Stone.....	100 00
Union Conference, by Rev. W. B. Hague, Tr.....	25 00	Everett, by George Sargent.....	7 00
Warren Ch., by Lewis Hall, Tr.....	20 00	Exeter, N. H. First (special).....	10 00
Waterford Ch. and Soc., by J. S. Richards.....	2 00	Fairhaven, First, by S. P. Wilcox.....	33 75
West Brooksville Ch. and Soc., by Rev. C. L. Skinner.....	2 00	Fall River, First, by P. H. Borden, ad. Turd, by Alexander Lawson.....	128 55
Wintrop Ch., by Henry Woodward.....	8 25	Falmouth (Hatchville), Mrs. Lizabeth Hatch, by Mrs. Elhu Nye.....	11 25
For Milford Chapel.....	5 00	Hatch, by Mrs. Elhu Nye.....	1 00
Woodford Ch. and Soc., by J. H. Clark.....	21 00	Fitchburg, A Friend.....	10 00
York Conference, by Rev. C. E. Andrews, Tr.....	9 50	Friend.....	50 00
Woman's Maine Missionary Auxiliary, from Treasurer.....	110 00	Frammingham, Plymouth, by F. B. Horae.....	80 96
Rec'd from J. E. A. Adams, Sec'y (for preaching).....	4 50	Gardner, First, by Daniel H. Rand.....	22 55
Dividend on 1st Nat'l Bank, Lewiston (in July, '85).....	16 00	Gilbertville, Congl. S. S., by Otis Lane, to const. John S. West L. M. of A. H. M. S.....	60 00
Dividend on Ocean Bank, Kennebec (in July, '85).....	6 00	Gloucester, Ev.-Congl., by J. O. Proctor, to const. Albert W. Bachelor, Ella M. Coops, and David E. Hall L. M. of M. H. M. S.....	124 00
Dividend on Skowhegan Nat'l Bank.....	4 00	Granby, by Rev. P. S. Boyd.....	10 40
Dividend on First Nat'l Bank, Portland.....	100 00	Dea. Chas. E. Hunt, by Rev. P. S. Boyd, to const. Sam'l A. Hunt L. M. of A. H. M. S.....	60 00
Dividend on Casco Nat'l Bank, Portland.....	136 00	Great Barrington, First, by I. K. Prindle.....	61 00
Dividend on Canal Bank, Portland.....	260 00	Hadley, Second, by J. C. Howe, to const. Lizzie J. Spear, Chas. L. Comins L. M. of M. H. M. S.....	40 00
Dividend on Cumberland Bank, Portland.....	43 20	Hampden, Benev. Association, by Chas. Marsh, Treas.....	
Dividend on Traders' Bank, Portland.....	80 00	Quester, Second.....	\$11 43
Dividend on stock in Atchafson, Topeka & Santa Fe R. R.....	7 50	Huntingdon, Second.....	14 78
Dividend on stock in Boston & Maine R. R. Interest on temporary loans.....	131 54	Longmeadow, Gents Benev. Association.....	75 70
Interest on loan secured by mortgage.....	240 00	Ladies Benev. Association.....	59 65
Coupons on Bangor city bonds.....	180 00	Monson.....	69 48
Coupons on Portland city bonds.....	30 00	Palmer, Second.....	55 00
Coupons on Bath city bonds.....	30 00	Union Evangelical.....	38 94
Coupon (overdue) on P. & O. R. R. bonds.....	120 00	Springfield, First.....	113 23
Interest on same.....	4 20	Mrs. I. Merrill.....	5 00
		South.....	269 87
			693 08
	\$2,833 21	Haverhill, Cash.....	8 00
Previously reported.....	5,591 21	Mrs. Samuel Chase.....	25 00
		Mrs. Abba B. Kimball, New Years' Gift.....	5 00
Total rec'ts from June 12th, '85, to date.....	\$6,424 48	North, by Moses E. Emerson.....	300 00
		West, by Amos Haselton.....	38 00
		S. S., with free donation, to const. F. A. Russell Methuen, Mass., L. M. of A. H. M. S.....	16 13
Receipts of the Massachusetts Home Missionary Society in January, REV. E. B. PALMER, Treas.....		Hopkinton (Woodville), Mrs. Wm. Adams and A Friend.....	5 00
Alford and West Stockbridge Center, by Rev. J. G. Willis.....	\$2 70	Hubbardston, by Alden Pollard, with prev. don., to const. Hubert W. Howe L. M.	

of A. H. M. S.	\$14 21	Luce, Ex.	\$100 00
Interest on Bank Balances	25 94	Pruto, First, by Rev. Joseph Hammond.	10 00
Ipswich, First, by Lucy R. Farley	5 20	Plyngsboro, Evang., Rhoda Sherburne	3 67
Jesusup Fund, Income of	150 00	Ware, Hon. Wm. Hyde	1,000 00
Lancaster, Evangelical Benev. Soc., by Miss M. Keyes	25 00	Wayland, "I."	5 00
Lanesville, Mrs. Eliza Haraden, by Rev. F. H. Reed	10 00	Wellesley Hills, by A. R. Clapp	37 00
Lawrence, Lawrence St., by C. K. Pillsbury	76 43	Wellfleet, First, Ladies' Miss. Soc., by Mrs. B. Kemp	4 00
Lee, First Cong'l Soc., by Wm. J. Bartlett (with Dec. '85 dona., to be appropriated as follows: \$50 from Dewitt S. Smith, to const. Rev. L. S. Rowland, D.D., a L. M. of A. H. M. S.; \$60 from W. J. Bartlett, to const. Bennett T. Gale and James A. Rice L. Ms. of M. H. M. S.; \$120 from Hon. Elizur Smith, to const. Louis E. Smith, Edward A. Bradley, David C. Hull and Wm. J. Bartlett L. Ms. of M. H. M. S.)	26 00	Holiday Gift	1 50
Littleton, E. C. H.	10 00	West Attleboro, by A. H. Robinson	14 66
Lowell, French, Prof. Ch. S. S., by Rev. C. E. Amaton	3 00	West Barnstable (add'l), by Rev. Robert Samuel	7 00
Hugh St., by Geo. W. Ely	76 39	West Brookfield, by C. T. Huntington, Tr.	23 40
Lowell, Kirk St., by Geo. W. Batchelder	510 00	West Newbury, Second, by W. P. Alcott, to const. Mrs. Mary A. Lane a L. M. of A. H. M. S.	50 00
Malden, Mrs. T. A. Merrill, Thank-offering	5 00	West Newton, Second, S.S., by Arthur R. Coe	20 00
Massachusetts, A friend of missions	2 50	Westport, Pac. Union S.S., by J. C. Macomber	5 20
Matapan, A Friend, "M"	2 50	West Roxbury, South Evang., by J. H. Guild	67 74
Medford, Mystic, McCullum Mission Circle	25 00	Whitin, J. C. Fund, Income of	120 60
Medway, Village, by Rev. R. K. Harlow	75 00	Woburn, First, Mon. Con. Collections, by G. R. Gage	151 61
Merrimac, by Hon. J. D. Pike, to const. J. Austin Lancaster a L. M. of A. H. M. S.	75 00	Worcester, Piedmont, by A. H. Stowe	74 25
N. H. Miss Rhoda Converse, by Henry Howard	5 00	Salem St., by Wm. Woodward	100 00
Millbury, First, by Dea. D. T. March	38 69	Yarmouth, First, by Rev. J. W. Dodge	75 10
Miller's Falls, by Mrs. D. L. Cushman	6 40		
Moulson, A Friend	5 00	Total Receipts on donation account	\$9,894 27
Montague, First, S.S., by H. W. Root	11 61	Home Missionary	21 60
Natick, by E. E. Kinsman	75 00		\$9,005 87
Newbury, First, by Joseph Little	17 12	ERRATA.—Dec. Receipts (Mass. H. M. Soc.):	
Newburyport, North, by J. B. Creasey	26 13	Page 380. Under "Foxboro," for \$31 93 read \$50 93.	
Newton Center, First, by Geo. M. Stone	153 06	Page 381. First column, read \$10,628.87.	
Newtonville, Central, by E. W. Green	82 29	Page 381, second column, read \$3,443 97.	
North Adams, First, by William F. West	36 71		
North Falmouth, A Friend	5 00		
By Ward Eldred	32 15		
Pepperell, Evang., by Chas. Crosby	27 62		
Reading, Old South and Bethesda, by S. G. B. Pearson	26 00		
Rochester, First, by Geo. B. Haskell	33 00		
Salem, Augustus T. Brooks, Legacy, by Nathaniel Duke, Ex.	500 01		
South, by John C. Osgood	494 42		
Suttonville, Edwards, by Tristram Goldthwaite	18 30		
Scotland, by S. O. Keith	10 23		
Snirley, by Dea. J. W. Thatcher	3 48		
South Abington, Wm. R. Vinng	50 00		
Southboro, Pilgrim, by Marshall S. Fay	18 37		
South Hadley, Ladies' H. M. S., by Miss A. E. Miller	50 00		
South Natick, John Eliot, by M. V. B. Bartlett	20 70		
South Weymouth, Second, by Rev. Geo. F. Stanton, to const. Abbott Lovell L. M. of M. H. M. S.	37 00		
Southwick, by Dea. C. D. Abell	4 60		
Spencer, A Friend (Thank-offering)	5 00		
Stockbridge, by D. R. Williams	71 75		
Sudbury, Union Evang., by Rev. D. W. Gooale	43 75		
Sunderland, by N. A. Smith, with previous donations, to const. Franklin H. Williams and Mrs. Sella H. Sanderson L. Ms. of A. H. M. S.	26 75		
Taunton, Trin., Broadway, by Geo. M. Woodward, to const. Alvin W. Hunt, Nathan C. Barrows, Miss Sarah C. Austin, Miss Emily P. Rand, Miss Elizabeth D. Breed, Dr. Martha Perry L. Ms. of M. H. M. S.	181 04		
Tisbury, Tamson Allen, Legacy, by F. C.			
		Andover, Free Christian, Ladies' Soc. by Mrs. C. A. Palmer, two barrels and freight	\$152 00
		Athol, Ev. Cong., Ladies' Benev. Soc., by Mrs. A. R. Tower, box	60 00
		Boston, Old South, Ladies' Sewing Circle, by Mrs. Hamilton A. Hill, barrel and freight	95 00
		Also barrel, value not given.	
		Union, Ladies' Sewing Soc., value of barrel rec'd and reported in Dec.	153 00
		Brookline, Harvard, Ladies, by Mrs. H. H. Robinson, box	343 86
		Fitchburg, C. C., Ladies' H. M. Soc., by Anna S. Haskell, box, barrel and package	118 91
		Gardner, Ladies, by Mrs. Lawrence Phelps, box	50 00
		Grafton, Ev. Cong., Ladies' Benev. Soc., by Mrs. H. C. Jewett, barrel	50 28
		Marion, add'l to last month	1 60
		Merrimac, Ladies' Social Circle, by Mrs. O. F. Seavey, barrel and freight	53 35
		Milford, Ladies' Benev. Soc., by M. A. Jones, barrel; in addition, an overcoat not appraised	55 23
		Northfield, Box of clothing, unappraised, and cash, from Mrs. E. S. G. Lyman	2 00
		Ladies' Sewing Circle, barrel and freight, by Mrs. A. M. D. Alexander	40 00
		Salem, South, Ladies' H. M. Soc., by A. M. Farrington, barrel	160 00
		Stockbridge, Glendale, Ladies' H. M. Soc. by Mrs. C. P. Warner, barrel	121 91
		Warren, Ladies' H. M. Soc., by Mrs. J. W. Hastings, box and freight	298 32
		Watertown, Phillips, Ladies' Sewing Cir-	

cle, by Mrs. M. Fuller, barrel and freight \$51 56
 Worcester, Piedmont, Benev. Union, by
 Mrs. Geo. H. Miller, barrel and freight. 83 31
 Union, Young Woman's Association,
 barrel and freight. 57 29

Total.....\$1,950 02

*Receipts of the Missionary Society of Connecticut
 in January, WARD W. JACOBS, Treas.*

Barkhamsted, by Rev. J. B. Clarke..... \$3 00
 Branford, by Rev. Henry P. Bake..... 6 14
 Canton, A Friend, by Rev. W. H. Moore..... 20 00
 Farmington, by Hon. Wm. Gay (quarterly) 122 68
 Glastonbury, South Glastonbury, by H.
 D. Hale..... 2 88
 Griswold, Jewett City, by Homer L. Lee,
 semi-annual..... 24 32
 Haddam, Higginum, by R. J. Gladwin..... 18 00
 Hartford, Asylum Hill, by C. E. Thomp-
 son, \$53.11; for Parsonages, 50 cts..... 553 61
 First, Est. Joel Hawes, by C. T. Welles.
 South, by C. S. Goodwin..... 42 30
 178 50
 Huntington, by Rev. B. N. Seymour..... 30 15
 Killingworth, by Dea. Junus Buell..... 14 65
 Ledyard, by Rev. John Avery..... 22 00
 Lyme, by Rev. E. F. Barr..... 45 89
 New Britain, South, A Friend, by Wm. H.
 Hart..... 1 10
 New Haven, College Street, by Samuel
 Lloyd..... 102 94
 Yale College, by H. C. Kingsley..... 429 43
 Norfolk, by J. N. Cowles..... 150 00
 Orange, West Haven, by Wm. H. Tall-
 madge..... 73 19
 Plainville, Solomon Curtiss, to const.
 Henry A. Albee, of Plainville, a L. M..... 100 00
 Pomfret, by Mrs. C. C. Williams..... 5 00
 Salisbury, by Rev. John C. Goddard..... 8 78
 South Windsor, Wapping, by F. W. Gil-
 bert..... 34 97
 Wallingford, by Geo. M. Judd (quarterly),
 "Church Pledge Fund"..... 9 83
 Wolcott, by S. L. Hotchkiss..... 7 20

\$2,006 66

*Receipts of the Illinois Home Missionary Society,
 in December, 1885, and January, 1886, AARON B.*

MEAD, Treas.

Alton, Church of the Redeemer..... \$30 15
 Alto Pass (special)..... 40 09
 Altona..... 10 00
 Ashkum (special)..... 34 50
 Atlanta (special)..... 6 00
 Aurora, Mrs. Agnes Willey..... 1 00
 Batavia, "M. B. B."..... 5 00
 Beardstown..... 30 03
 Buia..... 36 20
 Cambridge, Y. P. M. Soc..... 10 00
 Canton, W. H. M. U..... 5 00
 Campaign..... 15 00
 W. H. M. U..... 12 00
 Chebanse, W. H. M. U..... 2 10
 Chicago, First..... 204 38
 H. S. Vail..... 5 00
 Plymouth..... 73 58
 Ladies' Aid Society..... 200 00
 E. T. Cushing..... 20 00
 New England..... 154 39
 G. K. Dauchy..... 10 00
 E. W. Blanchford..... 100 00
 A Friend..... 5 00
 Ladies' Miss. Soc..... 55 13
 Lincoln Park, Rev. B. F. Leavitt..... 1 00
 Union Park, Mrs. S. H. Clark..... 10 00
 Prof. J. T. Hyde..... 5 00
 Clinton Street..... 7 57
 South..... 25 02
 W. E. Hale..... 100 00
 Union Tabernacle..... 7 20
 South German..... 2 30

Danville, Mrs. A. M. Swan..... \$5 00
 Des Plaines, Mrs. Isabella Norton..... 1 00
 Dover, Ladies' Miss. Soc..... 10 00
 Duncan (special)..... 3 01
 Earlville, "J. A. D."..... 100 00
 Elgin..... 282 86
 Sunday-school..... 15 00
 Elmire, Thomas Armstrong..... 5 00
 Elmwood..... 25 00
 Fremont..... 48 04
 Galesburg, First (special)..... 1 00
 Mrs. William Davis (special)..... 10 00
 First Church of Christ (special)..... 27 89
 Gap Grove, Abijah Powers..... 100 00
 Geneseo..... 369 39
 Geneva..... 10 00
 Glencoe..... 71 26
 Gridley..... 10 00
 Hampton..... 3 06
 Harvard, Young People's Miss. Soc..... 5 00
 Hinsdale, Young People's Assoc..... 23 15
 A. A. Lincoln..... 10 00
 Mrs. A. A. Lincoln..... 10 00
 Jefferson..... 18 00
 Joy, Prairie..... 51 45
 W. H. M. Union..... 20 00
 La Grange..... 19 65
 Sunday-school..... 4 24
 Lawn Ridge (special)..... 23 20
 Calvin Stowell (special)..... 5 00
 Lockport..... 12 25
 Malden..... 15 00
 McLean (special)..... 18 48
 Mendon, W. H. M. Union..... 12 00
 Milbura..... 23 78
 (Special)..... 10 00
 Morris, Ladies' Miss. Soc..... 10 00
 Naperville..... 43 11
 Oak Park..... 100 00
 Rev. E. D. Eaton..... 10 00
 Oneida..... 6 00
 Ontario..... 10 00
 Ottawa..... 71 04
 Paxton..... 100 00
 Payson..... 15 00
 Pecatonica, Sunday-school..... 2 31
 Plano, Y. L. Miss. Soc..... 15 00
 Prospect Park (special)..... 5 00
 Rock Falls, Sunday-school..... 6 04
 Rosemond, B. E. and E. P. Warner..... 3 00
 Sandoval..... 11 12
 Ladies' Miss. Soc..... 5 00
 Sandwich..... 103 50
 Seward (Kendall Co.)..... 17 69
 Springfield, "Helpers"..... 7 50
 Mrs. Carrie L. Post..... 10 00
 Stark (special)..... 50 00
 Sterling (special)..... 112 19
 Mrs. Mary E. McKinney (special)..... 30 00
 Sycamore..... 98 74
 Thawville, B. G. Hersperger (special)..... 4 00
 Toulon (special)..... 83 80
 West Rockford..... 2 25
 Woodburn..... 6 80
 Sunday-school..... 5 60
 Wyoming (special)..... 24 42
 "Light Bearers"..... 10 00
 Wytne..... 5 00
 "A Friend"..... 50
 "A Nameless Friend"..... 100 00
 Rev. Samuel Eveland, for work in South-
 ern Illinois..... 141 08
 Bequest of Mrs. A. M. Brown, of Rockford..... 50 00
 Bequest of Mrs. M. B. Humphrey, of Elm-
 wood..... 60 00
 Cash, Cong. Club meeting, Dec. 21st, 1885. 134 82

\$4,071 56

*Receipts of the Iowa Home Missionary Society,
 J. H. MERRILL, Treas.*

In Nov., 1885.....\$1,942 96
 In Dec., 1885.....1,617 65
 For 8 mos., May to Jan., 1885.....6,043 65

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APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz. :

Population of the place.
Names of the church or churches, and preaching stations.
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised?
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

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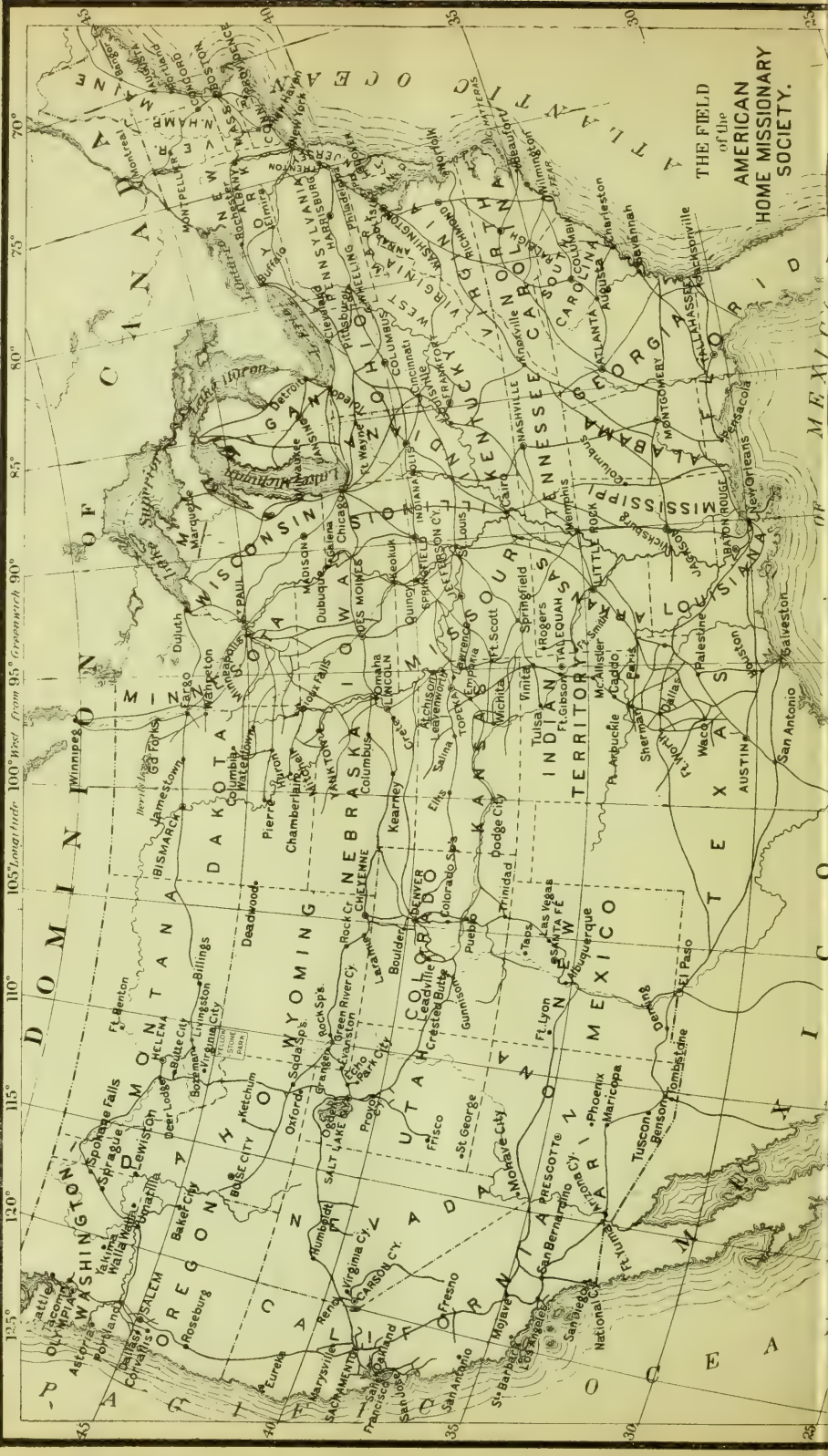
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THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark* xvi. 15.

How shall they preach except they be SENT?...*Rom.* x. 15.

VOL. LVIII.

APRIL, 1886.

No. 12.

OUR COUNTRY.

THE substantial merits of this volume are winning for it a way among intelligent readers all over the land. No real lover of his country who begins the Introduction willingly lays the volume down till he has read to the final page; and men whose time is money, and a good deal of it, have said the hours so spent were among their most profitable investments. Its "facts" *are* facts, gathered with the most conscientious care, from trustworthy sources, and arranged with a skill highly creditable to the clear-headed and right-hearted author. The successive chapters make a cumulative argument for Home Missions that no honest mind can resist or gainsay; and the Christian reader who goes through the closing chapter on Money and the Kingdom, without feeling after his pocket book, might do well to consult his physician as to symptoms of ossification of the heart.

It is really amusing to see the uniformity with which those who have ordered one copy, after reading it, sit down quickly and write: "Here is the money; send me — more copies, [This very day the pastor of a Connecticut village church ordered ten.] for free distribution among 'my people' or 'my neighbors.' It ought to be read by every member of every church in the United States." We might fill pages with the words of praise that have come to us already, and, crowded as our space is, we must make room for three or four characteristic specimens. Rev. Stewart Sheldon, of Dakota, says: "It is a wonderful book. It ought to be read by all the people. It is a great educator. I hope our wealthy men will read it, and see that they cannot put their money to better use than in the home missionary work. It surpasses any novel in interest to any one who cares for his country as a patriot, and for the world as a Christian." Rev. John H. Barrows, D.D., pastor of the First Presbyterian Church, also pronounces it "a wonderful book," and adds: "It is by far the most notable contribution ever yet made to home missionary literature."

Rev. T. O. Douglass, Secretary of the Iowa Home Missionary Socie-

ty, sending for a liberal supply to meet demands there for "Mr. Strong's splendid book," writes: "It thrills me through and through. I wish I could get all the business men in our churches to read it."

Hon. Warren Carrier, of Missouri, writes: "Mr. Strong's admirable book, *Our Country*, is by all odds the best home missionary document that has fallen under my observation. It is full of solid facts and sound sense and is free from cant. Here are twenty-five dollars to aid in its circulation. It ought to be in every Sunday-school and pastor's library throughout Pilgrimdom. I am ready to be one of fifty to pay \$100 each (\$5,000), if that is the best way to get the book diffused throughout the land."

Prof. Austin Phelps, D.D., of Andover, whose admirable Introduction characteristically sets forth his estimate of the work, says in a private note, "I am glad to hear of the rapid circulation of the book. It cannot help doing good to anybody who has brains and heart enough to take it in. I have seldom read a thing that moved me more deeply. We are living in a torrent of great history."

We are still supplying the volume at the bare cost of manufacture—twenty cents a copy in paper, and thirty-five cents in cloth binding, with not the slightest objection to receiving five cents a copy additional, for postage, if the buyer insists on sending it.

"ALWAYS TIMELY" AGAIN.

AN editorial note, with the above title, in the February number called forth many responses both East and West. Its sentiment and suggestions are warmly seconded especially by our brethren in the field, who tell us in many ways that good books are not only "always timely" but absolutely indispensable to the best work of a missionary pastor. Several of these responses are from men destitute of commentaries, and unable to procure them. Quite a number are without so common a professional help as a Bible Dictionary; and as for the latest works in Theology and Science, they know them only by the appetizing reviews which they read in the weekly religious press.

Very grateful are the acknowledgments of those who were so happy as to receive Mr. Southworth's "Good Themes." About sixty copies of this book have been sent out, and the demand continues, though the supply is now exhausted. We are happy also to acknowledge the receipt of several valuable lots of books for gratuitous distribution. No supplies are more welcome, and no pleasure is greater than to send these gifts forth to men who are hungering to possess them. When Oliver Cromwell visited Yorkminster Cathedral his attention was called to twelve silver statues of the Apostles. "Who are those fellows up yon-

der?" he inquired; and on being told he replied: "Apostles! Well, take them down and let them go about doing good." They were melted and put into the treasury of the poor. Have not many of our readers imprisoned books in their homes which are very nearly as useless as silver Apostles? We will be glad to co-operate with them in setting these truest friends of the home missionary free, and in sending them out to do good.

ROLL OF HONOR.

THE church at Mankato has declared its independence of the Home Missionary Society. Score one for Mankato.

Como Avenue church, Minneapolis, will ask for no further aid. Brethren and sisters of the aided churches, there is no better time to cut loose from the Society than now. Feebler churches than you need help, which we cannot give unless deliverance comes from some quarter. We will keep the roll of honor open.—*The Pilgrim*.

THE Plymouth Congregational Church at Watervliet, Mich., has been dedicated, with interesting and appropriate services, conducted by Rev. W. E. Parsons, of Albion, and the pastor, Rev. Charles Evans, assisted by several other clergymen. The church building is one of the most attractive to be found in the country, all its appointments and furnishings being complete in every respect. The seats are gradually raised from the pulpit, back, giving those in the rear a much better view of the speaker than by the ordinary method of seating. Over the main entrance is the suggestive passage, "Enter into his gates with thanksgiving, and into his courts with praise." A very nice arrangement is the noiseless folding doors, which open from the hallway into the audience room. And one of the most pleasant and unusual things connected with this matter is the fact that the church was paid for when dedicated.—*The Beacon*.

WE have frequent offers for distribution of religious newspapers and magazines which have been read. Not knowing what publications are taken by our workers in the field, we cannot always tell where to place them. Any of our brethren desiring a particular paper or magazine may notify us and we will if possible open communication with some one who can supply this want. Those who have periodicals for this use should not send them to us, but may obtain names of applicants by communicating with this office.

"WE are literally shut up to *raw faith*!" said a Kansas brother to our missionary, when prevailing blizzards, theatricals, etc., had nearly broken up the meetings.

THE NEW HOME MISSIONARY OPPORTUNITY.

BY REV. HARMON BROSS, GENERAL MISSIONARY.

At times in the history of our Home Missionary Society an opportunity of exceptional significance presents itself which, being improved, lays the foundation for Christian empire through the years.

Such an opportunity occurred when, under the guiding hand of the Society, the Andover-Iowa Band came to that young commonwealth in 1843, and began making a remarkable history, only the first chapters of which have yet been written. No one has discrimination sharp enough to say how differently that history would have been written but for the labor of that consecrated band; and no one has forecast sufficient to predict the mighty sweep in the future of those currents of influence then set in motion.

Kansas claimed such pre-eminence in 1854—and about all the years since for that matter. Later Dakota, with her immense area, her rapidly extending railroads, her incoming tide of people, came to the front to ask for her Yale-Dakota Band, and secured the men she needed.

A region but little known heretofore, but full of promise for the future, will undoubtedly be the center of interest the approaching spring to those looking for new homes and new opportunities. The extension of the Northwestern Railroad through Northern Nebraska into Southwestern Dakota and Central Wyoming has opened this region to settlement. Since its wealth and promise have become known, two other roads have commenced grading in the same direction, and will each try to distance its competitor in reaching the coveted goal. This region, with the wide-awake city of Chadron for its center, is rich in all those resources which are calculated to make its rapid development exceptional even in the rushing life of the West. Here is a combination of resources rarely found in the same extent of territory. The fine farming lands in Northwestern Nebraska bounded on the north by the great Pine Ridge whose forests furnish material for lumber and fuel; the manifold and beautiful streams whose rich valleys are soon to be transformed into fertile farms, and small cattle ranches; the gold, silver, tin, gypsum and mica of the Black Hills, and the immense coal and oil fields of Central Wyoming; add to this a climate most healthful and charming—and what elements of promise are lacking? Where could different classes of people—farmers, miners, tradesmen, manufacturers—combine to build up a great commonwealth better than where all these streams of influence meet?

Although Chadron, the center of this region, is nearly 1,000 miles from Chicago, it is reached by a single line of road and with but a single change of cars, affording, by the way, all the conveniences and comforts

of modern travel. The last two years have tested fully this region as to its fitness for agriculture and its success with different crops. It is enough to say of the gold of the Black Hills that one mining company is now turning out from \$200,000 to \$300,000 *a month* of bullion, while an English company of Capitalists, having unbounded confidence in the great mass of tin ore in the vicinity of Custer, are now working three or four hundred hands in simply making preparation for future work.

The coal fields of Central Wyoming, lying but 150 miles west from Chadron, and the apparently exhaustless flowing oil wells will be the great fuel-supply region for miles and miles to the east of us. When these immense mines of all sorts are employing hundreds of thousands of men, and cities and towns are built on hills, in canons, and in valleys, no farmer will have to ship grain or cattle or hogs to the seaboard for a market.

With these material interests and results we are not concerned save as they indicate what a mass of people will soon be here needing churches, Sunday-schools and houses of worship. The character of these new towns and these busy peoples will be determined in a few years. A town without religious services for two years takes on a character very difficult to change. There comes to be a public sentiment which renders it almost impossible to make any headway in Christian work. Professing Christians either pass on, leaving the uncongenial place, or, after a short effort to maintain their Christian life and profession, become conformed to the ways of the town in which they live. Young men become reckless and almost beyond the reach of Christian influence. On the other hand, if you can be at the very beginning of things, plant the church by the side of the other enterprises, find families fresh from the old home and the old church, and identify them *at once* with the religious service and religious work, you have in a little time a promising church, with Christian fellowship and Christian effort.

The history of our church work at Chadron, in contrast with the state of things in some churchless towns, affords a striking illustration of this point. A town down the line, that shall be nameless here, was for two years the terminus of the railroad. But little or no effort was made for religious things; no church, no permanent Sunday-school, no house of worship. There is none to this day. The saloon and rowdy element has been strong. No Christian family is content to stay there. Of fourteen graves in their burial-ground it is said that eleven are filled with men who "died with their boots on."

In Chadron the church and Sunday-school had place with the beginning of things. On the first Sabbath there was service; in two weeks thereafter a gospel tabernacle was up, and there was a stated time and

place for the religious service and religious work. A Sunday-school was started, and in three weeks afterward a church organized. Two weeks after that, work was begun on a house of worship, and, when the town was four months old, its neat sanctuary was ready for dedication. Upon the evening of its dedication it was estimated by a local paper that 400 people were present; people as intelligent, enterprising and attentive as can be found anywhere, and all interested in these things. The contributions which they made that evening for their house of worship, with sums privately given, amounted to about \$1,200. This with people just in the beginning of things, starting their business, getting their homes, and many of them here to begin life anew after reverses elsewhere.

It pays to be at the beginning. We have the basis of a grand commonwealth of churches in this region. The work done by our dear Brother Pickett years ago in the Black Hills is vital yet, and warm Christian hearts and consecrated hands are carrying it forward; our three churches organized along the line last year need to be multiplied by three the coming season, and we need the men to man them, and the means with which to sustain them. Will our churches be brave enough and strong enough, with the Lord's help, to stand by the work?

MAN AND NATURE.

We have here a hundred or more men living alone, without families, in small cabins. They are the employes of a lumber company, and are boarded by the same. Having no families, they are continually changing from one milling point to another. Many of them are foreigners especially Scandinavians. Some are from eastern homes, where they were brought up in Christian families, accustomed to attend Sunday-school and the church. But while here on the Pacific Coast, surrounded by religious indifference and temptations, they have in too many cases gone down to the level of their surroundings, and now seldom attend church even when they have an opportunity. I visit these people in the evenings, and questioning them often elicits the fact that they have, or have had, a father or mother in some far-off eastern home, who prayed by their bedside when they were children, took them regularly to church, and taught them to reverence the Sabbath. They may think the training was a little strict and over-severe, but they do not make fun of it. They speak of it reverently, and, with half-faltering voice and moistened eye, often declare that all the good there is in them now they owe to that training. Some have once been church-members in New England States, but now they neglect the church, and have surrendered entirely to worldliness and spiritual indifference. Some have no Bibles, do not believe them, and are, in fact, outspoken against churches and Christian institutions, regarding them as the oppressors of the poor.

At my other preaching place, where I go every four weeks, I meet with a young man who reads me essays to prove the immorality of the Bible, and how Christianity has hindered the progress of the race. Argument with such persons I find to be utterly useless. To a blind man you cannot prove the light of the sun; and still it shines. The explanation of much of this shallow infidelity is the same that Christ gave: "Men love darkness rather than light because their deeds are evil." Infidelity, intemperance, gambling and licentiousness are prevailing sins, and ruin many, old and young, in this glorious region "where every prospect pleases, and only man is vile."

Puget Sound is one of the finest bodies of water in the world, and its scenery is superb. During this December day, as I write, the magnificent sunshine bathes everything in splendor; roses and other flowers are blooming in the yards and gardens, and the thermometer stands sixty in the shade. To the west, the Olympic Range of mountains lifts its snowy peaks into the azure, their rugged summits standing out, clean-cut, like the edges of a saw, against the clear blue sky. To the north is Mount Baker, an extinct volcano, and to the south is Mount Rainier, 14,444 feet high, with its vast snow-fields and glaciers, around which the setting sun throws his curtains of purple and gold. The view of this grand peak is like that of Mont Blanc from Geneva. Contemplating these natural beauties, I have sometimes wandered into the great gloomy forests of fir, where ferns grow from ten to twelve feet high, and, reaching a secluded spot, have paused, thinking perhaps no white man had ever trodden there before; when suddenly my eye would light upon an empty whisky-bottle, a sure sign that the white pioneer had preceded me! The other day, a sailor on a ship told me that the only God he ever worshiped was his whisky-bottle; and he probably told the truth. Thus I find men, created in the image of God, marred and stained with all defilement in the midst of the beautiful perfection of nature. Some are living little above the animals, and some have gone down below the animals. How much, then, we need the gospel of Christ, and spiritual forces, to lift men out of their degradation and animalism, to a higher, nobler life, and a realization of their responsibility to God.—*Rev. H. V. Rominger, Port Gamble, Wash. Ter.*

TO THE UTTERMOST.

THERE has been, through the power of the Holy Spirit, a wonderful work of grace here, in one soul. Very near our gospel tent lives a family consisting of a man, his wife and six children. The man has for years been a notorious gambler, profane swearer, Sabbath-breaker, and wife-beater. He has seldom been known to supply a week's rations to his household, or to give his wife any money for herself or the children.

Although a hard-working man when sober, earning from nine to twelve dollars a week, he has regularly spent the whole of it in riotous living. But thanks be to God who giveth us the victory over the world, the flesh and the devil ! On a Sabbath afternoon, some few weeks since, I was preaching upon the power of prayer, and God's willingness to hear and answer when we call upon him. This man was in his house, near the tent, and heard the words of truth. The sword of the Spirit pierced his heart; his eyes were opened to see his lost condition; his sins rose like a mountain before him. He cried unto the Lord for mercy, and his sins were forgiven. He stood before us a new man in Christ Jesus.

So complete is the change wrought in this man by the hand of God that he has lost all appetite for strong drink, has quit swearing and gambling and has become a peaceable, quiet Christian citizen. His wife says that he is now kind to her and the children, and is saving his money to build them a comfortable home, and take them away from the wretched hovel where they have lived so many years. Thus far, by divine help, he has withstood the many temptations which surround him. I have frequently visited him and his family, reading, singing and praying with them. The last time he joined in prayer with me he fairly broke down with grateful joy for his deliverance. This is the most wonderful instance of God's power to save "to the uttermost" that has ever come into my experience. The wife of this man is now asking our prayers on her behalf. To God be all the glory!—*A Missionary in Texas.*

SYMPATHY FOR THE OFFICERS.

THE prairie is tightly bound in the fetters of winter; but in the homes on its surface there is fire in the stoves; so it is with my people; around them is worldliness, chilling and injurious; but in our service and fellowship they find the warmth which not only makes life pleasant, but from which they can say, "I live; yet not I, but Christ liveth in me." As I visit among them, I find some so poor that their only fire is obtained by burning the hay which they have cut on the prairie; while others have the warmth and comfort of the coals dug in Iowa and Pennsylvania. So there are some faithful souls who, if there were no other channel of supply, would yet cut their own fuel and keep alive their faith and hope, however cheerless their surroundings. That there are such, I am thankful; yet I cannot but recognize how great is the love and care of God, who has inspired the hearts of our Eastern brethren to organize and sustain our American Home Missionary Society, that here, every pioneer home may partake of God's best gift, and our churches in their infancy be cherished and strengthened. In the present, I hear the Master say "Inasmuch as ye have done it unto one of the least of these, ye have done it

unto me"; and in the future I see a Christian State responding with sinew, brain and life: its watchword "The world for Christ and Christ for the world."

I often think of the hard life of the miner, spent in a constant struggle with darkness, difficulties and discomfort; and as I read *The Home Missionary* I think of the honored brethren who are set to be miners for our supplies; and I fervently thank God that I am set to feed the stove and feel the glow and comfort of its fire. When your missionaries reflect upon the constant strain upon the officers of this Society to change even a little of the gold of this world to "Gold of God," our hearts are filled with sympathetic sorrow, and we cry unto the Lord to lighten the burdens, relieve the anxieties and cheer the hearts of those who must gather the material to give these people the light and warmth of the gospel of Christ.—*Rev. W. H. Brearley, Lyonville, Dak.*

WHY?

As to these Chinamen: do you ever see a bawling, drunken Chinaman in our stores, saloons or streets? No. Do you hear them polluting the air with loud, blasphemous talk? No. Do they, in their own quarters, have public, boisterous, drunken carousals? No. Do they lounge around our streets on Sunday? One in fifty may occasionally. Do they trade any on our Sunday, in our places of business? One in a hundred may. As a rule, do they in any way molest our white people? No, unless assaulted. Then why must the Chinese go?

We have now over 400 Mormon souls in this camp, employed by the Coal Department. Now add to these the number of white people here who will not be induced to attend church regularly, much less believe in the need of obedience to God, and you see how much time, patience and prayer must be spent in their behalf. To-day they will not come to Jesus, but to-morrow they may.—*A Rocky Mountain Missionary.*

WHY DOES OUR CHURCH WORK MOVE SO SLOWLY?—There are eleven liquor saloons in this town of 700 people, running seven days in the week. The saloon-keeper tells me that they spend \$20,000 for liquor at *wholesale*. You can estimate the cost at retail. There is one American Christian young man in this town besides myself, and he does not reside here. One half the people are Romanists; one-half the remainder are train-men, who are rarely seen on Sunday. The older children come to the Sunday-school; but their mothers are kept at home with the younger ones. Yet we work, pray, and hope.—*Minnesota.*

MEN WANTED.

THE great need all around the circuit is more men. That there should be such a continuous need along the whole frontier seems very strange to me. Ought we not to expect that such pressing needs, with or without the bright hopes which actually accompany them, would find abundance of eager workers? I believe there are families enough in the ministry, some member of which might receive health, and perhaps prolonged life, by accepting God's call to this frontier region, where he has provided a climate with special adaptation to throat and lung diseases. What are we to do for men? Who will come and help us? If men, well known to the churches, would come out to these vacant fields, would not a tie be formed between the churches and the needy communities so strong as to render a depleted treasury impossible? Has not the time come to call men who will bring the hearts of the people with them, from active and useful pastorates to the front?—*Rev. C. B. Sumner, Las Vegas, N. Mex.*

WE have starved the saloon out. The proprietor, finding he could not inveigle the young men into his den, finally sold out his building for about one-third its cost, and took his departure from town. Two influences, combined with our religious meetings, seemed to hold our young men—a Good Templar's Lodge and a Literary Society.

A CLUSTER OF LETTERS.

NIIGATA, JAPAN.

I SEND you, through Treasurer Ward of the American Board, a small contribution, with the earnest desire and prayer that your Society may do more and better work this year than ever before. *Unless our own country is thoroughly evangelized, the world cannot be brought to Christ.* The hope of heathen nations centers in a sound and strong and pure American Christianity.—*A Missionary in Japan.*

The article in the February *Home Missionary*, "Always Timely," strikes the key-note of many a missionary heart. I do get so hungry for some of the books I see advertised. I wish right here to thank some unknown friend for *The Home Missionary* which comes to me every month, and does me good. It seems like being in a "Methodist class-meeting" as each one gives his testimony or experience.—*A Home Missionary in Nebraska.*

I send you one dollar. I wish it were thousands! When I read in *The Home Missionary* of the need of money to carry on the glorious work of Christ in our own land, I wish I was rich; and then I think

my Father knows best. My tenth is very small, and there are so many ways to use it for the Lord; but nothing touches my heart more than this work, when I read of the sacrifices of missionaries and their wives. While so many professing Christians are spending money for foolish gratification, this work is steadily growing in its demands. To neglect these demands means not only the terrible loss of souls but the ruin of our country. Just to think that instead of increasing the work in proportion to the demand it must be retrenched! Oh! for the consecration of the money in our churches. I have to trust my Heavenly Father for my clothing; but "the tenth" belongs to him entirely before I take out what I need, and I do so rejoice to have even that little to give. Last Sabbath our pastor preached a sermon upon giving, in which he told us that the old law of "paying the tenth" was still in force! Never had such doctrine as that been preached in our pulpit before. I was delighted, but when I talked it over with some of the people they said: "I give all I can afford." Can they afford to rob God? Please pardon this long letter. I know it is not business-like, but perhaps it is sister-like.—*A Friend.*

For your enclosures of gifts for our DAKOTA READING-ROOM, please accept my hearty thanks. We shall write to the kind donors. The Lord is blessing the Reading-room abundantly. It is the hardest blow we have yet been able to give the saloons.—*A Missionary in Dakota.*

Please find enclosed a contribution to your Society. I wish I had more to send, for the cause is very dear to me. My husband preached thirty years in home missionary fields. God bless your work. Oh! may the blessed Gospel of Christ save our country from heathenism!—*New Hampshire.*

Through want of funds we have been obliged to take our son and daughter out of school just as they commenced their preparatory course or college. It distresses us much to do this, as they are both professing Christians, and are desirous of devoting their lives to God's service, as he may direct. While I write, they are here at home, though this is the very day when we were to take them back to Yankton to resume their studies. In the *Congregationalist* and other Christian papers, I see articles earnestly calling for men to fill our pulpits and our missionary fields. It is said that the demand for men was never greater than at present. The same may be said of women too, since every minister and every missionary needs a companion, possessed of the same spirit, and, to a considerable extent, of the same intellectual and spiritual advantages. Where, now, are the men and women for this work to be found, if the children of ministers and missionaries, who have been familiar with it from their youth, and who have the heart for it, are obliged to seek in

vain for an education, on account of the limited means of their parents?
—*A Missionary in Dakota.*

I know my one dollar is only a drop in the bucket; but if every one who reads your "statement" sends you a dollar, and urges his friends to do the same, wouldn't the deficiency be met? I wish our pastors would see to it that *The Home Missionary* is placed in every family. It is valuable not only for information, but as an educator, and to me it is full of romance. Every one who passes it by meets with a loss.—*A lover of our country.*

I send you five dollars to be used in the home missionary work. This money is the growth of one cent, which was playfully put into my hand by a friend, telling me to invest the income. I proposed to some nieces of mine that the youngest should double the cent, and according to age the amounts should be doubled in their family, my daughter and myself joining, also the friend who gave me the penny. The result is the amount I send you. It will at least help a little the work which God has called us to aid.—*Fitchburg, Mass.*

That timely draft brings great deliverance to me and mine. We were prayerfully waiting for any help which God might bestow, and asking to be made good enduring soldiers. Had it not been for a barrel sent us from Lee, Mass., we should have suffered. I do not say this as a martyr. There is no martyrdom about it. Nor are we making a sacrifice. A sacrifice is something done over and above our duty. I love to preach the gospel of Christ, even though in doing so I must suffer inconvenience and trial. I have much for which I unceasingly praise him.

Washing-day comes every Monday as sure as Sunday passes on, and I find it quite a chore to take care of two mischievous boys (ages one and three years) while my poor wife scrubs and rubs at that wicked wash-tub. Then follows the stitching and darning and knitting and patching by those busy hands until late Saturday night. Oh! for the luxury of a sewing machine! Even a second-hand article would be a God-send to us.—*Croton, Mich.*

WHERE ARE THE MEN?

BY REV. GEO. E. ALBRECHT, SUPERINTENDENT.

Nothing is more trying and discouraging to a home-missionary superintendent than to see the doors swinging wide open in scores of places, and to call and write in vain for the men to enter them. Golden opportunities are lost. Important fields either pass into the hands of others, or, what is worse, remain wholly uncared for. The whole work is dragging heavily for want of workers. Here are some of the fields calling for laborers:

Kansas City, with its more than 12,000 Germans, only a small portion of whom are in Evangelical churches. The First church there, under its noble leader, is not satisfied with the open declaration, given at the dedication of their splendid temple, that the church of Christ is intended for all, and goes out after all people and nations and tongues, but is on the eve of a practical acting out of the object-lesson then given. With a fine church edifice, conveniently located, and well arranged for the purpose, they do not consider it good Christian business tact to use it merely for their own necessities, but purpose to make the capital invested there yield much greater and nobler interest for the kingdom of Christ. A German work is to be undertaken as soon as the right man can be found. The church is ready for the work. Many of the Germans are looking for it with interest. A nobler opportunity to spend one's life, and to make it tell for God and for this country, I know not. Where is the man for this work?

Chicago still has thousands of Germans outside of all church influences. Whole districts of the city are populated by this people; but we have been able to do very little for them. The money is lacking but the men are lacking, too, and our students in the seminary have to be ordained prematurely to stand in the breach, until other workers can be secured.

Milwaukee, with over 16,000 Germans, is one of the strategic points for our special work. For the sake of the unreached German population there, and for the sake of Wisconsin itself, with 72.5 per cent. of its people of foreign parentage, we ought not to let another year go by without making this advance movement.

From the Pacific slope, and from New England come letters demanding men for general missionary work, for city missionary work, for pastorless churches among the Germans; and the doleful answer has to be in every case; "There are no men."

Look at Southwestern Nebraska and Northwestern Kansas. Here are at least five counties filling so rapidly with a German population that nearly every section of land is taken up. There is absolutely no religious work of any kind done among the people in these counties, except by us; and we have but a single man there, who drives every week a hundred miles and more, alone, over the bleak prairies to gather those souls and to break unto them the Bread of Life. He has already eleven appointments; but still the invitations come from other points; "Come over and help us." During the last year two churches have been organized here, and one other thoroughly remodeled: one house of worship has been erected and dedicated, without aid from the American Congregational Union, and is free from debt. Other organizations could be formed at once, if they could be cared for afterward. Immigration will pour into the neighboring counties like a mighty stream as soon as

the spring opens, and it is for us as well as for Christian people of all other names to follow in the wake of this tide of immigrants, and to help these new settlers to build the family altar as soon as the first tent is pitched, or the sod-house is put up. Where are the men for this work? They must be men of healthy body, and equally healthy spirit, ready to endure hardships, thoroughly consecrated, sound in the faith, good organizers, and able to become all things to all men. Two such men ought to come to the help of our good brother Suess early in the spring, in order to reap with him some of the harvest of his year's work.

Up in Holt County, Neb., a county half as large as the State of Connecticut, we have a couple of English-speaking churches in the midst of a German settlement. A better chance for building up one strong German-American church, instead of a weak English-speaking Congregational and an equally feeble German-Lutheran or Methodist church, cannot easily be found. At one time the man for this work seemed to be available; but our hopes were shattered, and the people disappointed. Similar fields are in almost every State of the Union, and many are the churches now weakened by the constant incoming of German families who could rise in strength and do a new and nobler work for God's kingdom, if we had the right kind of men; *i.e.*, German-American ministers to take charge of them.

In Dakota we need three good men just as soon as they can be found. Brother Jose, assisted by Brother Hetzler, is supplying eleven churches, preaching Sundays and week-days in order to come to each one more frequently than he could do otherwise. To the praise of these devout German-Russian Congregationalists be it said that they patiently accept these insufficient church-privileges, in order to make the burden of the American Home Missionary Society lighter; and when the Sabbath comes, the people meet for worship in the forenoon (one of the deacons reading a sermon), and for a prayer-meeting in the afternoon, both services being equally well attended.

Brother Wuerschmidt was hardly stationed at Mitchell before calls came to him from German settlements both north and west, which were unsupplied by any denomination. He occupies three fields, but could easily double them, were it not for the danger of crippling the work already in hand.

In the new settlements in McPherson and Campbell Counties, the people are without any minister whatever. Two men could go to work there at once, each having a whole county for his parish, and reaping into the churches to be organized the precious fruits of a revival which has rejoiced the hearts of that good people this winter, and in which neither pastor nor revivalist had any part; for there was neither. It was the work of the Spirit of God in the prayer-meetings. Where are the men to go there in advance of the railroad and the telegraph, win-

ning souls to Christ *now*, ere they have been ensnared by the wickedness that is sure to spring up about them? So I could go on, and mention other fields in city and country where the work is waiting for the worker; where the harvest is plenteous, but the laborers *None*.

The question for us to answer is not: Is it worth while for us to do German work; can we not leave this nationality to the Lutheran and the Reformed churches? But the question is: Are we faithful stewards of the gospel committed to our trust, if we neglect or refuse to send to these people the means of grace? Are we loyal to our covenant obligations, into which we have entered with our Lord, if we turn away from these people merely because they are Germans?

We need men properly qualified and trained for this work. We must provide for their training *now*, or we had better save even the little money and strength we are putting into this work, and avow openly that Congregationalists, who left the old home "for the glory of God and advancement of the Christian faith," are unwilling to carry to completion the task so heroically begun.

The men would be forthcoming if the necessary means for their education were at hand. I know, personally, five young men in different States, who would be ready to go to school in preparation for the gospel ministry the very moment they could see their way clear to do so. I know others who are kept back because filial love requires them to care for aged parents. Here are the young men for the work; yonder are the fields, waiting, anxiously waiting, for workers. Who will help to bring together the two by aiding some young man to carry out the desire of his heart, or by assisting to equip a school which will draw others into the same work?

"LIKE UNTO LEAVEN."

PLAINLY the bombshell method is not God's chosen way of propagating the gospel in the earth. Jesus himself said: "The kingdom of heaven is like unto leaven." Such was my observation on just returning from the association meetings of our missionary churches along Puget Sound. Twenty-two missionary churches, in good state, aiming toward self-support, and one church that has reached it, were gathered there. And did all this grow up in a night? Did some vast wave of revival cast up from their worldliness these souls—some single day convert and organize them thus? No, this was a slow growth of years, and oh! how often, as we sit together, looking over the annals of these fields, do we see the lonely worker here, and the weary, single-handed soldier there, who almost thought of giving up the work to the enemy! Yet now, after all, how like a garden of the Lord, filled with trees of his planting! There is a lesson here. The slow leavening influence of the man and

the Word, placed in a dark place and steadily held there by the people of God, is the way it has pleased God to choose. As to his children, it is good for them; it develops in them the graces of patience, faith and perseverance. The wilderness blossoms as the rose! Yes; but not in one night. This takes a season. Thus I have felt instructed by what I have seen of the work of our American churches. I now think we should be encouraged and exhorted by this, to the remaining and greater task not only here, but in all our country, that we may apply the leavening influence at an hundred fold the number of points, and keep it there until the whole be leavened.

As far as our constituency, the churches, is concerned, I often wish I had a trumpet voice to lift, both in blessings upon those who have sent us to be their representatives in the home division of the great "field which is the world," and also to cry abroad to all our fellow-believers that the field is ripe, the battle is drawn, the opportunity upon us, and to summon all to the work, with enlarged determination not to be outdone by the greatness of the task now laid upon Christian hearts and property. May the Lord help them that send and them that are sent, and lead his undivided hosts to victory!—*Rev. G. H. Lee, Portland, Oregon.*

RELIGIOUS INTEREST.

I SUPPOSE you have letters enough about money, money: "When is my money coming?" Let me tell you of the joy I have here, with a trip of seventy miles to make every other week, and twenty-five the alternate week. God has blessed us wonderfully at both places. We are indeed having precious seasons! Fifteen conversions, recently, at one place and nine at the other. Eighty-three came out to meeting last evening; some of them coming six and eight miles through snow-drifts, and bad "draws." We expect to keep up the meetings this week, and trust for a large ingathering of souls into Christ's kingdom. Pray especially for one family of six that God will save them now.—*Nebraska.*

THE "former rain" has been coming down silently and sweetly upon us during the past two months, and we are now expecting the "latter rain" in abundance. Our little chapel is quite too small for us, and we are crippled in our work for want of room. When I compare our condition with the many large churches where ministers are obliged to preach to empty pews, I cannot help devoutly wishing that things were changed about a little. Almost every week for two months we have had some new encouragement. At first, a gentleman (who has since gone home, trusting in the Savior,) and his wife began to manifest an unusual interest; another gentleman and his wife soon followed them into the kingdom, and are among our most active and devoted members. A lady who has been a

leader for years in spiritism and "free thought," came out firmly for Christ, and is now a humble disciple. Several young people have also taken a stand for Christ. One thing that encourages me at this time is that we have had no extra meetings and no unusual means have been used. I am also impressed with the conviction that they are all firm and decided and in earnest. One of our young ladies passed through three weeks of the most painful anxiety and deep self-examination. I was almost afraid, at one time, that she would lose her reason. With God's help, I answered her questions from day to day, and at last she came out clearly into the light, and is now ready to unite with the church.—*Western New York.*

You will believe that I am busy, at least, when I tell you that I am engaged every evening in the week, and have two meetings some evenings. This is absolutely necessary, because my church and congregation is composed mostly of children and young people. Over a hundred of the church-members are under twenty, half of that number fifteen years. Such a church must necessarily be comparatively weak financially. I have some young men and women who will doubtless make their mark in the world. I am confident that, if I cannot give much money to the missionary causes, I can give, in a short time, good men, who will render efficient service. I have one at Bangor Theological Seminary now. There are more to follow. There is a revival spirit growing among us. We are expecting a powerful work of grace. We have meetings for young men every evening this week, and some for young women, separately. The young men are doing well, a dozen or more taking part, every meeting. Some of them are fast developing into good workers.—*Pennsylvania.*

WE are now in the midst of a revival which began in the Congregational church more than a year ago. Not a week has passed during the quarter without conversions. Most of the accessions are poor people, one-half of whom are young. I began a grove meeting some two months ago in the suburbs of the city, which resulted in twenty hopeful conversions and fourteen accessions. The ex-county-Judge was a skeptic, his wife a Roman Catholic. The wife was first brought to Christ, which made such an impression on the husband that he gave his heart to God, and in a few weeks three of his little boys were in the fold. They have all joined our church. In a family of ten without Christ, one daughter was led into the light, and in two weeks she married an ungodly man. It was a great grief to me to unite them; but we made the husband a special object of prayer, and last week I had the joy of receiving him into our church, with his wife. Bless the Lord, the work still goes on! In the grove meeting, we got eight heads of families and fifteen children for the Sunday-school. At the present rate, we will have a grand church

in a few years, if these young converts can be trained to become efficient workers.—*Texas.*

For the first time a union meeting has been attempted in this city. After the meeting had progressed two weeks, under the direction of the pastors of the different churches, an evangelist—Dixon Williams, of Tenn.,—was engaged to assist for two weeks. He came in the power of the Spirit. He is a John the Baptist in style, denounces sin in the church and out. He made some enemies at the start by his clear-cut arraignment of the “whitewashed sepulchers” in some of our churches. In the Opera House, to an audience of men only, before the Governor of the State and many of our leading officials, he denounced the licentiousness of the city. Never have I heard such bitter, blasting words as he spoke on this occasion. The city was stirred; the cry, “These men turn our city upside down,” was heard on every hand. After Mr. Williams departed, we conducted the work as at the beginning. The services closed with a grand “Jubilee,” at which addresses were made by the pastors specially interested. The remark: “Behold how these Christians love one another!” was uttered by countless numbers of those who before the services had seen with pain or scorn the sectarian rivalries of the churches. Over two hundred souls were led to Christ.—*Arkansas.*

A BROTHER said to me to-day, “I know the meetings have done me good. When I can get up in the night with a crying baby, without feeling anything but love in my heart, I know that a work of grace has been done in me, and that the religion I believe in is practical religion.—*Dakota.*”

WE are enjoying a precious revival. Some thirty-three of our number have expressed a desire to be the Lord's, twenty of whom have confessed Christ openly. Many more are under deep conviction. We have had no outside help. This work of the Holy Spirit has been principally among our young men. What an army of good soldiers for Christ! Yesterday, as I was about to pronounce the benediction, a man marched right up to the platform, trembling from head to foot, and there confessed Christ as his Savior. He had been under deep conviction during the whole time of the meetings. This man was closely followed by a boy about sixteen years of age, who also confessed Christ as his Savior. Many of the congregation were in tears. The end is not yet. One day, while visiting at the house of a lady, I asked her if she was a Christian. No, she was not, and did not see that she could be any better if she was; she always did what was right, went to church regularly, etc., etc. I said, “I remember when, like you, I thought myself as good as anybody; but the Holy Spirit came into my soul and revealed to me the truth—that I was the greatest sinner in the world. Would you mind having a few words of prayer?” I implored the Holy Spirit to show this lady her

enmity against God, and to show her Jesus, the Christ, as her only Savior. When we rose from prayer she was in tears, and cried out, "Oh! what a miserable sinner I am! What shall I do?" "Believe on the Lord Jesus Christ, and thou shalt be saved," I replied. "I never thought I was so great a sinner, before," she said. I left her in the hands of a forgiving Savior. May the Holy Spirit work in and through us, to will and to do of his pleasure!—*Kansas*.

WE are in the midst of a mighty revival—an unusual outpouring of the Holy Spirit. People flock to the meetings from far and near, and every one seems to be affected. One rainy night last week we had eighty people, only three of whom refused to come to Christ. Two out of these three expressed the desire to come, but had not the moral courage. Among the converts are two or three gamblers, several drunkards, and an infidel fifty years old. We are holding services in a hall quite near to the city, which will be the center of my labors for the future. The whole church is with me in this blessed work.—*Georgia*.

I THINK the prominence given during the Week of Prayer to the office and work of the Holy Spirit, had much, very much, to do with the results that are following. Before the week closed, an unusual interest among the unconverted was manifest. We all noted a new and deep resolve among Christians to place themselves under the control of the Holy Spirit, and to be used by him as his instruments, if required. Two weeks after, we mapped out the city into fourteen districts, and on Friday evening called for volunteer workers to visit every house and leave a card and word of invitation. In about five minutes every district was taken, most of them by two visitors each. The result has been very delightful and helpful. Up to date, some fifty have risen for prayers, and many of these have come out into a clear Christian experience. We are still in the midst of the good work. Brother Bross ran up from Buffalo Gap for a brief visit last week, and rendered us efficient help. I may say I have seen no one in that line of work, whose plans and successes are so grandly wise. His plans materialize every time. I feel personally very thankful to the Secretaries for adding this region to his field.—*Dakota*.

THE worst snow storm we have had this winter broke up our meetings, but the work did not stop. Our prayer-meeting last night was one of the best I ever attended. One after another broke down in weeping. One person who has been notorious for wickedness, trembling and weeping, stepped forward, and asked for the prayers of Christian people, and desired to become a child of God. Right following, a backslider came forward to renew her covenant with God and with his people.—*Dakota*.

THE Word of God was quick and powerful, and was driven deep into

the souls of saints and sinners alike. The church became distressed at the deplorable condition of the community, now revealed to their enlightened vision, and many were the requests laid upon the altar of prayer. Presently prayer was answered; sinners were deeply convicted; many confessed Christ, and the entire community became thoroughly awakened. The effect upon our little church was like a new revelation. Plans for Christian work which the pastor had laid out weeks before could now be presented to willing hearts, and carried into effect. The prayer-meetings more than doubled; a larger number offered themselves for Sunday-school workers than could readily be placed; and a young people's society of some forty members was created, who pledged themselves to Christian work. In one month this society increased to sixty, with new applications for membership at every meeting. It is an active, earnest, zealous band of young Christians, who seem resolved to do all the good they can. This has indeed been a most delightful season. Blessings have been showered upon us thick and fast. It has been one long-continued feast of the good things of the kingdom, and my soul has known the fullness of joy. The church is now well-manned in all its departments, and the Sunday-school is pressing ahead. The people have voted to double their pledge of last year, so we shall call for less from your Society.—*Kansas.*

I SEE the need, as I never saw it before, of complete consecration to Christ. It seems that the fruits of one's labors are just in proportion to the fullness of his consecration. We can reveal the love and power of Christ to others only as we have it ourselves. We shall have power to win men to Christ in proportion to our own personal devotion to him. Last spring I preached scientific sermons to scientific objectors to the Bible, and infidels found objections faster than I could find answers. Now I preach Christ and him crucified, and infidels listen with attention never given before.—*Rev. F. Balch, Lyle, Wash. Ter.*

EX-MINISTER LOWELL'S RELIGION.

ONE of the most notable after-dinner speeches of Minister Lowell in England was called out by some allusions to the Christian religion, made in a tone of genteel skepticism, not uncommon among literary men both in this country and in England. He said:

"The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the 'amusement of going without religion,' may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides, like the monsters of the French Revolution. When the micro-

scopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place in this planet where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place, ten miles square, on this globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither, and then ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his faith in that Savior who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors, and the grave of its gloom."

"NEVERTHELESS."

How sweet are all God's promises, especially this one: "I will heal their backsliding, I will love them freely; for mine anger is turned away. And Ephraim shall say: 'What have I to do any more with idols'?" Oh, that the godless multitudes of California would throw away their idols of gold and silver and worldly pleasures, and return unto the Lord to receive sweet forgiveness of all their sins! I often feel as Simon Peter did when he said, "Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net." At the Master's word we will again let down the gospel net; we will preach the word, and trust to his almighty power to fill it with precious souls at South Vallejo.—*Rev. J. A. Jones, South Vallejo, Cal.*

HE WANTS A GOSPEL ORGAN.

Our work here is broadening. Urgent calls are coming to me to carry the heavenly message to the country school-houses ten and fifteen miles away from any town. Our Sunday-schools are in a flourishing condition. What we are most in need of now is the smallest size of Estey organ, that I can put in my buggy, and thus sing and play the gospel, as well as preach it, at these country stations. Do you know any kind friend who can and will help us in that matter?—*Rev. R. C. Walton, Aurora, Dak.*

TRANSLATION OF A SWEDISH TRACT.

COME ; for all things are now ready. (Luke xiv, 17.) And what is it that is ready ? Lo, a loving Father's heart, ready to show mercy on you ; open Father's arms, ready to embrace you ; a Father's table spread ready to feed you ; a bleeding Savior's heart, ready to forgive you all your sins ; an open and free "well," ready to cleanse you from all unrighteousness ; a new living way, ready for you to walk on to eternal life ; an open heaven ready, when the journey is ended, to receive you. Is not this enough ? But you have still more. A bruised serpent's head, which shall nevermore bruise you ; a vanquished death ; a devoured hell, which shall never be able to get or keep you ; a glorious victory given you through Jesus Christ. Oh ! you see that all is ready. Only come.—*Rev. G. Holmquist, St. Louis, Mo.*

DIFFICULTIES.

OUR work here is peculiar. Whisky is king in this country. Ingersollism is his prime minister. Love of mammon, indifference and sensuality are his faithful helpers. There are also local causes that work disastrously, and hinder religious work. Chief among these is our system of irrigation, causing quarreling and litigation among neighbors. Land claims form another source of disagreement. Our church-members are so scattered during the summer that it is hard to keep up the interest. Yet with all these drawbacks we are making progress. There is a temperance tide setting in, also a stronger faith and confidence in the Bible and in Christianity. Our congregations have steadily increased. Our prayer-meetings and social meetings are becoming more deeply spiritual, and we are looking and hoping for a revival.—*Rev. R. G. Hann. Ellenburgh, Wash. Ter.*

WOMAN'S DEPARTMENT.

FLOWERS TURNED TO GOLD.

[THE action of Pilgrim Church, in the matter of flowers, at the funeral of their pastor deserves to be remembered, and should be imitated by individuals as well as churches. On the Sunday after the funeral, the following notice was read:]

IN the funeral announcement of our beloved pastor were these words : "Friends are especially requested not to send flowers." The spirit that prompted this request was in exact keeping with that in which Christ bade his disciples, "Gather up the fragments that nothing be lost." It was also in exact accord with the practical Christianity of

our now glorified and victorious leader, and that of the beloved wife who yet remains with us, a precious heritage, our joy and crown.

When we read this notice, our hearts burned with desire, and would hardly be denied the privilege of laying some tribute of affection upon the casket of him whom we so deeply loved; but it was her wish, and we so respected it. But would it not make his heart glad to-day, even adding to his heavenly joy, should this dear people of his love on this his first Sabbath in heaven, send out in blessed ministry, as a memorial gift, the money which would have been spent on flowers? Every child hastened to bring a rose, every mother craved the poor privilege of a lily, and every strong man longed to weave a laurel wreath with which to crown him victor. Every rose and lily and laurel may be turned into gold and precious pearls, and set to Christian service. Let there go out from this church to-day no sound of defeat or doubt or fear, but a testimony to God's goodness, and an offering to his praise. It is a touching tribute to the fidelity of the dear shepherdess, that, in the midst of this holy sorrow, which none but she and God know, her thoughts go out toward the Ladies' Home Missionary Society, and that on Wednesday last a check was signed and sent by her to meet its pressing needs. Let us bring to-day this one floral tribute, and, in honor of our dear pastor and his devoted wife, place it in the hands of this society of their love and labor, the Ladies' Home Missionary Society of Pilgrim Church, a sweet service to Christ, and an example and inspiration to Christians everywhere.

[The collection resulting from this notice was \$445. No sermon on this subject could ever have the weight of this action.]—*The Advance: St. Louis Correspondence.*

BOYS' HOME MISSION CIRCLES.

[We have been repeatedly urged to give some directions to aid in organizing boys' and girls' Circles for home missionary work. We believe one personal experience of a wise worker to be worth many theories which might originate at this office. We are fortunate in securing experience No. 1 from a wide-awake young lady who understands boys. Who will send us experience No. 2, with boys or girls, or with both? Any practical suggestions concerning "Home Missionary Circles" in general will be gladly welcomed.]

Imagine, please, a pleasant church parlor, a table in the center, a circle of chairs around it, and the hour three P.M. of a Sunday. A young lady comes in, followed immediately by bright-faced boys, in companies of two and three, who lay aside their coats and hats, and gather around the table. A member of the "Scrap-book" committee has brought that valuable volume, the "Society Scrap-book," and it is examined with interest to see if any additions, either of pictures or reading, have been made since the last meeting. Quarter past three, and the circle comes to order. First, the roll-call by the Secretary, a boy of twelve; fourteen

boys present, four absent. The "Look-out" committee, composed of three boys, each looking out for five boys beside himself, report the causes of absence, or will do so at the next meeting. The collection is now taken by the Treasurer, a very careful and accurate boy of fifteen. (The rule is, a penny if present, two pennies if absent; but the boys usually give more, and we average about thirty-five cents a meeting.) Then the business of the meeting comes before us. Last Sunday we had several things to discuss. We have secured among ourselves, and through the kindness of our friends, one hundred shares in the new mission at Rosebud Agency, Dak. (\$10.) Directions about obtaining a check and sending it, with the number of certificates desired, were given to the Treasurer, the boys being greatly interested. They are on the eve of sending a "Webster's Unabridged Dictionary" to the Santee Mission school, Neb. The cost of sending it by freight and by express was stated; the boys voted to send it by express. A report was given in regard to "mite boxes"; we wish for something new and odd.

But to return to our usual program: The report of the last meeting is next read and approved. Boys enjoy doing business in a correct and parliamentary way. They very soon learn how to make and second a motion. The President puts it in due form, calling for those in favor, and those opposed, with all the gravity and sense of responsibility shown by grown people in more important meetings. Then follow a variety of exercises. The President, a boy of fourteen, reads from the Bible, and leads in the Lord's Prayer. Sometimes printed texts are given to three or four boys (verses from the Psalms, little prayers in themselves); we all kneel, and these are read slowly and reverently, after which we give our attention to some special subject. We have studied and talked about the work among the Indians for nine meetings. The boys have been intensely interested. We have had questions and answers on the "Indian problem," making the matter clear to these young people in some of its phases at least. We have had questions on Hampton Institute, with answers cut from papers and pasted on cards; letters from Indian boys; items of interest about the work, and stories, with a bit of missionary leaven worked in. We close promptly, reading or reciting together some verses of Scripture, or a short Psalm. This gives something for all, and they enter into it with spirit.

SUGGESTIONS: (1) Home Missionary Circles for boys should be formed in all our churches, that they may become familiar with the history and needs of their own country. They will enjoy studying about these Swedes, Bohemians, Spanish, Indians, Chinese, and Armenians, who are coming to us in such large numbers. Our boys will soon be men, and great national questions will confront them. We have now the opportunity to prepare them to meet these vital problems intelligently.

(2) Those who take the Boys' Circle in charge *must love boys*. They

must feel and manifest an eager enthusiasm in the search for missionary intelligence. They must be definite in all descriptions, to make them seem real to the boys.

(3) Sabbath afternoon is the best time for the weekly meeting. The boys are more at leisure then. They hear the notice read at the Sunday-school, and can easily remember it two hours.

(4) Those who have experimented, find the church parlor, or one regular place of meeting, better than meeting at different houses.

(5) We must begin with Home Missions, but we must not stop there.—*C. L. W., Bridgeport, Ct.*

SHE WOULDN'T GIVE IT UP.

WHEN Brother Jones, who leads the prayer-meeting, remarked, some weeks ago, that they would try once more, and if the attendance did not improve, they would give it up, a young lady whispered to the lady with her: "We will not give it up. If you will be here, I will." And the pledge was made. As they were leaving, they met two members who live nearly five miles away, and who had, in fact, ridden eighteen miles to attend the prayer-meeting, but were just too late. At the next meeting, Brother Jones, with tears, acknowledged his want of faith, and the meetings have become more spiritual, and are growing in numbers, and I have good reason to expect further additions to our church on profession. In private conversation, I find that the Spirit of God is working mightily on the hearts of many.—*Kansas.*

THE "LEND A HAND" GIRLS.

WINNIE WYMAN was the hostess. There were five girls grouped before the fire-place in Mrs. Wyman's pleasant little parlor. They had had an excellent supper, and were established on rugs and ottomans with no light but the blaze of the fire.

"Now for a good old-fashioned talk," cried Maggie Wentworth, as she took the last vacant corner on the border of the rug. "We haven't had one for ages. What put it into your head, Win, to ask us and leave the boys out?"

"A good old-fashioned talk was just what I wanted, Maggie," was the answer. "We have had games, charades, boys and lights everywhere we have been this fall. Besides—"

"'Besides!' There, I knew it! She has got 'a bee in her bonnet,' as old Jeanie would say. What are you going to propose? Do you see, girls? When Winnie Wyman starts on a new track, it's because she has a new idea."

"It isn't exactly a new idea, girls; it's a resurrection of an old one." This was said with a little hesitation. Winnie did not feel sure how the girls would receive serious talk now. They had been joking and chattering so fast ever since they came in.

"A resurrection! Better and better! Mother taught the children 'Chickeny, chickeny, cranico' the other day, a game she played in her infancy, and they have dropped everything else. A good old thing revived is ever so much fun sometimes," said Edith Ward.

"Oh, dear!" cried Winnie, laughing in spite of her anxiety. "I don't mean anything like that. Nothing for our own fun. I think we should remember others, sometimes."

"Of course; so do we. Is it a paper fair for the county poor, or something for your Sunday-school class, Winnie? We'll help," was Edith's rejoinder.

"Neither; but, you know, since last year hardly any one of our girls takes any interest in missions."

"They didn't before last year, either," cried Maggie. "I, for one, went to that Young Women's Mission Circle because I had just joined the church. It took all of Miss Ellinwood's love and enthusiasm to keep it going at all, and we haven't any one to take her place, you know. Besides, our own Sunday-school and the poor of this village are a large enough field for us five girls."

"The field is the world," quoted Edith, staring into the fire, as if she read the words in the flame.

"The world seems like such an immense place; and I can't say I think much of the Chinese and Sandwich Islanders and the rest of them. Winnie, I do think we girls do enough." This from a plump, comfortable little body, who certainly did not look greatly overworked.

"No; we don't do enough!" from the decided believer in Miss Ellinwood's ability. "I never shall forget Miss Ellinwood's look into my eyes, one evening, when I said I had done all I ought. She quoted so sweetly, 'She hath done what she could,' and then added, just as if she thought it was true: 'Margaret, dear, you are very happy, if you can claim that for yourself. I wish I could.' I never want to feel so ashamed, again, girls. We don't do enough; but we can do plenty more without going to China or Japan."

"I wanted to speak of that very thing," said Winnie, seizing her chance. "I know the girls couldn't seem to care much for the foreign missions. I do myself. I have felt as badly as Miss Ellinwood writes she does, since our society gave up. I thought you'd be ready to help home missions, Maggie."

"Oh! I didn't say that I wasn't. I said our Sunday-school and our poor folks. That does sound selfish, though. I'm willing to take in the United States."

"The United States is no small matter to take in. There is plenty to do here in our own State," suggested another.

Jeanie came in to light the lamp ostensibly. "No, don't light it, please! Come and sit down with us. We're going to start a Home Mission Circle, and we don't know whether to take in anything outside of Illinois or not." The four or five eager voices that joined in this chorus had a visible effect on the old friend. Jeanie had been a privileged servant in the household before Winnie was born, and she considered these girls an especial charge of her own.

Now she turned slowly round, with the unused match in her hand, and examined the group critically, as if summing up the probabilities with regard to their new plan. She stood a minute, with arms akimbo, in expressive silence, and at last gave the result of her cogitation. "Five of ye. You be the same five that started that other young women's society, accordin' to my reclekeh'n. It kep' along dreadful feeble-like one year, an' then petered out, I believe. How long-lived do you s'pose this new one 'll be?"

"We were the first five members. Miss Ellinwood started it; the active Christians in her class, you know," explained Edith.

"Active! Humph!" ejaculated the lady who had the floor. She was not going to express too eagerly the pride she felt in these girls—"the pick of the Prairieville young folks."

Happily, no expression was needed for a feeling the girls understood only too well. Margaret answered immediately: "Now, Jeanie, you know you're tickled down in the bottom of your boots to have us do it. It was Miss Ellinwood started the other, and as long as she stayed here, it went on. If we start this, we shall have pride enough to keep it up."

"Well. It's home missions this time, is it? And you're decidin' between Illinois and the United States? I sh'd say Illinois was a mighty small piece of your country, leavin' out of sight the fact that Illinois is pretty well off a'ready. There's plenty that need raisin' to come up anywhere near to our State. When I'm a raisin' bread, I like it to come up even; and if one side gits light, I turn it round, so's the other side 'll hev a chance. That reminds me I've got to set some bread this very minute." And she was gone as quickly as she had appeared.

"That's a good idea, keeping things even. Jeanie always says sensible things," said Winnie.

"Mother, the girls want to do it!" was her joyous greeting to a lady who entered the room at this moment.

"I thought you would like it, girls. What is it about 'keeping things even'?" asked Mrs. Wyman.

"Why Jeanie thinks there are other States more needy than ours. She says she likes her bread 'riz even,' and the cold side ought to have a turn toward the fire."

Margaret had been apparently making a careful examination of the toe of her boot. Now she broke in: "I've been thinking, girls! Let's find out a needy place, and just send all we get right there. It will be such a satisfaction to know who has our offering. Perhaps they would send letters directly to us. That is better than giving to a society that really isn't suffering at all, itself."

"I like that," said Edith. "Then we will not be a branch of anything, but will help wherever we please. Let's call ourselves the 'Lend a Hand Club,' and do as we like with our money."

The girls agreed that this was a good plan, and asked Mrs. Wyman what she thought.

"You had better do as you like. But it occurs to me that you may find yourselves 'carrying coals to Newcastle.'"

"What do you mean, Mrs. Wyman? That we shall give any missionary more than he needs? No danger of that!" exclaimed Margaret.

"No, perhaps not. But you may select the same locality that eight or ten other societies have selected. In fact, the needs of the same locality are likely to come to the knowledge of several societies at once. And the neighboring mission station may be without any help, while this one favored spot receives all that several churches or clubs can give. The Secretary of our State Association reports that such is the case. I know of one missionary who got so many boxes one year that he could not easily store the goods."

"I guess he never got so much money that he was troubled with it, said Winnie.

"That is not very likely. But one might receive many contributions, and, because others need it, get more than he ought to have. The central Society know all the cases, and can apportion far more justly than we can."

"Can we send word to the central Society in New York, and have our money sent where we wish? And can we have letters from the missionaries?"

"Yes; I think you can. Mrs. Shelton, the Secretary of the Woman's Department of the National Society, who was here a short time ago, has two or three forms of constitution drawn up for ladies' societies. I think, if you write to New York, you can get copies of these, and by the time you call your first meeting, you will have something more definite to propose."

Edith agreed to write. The others were to talk the matter up among the girls.

"I am eager to be about it," said Margaret. "It does beat all how contented one can grow when she's not doing one-half of what she might or ought. I know what I'm going to do. I shall put up in my room,

where I will read it every day, 'SHE HATH DONE WHAT SHE COULD,' with a big interrogation point; and I shall leave it there until I can truly say: 'Yes: I have.'—*Eleanor Earnest.*

A BENEDICTION.—Blessed be the Christian women of the "Old Bay State" for these home missionary barrels, to which many of your missionaries and their wives respond a hearty "Amen"!—*Rev. L. F. Waldo, Pentwater, Mich.*

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1805, Miss Annie A. McFarland, Concord, Sec.	org. Oct., 1833, Mrs. C. C. Creegan, Syracuse Sec.
Minnesota Woman's Home Missionary Union, org. 1872, Mrs. E. S. Williams, Minneapolis, Pres.	Wisconsin, Woman's Home Missionary Society, org. Oct., 1883, Mrs. C. Matter, Brodhead, Sec.
Nebraska Woman's Home Miss. Sec., org. Oct., 1874, Mrs. S. C. Dean, South Bend, Pres.	North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Mrs. Rose A. Davis, Walcott, Sec.
Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.	South Dakota, Woman's Home Missionary Union, org. Sept., 1884, Mrs. F. D. Wilder, Huron Sec.
Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.	Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. Wm. H. Moore, Hartford, Sec.
Kansas, Woman's Home Missionary Society, org. Oct., 1881, Mrs. S. F. Armstrong, Topeka, Sec.	Missouri, Woman's Home Missionary Society, org. May, 1885, Mrs. E. P. Bronson, 3100 Chestnut St., St. Louis, Sec.
Ohio, Woman's Home Missionary Society, org. May, 1882, Mrs. Flora K. Regal, Oberlin, Sec.	Illinois, Woman's Home Missionary Union, org. May, 1885, Mrs. J. H. Dixon, Chebanse, Sec.
New York, Woman's Home Missionary Union,	

AMERICAN COLLEGE AND EDUCATION SOCIETY.

10 Congregational House, Boston.

REV. JOHN A. HAMILTON, *Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

[Money may be sent to JAMES M. GORDON, Esq., Treasurer, No. 10 Congregational House, Boston; or to Rev. ALEXANDER H. CLAPP, 34 Bible House, New York.]

BEING up in Northern Wyoming last autumn we saw what slight causes diverted the waters for the Missouri and the Colorado, and the Columbia. Where those rivers are small and young and manageable, their courses were laid for them. A pick and spade and cart and a few days' work could meddle with them exceedingly. But at the Falls of the Missouri, or the Canon of the Colorado or the Dalles of the Columbia, it is quite another thing.

On the ruins of Dr. Whitman's Mission I found some grand old apple trees in good bearing, and thought of the apple seeds he may have carried over in his vest pocket. And I found Whitman College there as one of the seeds of things—one of the head springs of a river which is to make glad the city of our God. A "plant" for Christian education in the very beginning of things, it has now an outlay of only \$30,000 and 140 pupils, about thirty of them Collegiate. Its atmosphere is filled with song and prayer, and a quiet student life marks all the grounds. The martyr spirit and blood of the men and women who died there for Christ have consecrated the ground to sacred learning and secular learning sanctified.

It is in the heart of a magnificent region which must become populous and wealthy. The natural wealth there, and especially of the agricultural kind, is very great, and it will be so wise and so good a thing to make this young institution strong enough to shape the whole coming population and property.

Pity it is that benevolent men should not know how investments in such a growing, young field, take on the growth of the new country, and, in a decade, a thousand there becomes as ten thousand elsewhere. Harvard and Dartmouth were started in a like wilderness, but the wilderness of Washington Territory cannot linger as it did in New England.

The friends of Whitman College are glad to know that the Rev. Dr. William Barrows has agreed to the invitation of its Trustees to canvass the East in the collection of funds for it. Few men know the West better in its wants, and growth and capacity for good, and in its perils too. We bespeak for his plea a benevolent welcome.

APPOINTMENTS IN FEBRUARY, 1886.

Not in commission last year.

Rev. G. C. Strong, Denver, Colo.
 Rev. Leo J. C. Geick, Tulare and out-station (Spink Co.) and Eagle (Hand Co.), So. Dak.
 Mr. W. B. Plankerton, Plankinton, S. Dak.
 Rev. William A. Remele, Mandan, No. Dak.
 Rev. Robert L. Sneaff, Britton, So. Dak.
 Rev. Joel D. Keisey, Humboldt, Neb.
 Rev. Henry J. Colwell, High Forest and Stewarts-ville, Minn.
 Rev. George A. Hood, Minneapolis, Minn.
 Rev. J. T. Marvin, Graceville, Minn.
 Rev. David W. Morgan, Detroit and Lakeview, Minn.
 Rev. William S. Bugbey, Cheboygan, Mich.
 Rev. Ira B. Jones, Hopkins, Hopkins Station and Bradley, Mich.
 Rev. Charles E. Taggart, St. Ignace, Mich.
 Miss Clara Hobart (Bohemians), Cleveland, Ohio.
 Rev. C. H. Barnard, Ashland, Pa.
 Rev. A. Cato Kaye, Farmington, East Pa.
 Rev. Daniel M. Breckenridge, Holly Hill, Alledale and Ormond, Fla.
 Rev. Thomas Douglas, Coney Island, N. Y.
 Rev. J. M. Hare, Henrietta, N. Y.

Re-commissioned.

Rev. H. Caldwell, Lyle, Wash. Ter.
 Rev. James Campbell, Olympia, Kamilechie, Tumwater and Chambers Prairie, Wash. Ter.
 Rev. Fred H. Fruht, Ritzville and Endicott, Wash. Ter.
 Rev. E. Clarence Oakley, Tacoma, Wash. Ter.
 Rev. John G. Eckies, Hanford, Buena Vista, Traver and Cross Creek, Cal.
 Mrs. M. L. Peabody (Armenians) Fresno, Cal.
 Rev. William C. Stewart, Etna, Ft. Jones, Callahans and Oro Fino, Cal.
 Rev. Richard H. Thomas, Modesto, Cal.
 Rev. Isaac F. Toby, San Francisco, Cal.
 Rev. Arthur L. Seward, Coalville, Echo and Hennefer, Utah.
 Rev. Samuel Wood, Butte, Mon.
 Rev. Washington H. Forbes, Rock Springs, Wyo.
 Rev. William Hicks (Highlands) Denver, Colo.
 Rev. Richard H. Battery, Plankinton, So. Dak.
 Rev. Piny B. Fisk, Gettysburg and Appomattox, So. Dak.

Rev. John Askin, Kearney, Neb.
 Rev. Ephraim H. Baker, Sulton, Neb.
 Rev. Edmund Cressman, Steeie City, Neb.
 Rev. Benjamin F. Dffenbacher, Rushville, Hay Springs and out-station, Neb.
 Rev. Warren F. Eastman, Richmond, Greeley and Farview, Neb.
 Rev. Henry M. Goodell, Wahoo, Neb.
 Rev. Charles S. Harrison, Franklin, Neb.
 Rev. Marvin B. Harrison, Scribner, Neb.
 Rev. John Lich, Friend and Turkey Creek, Neb.
 Rev. Geo. W. Mitchell, New Castle and Turkey Creek, Neb.
 Rev. George S. Pelton, Omaha and Saratoga school-house, Neb.
 Rev. John Schaerer, Crete and Highland, Neb.
 Rev. William H. Stubbins, Aten, Blyville and Herrick, Neb.
 Rev. Quintus C. Todd, Monroe and Silver Creek, Neb.
 Rev. Newton T. Blakeslee, Wabasha, Minn.
 Rev. George H. Cate, Minneapolis, Minn.
 Rev. William Edwards, Abercrombie, No. Dak., and McCauleyville, Minn.
 Rev. Reuben W. Harlow, Aitkin, Minn.
 Rev. William A. James, Lakeland and Afton, Minn.
 Rev. John H. Nason, Fairmont and Center Chain, Minn.
 Rev. Charles E. Page, Ada, Minn.
 Rev. George H. Smith, Benson, Minn.
 Rev. Arthur H. Tebbets, Dodge Center and Claremont, Minn.
 Rev. E. Clarence Torrey, Minneapolis, Minn.
 Rev. Edward F. Wheeler, Appleton, Lac Qui Parle, Havelock and Rosewood, Minn.
 Rev. John J. Bunnell, Bridgman, Troy Union and Sawyers, Mich.
 Rev. George C. Dalgliesch, Roscommon, Mich.
 Rev. Charles Evans, Watervliet and Coloma, Mich.
 Rev. John Jeffries, White Cloud, Mich.
 Rev. John B. Kaye, Custer and Tallman, Mich.
 Rev. George E. Lincoln, Highland Station and White Lake, Mich.
 Rev. Austin N. McConoughey, Fredonia, Mich.
 Rev. William McCracken, Hersey, Mich.
 Rev. Austin H. Norris, Newaygo, Mich.
 Rev. Daniel H. Pierce, Briley, Remington, Atlanta, Meyers and Chamberlain, Mich.

Rev. T. Arthur Porter, Chippewa Lake, Mich.
 Rev. Richard Redeoff, Sherman, Cleon and Mar-
 rilla, Mich.
 Rev. William E. Silience, Filer Town, Mich.
 Rev. Warren P. Wilcox, Bellaire and Central
 Lake, Mich.
 Rev. Melvin C. Wood, Athens and Leonidas,
 Mich.
 Rev. Emmet C. W. Hill, Meadville, Mo.
 Rev. Alfred K. Wray, St. Louis, Mo.
 Rev. William Henry Hicks, McAllister and Le-
 high, Ind. Ter.
 Rev. Pearce Pugh, Cleburne, Tex.
 Rev. Cyrus I. Scofield, Dallas, Tex.
 Rev. Samuel Rose, Philips and South Jackson-
 ville, Fla.
 Rev. Joseph A. Tomlinson, Longwood, Fla.

Rev. Robert H. Read, D.D. Eureka Springs, Ark.
 Rev. Robert Nourse, Washington, D. C.
 Rev. David D. Davies, Mt. Carmel, Pa.
 Rev. John F. Humphrey, Britton, Pa.
 Rev. Dorrall Lee, Corry, Pa.
 Rev. Henry J. Whitby, Pittston and Hughes
 Town, Pa.
 Rev. Jabez Backus, Keene Valley, N. Y.
 Rev. Edward Beecher, D.D., Brooklyn, N. Y.
 Rev. Charles H. Crawford, Chenango Forks, N. Y.
 Rev. D. Fisk Harris, Syracuse (Danforth), N. Y.
 Rev. John F. Howard, North Pitcher, N. Y.
 Rev. Henry Hudson, Brooklyn, N. Y.
 Rev. Ebenezer H. Jenkyns, Stockholm and Stock-
 holm Depot, N. Y.
 Rev. Wallace E. Mather, Paris, N. Y.
 Rev. Charles Olmsted, Oswego Falls, N. Y.

RECEIPTS IN FEBRUARY, 1886.

MAINE—\$42.00.

Hallowell, Ladies' Cent Soc., by Mrs. Mary C. Dole, special.....	\$20 00
Mrs. F. Page, of South Cn., by Rev. E. Chase.....	10 00
Machias, Center St. Ch., by H. W. Longfellow.....	7 00
Yarmouth, Harriet Sargent.....	5 00

NEW HAMPSHIRE—\$52.96.

Alstead, by Rev. G. B. Cutler, freight..	1 00
Chester, Mrs. E. R. Webster, special...	1 00
Claremont, Miss C. F. Dickey, special..	2 00
Hazen's Mills, A Friend.....	5 00
London, J. S. Pinkham.....	10 00
Nelson, Mrs. G. H. Dunlap, special.....	2 00
Warner, A Friend of Home Missions...	7 00
West Lebanon, by W. F. Hale.....	24 96

VERMONT—\$589.10; of which Legacy, \$425.60

Brattleboro, Mrs. H., by H. H. Thomp- son.....	20 00
Jamaica, On account of Legacy of Sura Muzzy, by H. W. Smith, Ex.....	425 60
Jeffersonville, A Friend, to const. Graham B. Hall a L. M., by Rev. C. B. Moody.....	50 00
North Pownal, M. Whipple.....	30 00
Peacham, A Friend, to const. Drury H. Goodrich a L. M.....	50 00
Rochester, Mrs. R. D. Osgood.....	10 00
Woodstock, Ladies of the First, by Carrie A. Munger, freight.....	3 50

MASSACHUSETTS—\$16,896.82.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., for Western work among Foreigners.....	4,500 00
For General work.....	9,500 00
Berkley, A few friends, by A. C. Dean.	35 00
Barnardston, Miss M. L. Newcomb, addl.....	70 00
Boston, A Friend, by Rev. E. B. Palmer, special.....	60 00
A Friend, special.....	10 00
Dea. Wilkins's class in Shawmut Mis- sion, special, by Rev. E. B. Palmer.	3 50
Woman's Home Miss. Assoc., by Mrs. H. M. Moore, Treas., special, for salary of Miss Ada A. Durham, Vinita, Ind. Ter.....	61 11
A Friend.....	50 00
For some needy Home Missionary...	5 00
Braintree, Miss S. H. Thayer, special...	5 00
Cohasset, Second, by S. Richards.....	200 00
East Hampton, Rev. A. M. Colton.....	5 00
East Weymouth, Ch., by C. B. Cushing.	36 67
Enfield, Edward Smith.....	1,400 00

Fitchburg, Mrs. A. C. Fuller.....	\$5 00
Lancaster, Interest on Legacy of Miss Sophia Stearns, by W. W. Wyman, Ex.	4 04
Lawrence, Lawrence Street Ch.....	100 00
Lenox Furnace, A Friend.....	10 00
Mill River, "B.".....	2 00
Monson, G. E. Fuller.....	10 00
Newburyport, A Friend.....	2 50
Newtonville, Privilege, special.....	5 00
Northampton, A Friend.....	100 00
A Friend.....	5 00
Two Friends, for German Work....	5 00
North Andover, by J. S. Sanborn, to const. Mrs. Isabel Roache a L. M....	85 00
North Brookfield, First, by J. E. Por- ter.....	50 00
H. M. N.....	20 00
North Manchester, Rev. E. W. Pope	7 00
South Framingham, Miss L. S. Munroe, \$5; special, \$5.....	10 00
Springfield, Rev. L. Smith Hobart....	10 00
Worcester, A Friend.....	25 00

RHODE ISLAND—\$354.90.

East Providence and Seekonk, by W. H. Elles.....	20 00
Providence, Central Ch., by M. E. Torrey.....	300 00
North Ch., by Rev. A. F. Keith.....	21 85
Union Ch., addl, by C. H. Leonard..	8 65
Mrs. D. H. Leonard.....	4 40

CONNECTICUT—\$622.26.

Bridgeport, Cong. Sunday-school, by E. W. Marsh.....	50 00
Chester, A Friend, \$7.00; special, \$7.50	15 00
Connecticut, From a Stranger.....	50 00
Danbury, Second, by L. P. Treadwell..	28 00
East Hampton, First, by Rev. E. P. Root.....	31 00
Fairfield, Ladies' Soc., by Miss A. B. Nichols, for Woman's Dept.....	23 00
Cash.....	50
Glastonbury, First, by T. H. L. Talcott, in full, to const. Miss H. J. Bunce, C. N. Carter, W. E. Johnson, H. S. Gos- lee, Mrs. M. S. House, Mrs. F. S. Wright, and Miss Cora Hall L. M....	57 64
Ledyard, Newell Soc., by Mrs. F. I. Gray.....	5 45
Middletown, South Cong. Sunday- school, by E. Payne, of which \$50, special.....	75 00
Naugatuck, by Miss Ellen Spencer...	79 00
New Haven, Mrs. C. M. Hyde, by Mrs. W. H. Harris.....	2 00
New London, Ladies, by Mrs. R. McEwen, special.....	30 00
New Milford, J. S. Hine.....	5 00
New Preston, Rev. H. Upson.....	10

Norwalk, Ladies, by Mrs. H. M. Shelton, special.....	\$5 00
Norwich, Second Cong. Sunday-school Miss. Assoc., by C. A. Brush.....	20 20
Roxbury, A Friend, special.....	1 00
Salisbury, by Rev. J. C. Goddard.....	42 54
Saugatuck, by H. C. Woodworth.....	31 93
South Windsor, S. T. Wolcott.....	20 00
Winchester, by J. A. Bronson.....	10 00
Windsor, Clara H. Barber, in full, to const. Henry H. Barber a L. M.....	30 00

W YORK—\$1,718.81.

Received by Rev. C. C. Creegan : Copenhagen, Ch., to const. Mrs. W. J. Cuthbertson a L. M.....	\$96 20
Gasport, Mrs. A. M. Wilcox.....	10 00
Dea. G. L. Kayner.....	1 00
Hamilton.....	15 00
Massena.....	23 40
Munnsville.....	12 78
Oxford.....	25 00
Steuben, Welsh Ch.....	5 15
Utica, Welsh Ch.....	5 00

Received by Mrs. L. H. Cobb, Treas. Woman's H. M. Union : Homer, Auxiliary, Mrs. B. W. Payne, \$5; Mrs. Swift, \$5; Rev. W. A. Robinson, \$5.....	15 00
Brooklyn, Tompkins Avenue Ch., Ladies' Benev. Soc., special.....	10 00
Albany, C. A. Beach.....	25 00
Attica, From the Estate of Ann Doty, dec. by J. H. Loomis.....	100 42
Bay Shore, Special, by Rev. J. W. Brooks.....	26 05
Berkshire, First, by S. L. Ball.....	93 00
Brooklyn, A Friend, special.....	50 00
Deansville, by Rev. S. Miller.....	11 29
East New York, Union Ch., by Rev. C. Graham.....	5 03
Eaton, by Rev. T. Wilson.....	17 50
Granville, by Rev. T. M. Owen.....	4 00
Hamilton, by O. S. Campbell.....	17 00
Harrisville, by Rev. C. W. Finfield.....	3 50
Howells, by W. E. Mapes.....	12 40
Jamesport, by Rev. W. Hedges.....	6 00
Lisbon Centre, First, \$8.17; Mrs. W. Sheldon, \$1.....	9 17
Moriah, by Rev. J. H. Butler.....	2 50
Morrisania, First, by Rev. J. C. Coyle.....	35 00
New York City, Pilgrim Ch., by C. E. Hope.....	126 00
S. T. Gordon.....	500 00
Little Morris's Birthday Gifts, In memoriam.....	5 60
W. Abbott.....	1 00
Norwood, by Rev. A. H. Post.....	30 50
Ogdensburg, by Rev. J. S. Aloslie.....	10 00
Oswego Falls, by Rev. C. Olmstead.....	10 67
Poughkeepsie, by A. Wiltie.....	25 41
Riverhead, First, by Rev. I. W. Chalmers.....	12 25
Seneca Falls, Cong. Sunday-school, by G. A. Rawson.....	16 00
Sherburne, J. Pratt, by H. G. Newton.....	250 00
Cong. Sunday-school, by H. G. Newton.....	25 77
Sidney Plains, by M. C. Johnston.....	14 21
Stockholm, Mrs. W. Hulturd.....	1 50
Tallman, Rev. P. M. Rightmyer.....	7 50
Upper Jay, Miss H. P. Wells.....	1 00
Walton, First Cong. Sunday-school, by J. A. Alexander.....	45 04

NEW JERSEY—\$89.35.

Bloomfield, M. E. C.....	5 00
Elizabeth, First, by Rev. T. Heywood.....	10 10
Orange Valley, "M".....	5 00
Upper Montclair, Sunday-school of Christian Union Ch., by Mary J. Cooper.....	17 25
Christian Union Ch., add'l, by F. W. Dorman.....	2 00

PENNSYLVANIA—\$53.40.

Mahoney City, Welsh Ch., by Rev. F. T. Evans.....	\$4 65
Mt. Carmel, Ch. and Sunday-school, by W. T. Williams.....	20 75
Neath, by W. S. Davis.....	2 00
Oak Lane, Mrs. John Crowe, \$10; Mrs. Eliza H. Pratt, \$5, special.....	15 00
Scranton, Plymouth Ch., by T. Eynon.....	11 00

DISTRICT OF COLUMBIA—\$25.00.

Washington, Ladies' H. M. Soc. of the First, by E. S. Huntington.....	25 00
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NORTH CAROLINA—\$5.00.

McLeansville, M. A. Perry.....	5 00
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GEORGIA—\$36.00.

Marietta, Warren Currier, special.....	25 00
Thomasville, A Friend.....	10 00
Thomasville, Mrs. E. Hackett, special.....	1 00

ARKANSAS—\$8.50.

Eureka Springs, by Rev. R. H. Read.....	8 50
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FLORIDA—\$35.58.

Allendale, Holley Hill and Ormond, by Rev. D. M. Breckenridge.....	7 58
Oak Hill, by Rev. E. G. Wickes.....	28 00

TEXAS—\$7.00.

Sherman, by Rev. W. A. Hyde.....	7 00
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INDIAN TERRITORY—\$5.00.

Vinita and Wacoolee, by Rev. N. M. Wheat.....	5 00
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ARIZONA—\$36.10.

Tucson, by Rev. H. H. Cole.....	36 10
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TENNESSEE—\$6.00.

Soddy, by Rev. L. Morgan.....	6 00
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KENTUCKY—\$4.32.

Berea, by A. J. Hanson.....	4 32
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OHIO—\$1,327.14; of which Legacy, \$1,000.

Received by Rev. A. C. Barrows : Bellevue.....	\$40 00
Cleveland, Jennings Avenue Ch.....	24 02
First Ch. Ladies' H. M. Soc. add'l.....	17 40
Columbus, Eastwood Ch.....	4 80
Kelloggsville.....	3 00
Kent, Woman's Miss. Soc.....	30 00
Oberlin, Mrs. Prof. Currier.....	2 00
Strongsville.....	10 00
Wakeman.....	12 50

Received by Mrs. W. Clayton, Treas. Ohio Woman's H. M. Soc.: Hudson.....	\$3 46
Mansfield, Benev. Soc.....	8 89
North Bloomfield, special.....	5 00
Painesville.....	16 00
Salem, Mrs. D. A. Allen.....	5 60

Ashfabula Harbor, by Rev. J. H. Hull.....	2 80
Austinburg, Legacy of Lewis B. Austin, by W. Pulis, Ex.....	1,000 00
Kent, by C. H. Barber.....	25 83
Lodi, by A. B. Taylor.....	9 97
Oberlin, Second, by E. Regal.....	53 20
Sandusky, by T. O. Withworth.....	18 57
Sullivan, by Rev. J. C. Hughes.....	5 00
Sylvania, by Rev. S. R. Dole.....	5 00
Wauseon, by S. J. Clark.....	24 40

INDIANA—\$111.88.

Ainsworth, Hebron and Hobart, by Rev. D. W. Andrews.....	\$10 00
Elkhart, First, by Rev. M. W. Darling..	31 00
Terre Haute, First, by J. A. Footc.....	54 88
Woman's Miss. Soc. of Cong. Ch., by Mrs. F. F. Keith.....	16 00

ILLINOIS—\$153.90.

Abion, Mrs. Julia Curtis.....	5 00
Augusta, A Friend.....	10 00
Evansou, A Friend.....	5 00
Godfrey, Mrs. John Mason.....	6 00
Manteo, Mrs. E. W. Hume.....	2 00
Payson, J. K. Scarborough, to const. Rev. A. E. Allaben and Mrs. Sara C. Allaben L. Ms.....	100 00
Quincy, Joshua and Susan Perry.....	10 00
Winnetka, Cong. Sunday-school, by W. H. McDonald.....	15 00

MISSOURI—\$231.73.

Amity, by Rev. J. P. Field.....	16 00
Bevier, Welsh Ch., by Rev. J. V. Jones. Eldon, by Rev. J. Vetter.....	10 00
Memphis and Honey Creek, by Rev. T. C. Johnston.....	1 00
St. Louis, First, by F. T. Knox.....	4 00
Olive Branch Ch., by Rev. I. R. Hicks. Cheltenham Ch., by Rev. H. E. Knight.....	170 63
Springfield, by Rev. J. F. Graf.....	9 00
By Rev. H. C. Crane.....	2 00
Woman's H. M. Soc. of First Ch., by Rev. G. E. Albrecht.....	2 00
	3 11
	14 00

MICHIGAN—\$2,007.86.

Received by Rev. L. Warren:	
Allegan.....	\$27 71
Almont, Cn., \$25.50: Ladies' Miss Soc., \$8.15; Young People's Miss. Soc., \$2.79.....	36 47
Cheboygan.....	11 35
Chelsea.....	113 50
Clinton.....	30 00
Cresco, Ladies' H. M. Soc.....	5 00
Kalamazoo, First, add'l.....	89 17
Middleville.....	1 65
New Haven.....	30 50
Owosso, Mite Boxes.....	9 46
Port Huron.....	226 75
Reed City.....	34 00
South Haven, Two Friends.....	3 50
Tecumseh, Rev. J. H. Vincent.....	10 00
Unknown Friend.....	6 00
Ypsilanti.....	16 60
Memorial offering:	
Allendale.....	2 00
Alpine and Walker.....	14 08
Benton Harbor, add'l.....	2 00
Calumet, Cong. Sunday-school.....	10 09
Cleou.....	4 60
Covert.....	10 00
Delta and Waconsta.....	10 60
Eaton Rapids, Cheerful Worker, \$4.50, and King's Young daughters, \$2.50.....	7 00
Franklin, Two Ladies.....	1 00
Grand Rapids, South Ch., to const. Mrs. Mary K. Sargent a L. M.....	63 10
Grass Lake.....	45 00
Hamburg.....	2 25
Kalamo.....	2 90
Lansing.....	118 83
Leroy, Mrs. L. H. Bevier, in full, to const. Elon D. Bushnell a L. M.....	35 00
Marilla.....	3 40
Metamora.....	5 00
North Adams.....	5 00
Olivet, add'l.....	6 00
Portland, in part.....	19 00

Rasinsville.....	\$3 00
Robinson, add'l.....	65
Sherman.....	2 00
South Emmet Sunday-school.....	8 17

Alpena, First, by J. Brebner.....	1,032 24
Alba, by Rev. R. M. Burgess.....	100 00
Ann Arbor, J. Austin Scott, of First Ch. Athens, \$10.93; Leonidas, \$3.50, Memorial offering, by Rev. M. C. Wood.....	50
Augusta, by Rev. J. D. Shults.....	19 43
Big Rapids, by Rev. L. P. Speiman.....	10 36
Chase, by Rev. J. Nicol.....	7 00
Columbus, by Rev. W. I. Hunt.....	14 64
Coral and Sand Lake, by Rev. E. C. Herrington.....	7 28
Croton, by Rev. G. Lloyd.....	18 00
Detroit, First Cong. Sunday-school, by E. C. Bridgman.....	2 75
East Saginaw, First, by E. W. Glynn.....	50 00
Fremont, by Rev. G. Benford.....	141 35
Filer Town, \$2.30; Lovella Silence, 60c., by Rev. W. Silence.....	2 00
Fruitport, \$3.30; Nunica, \$1.50, Memorial offering, by Rev. J. H. Dole.....	2 90
Hartford, by Rev. W. Woodmansee.....	5 10
Highland Station, by Rev. G. E. Lincoln.....	26 75
Hudsonville, by Rev. H. C. Hurlbut.....	7 50
Mancelona, by Rev. B. J. Baxter.....	8 46
Mattawan, by Rev. E. Herbert.....	2 00
Newaygo, by Rev. A. H. Norris.....	10 54
Northport, \$11; Leland, \$8.25, by Rev. C. D. Banister.....	31 25
Oxford, by Rev. J. Allworth.....	19 25
Ray, by Rev. M. H. Wright.....	23 85
Robinson and Olive Center, by Rev. E. J. Ayer.....	70
Rosedale and Pine Grove, by Rev. J. W. Hoff.....	5 41
St. Louis, by Rev. W. C. Calland.....	4 00
Sandstone, by Rev. O. Barfell.....	1 00
Shelby, by Rev. T. Parker.....	6 35
Vestaburg, by Rev. R. Vivian.....	20 25
Whitehall, by Rev. W. T. Beale.....	2 00
	25 00

WISCONSIN—\$20.00.

Darlington, J. Bray.....	10 00
Menomonee Falls, H. and E. B. Loomis.....	10 00

IOWA—\$6.00.

La Motte, Mrs. A. S. McDote.....	5 00
Wells, Mrs. J. W. Brownell.....	1 00

MINNESOTA—\$275.21.

Received by Rev. J. H. Morley:	
Minneapolis, Second, by A. Miller.....	\$15 00
Rosewood, C. H. Curtis.....	4 00
Woman's H. M. Soc., by J. N. Cross, Treas.:	19 00
Clearwater, by Mrs. Mowery.....	\$5 86
St. Paul, Plymouth, W. H. M. S. 53 25	
Minneapolis, Plymouth, W. H. M. S., by Mrs. Kingman.....	36 95
Plymouth, Young Ladies' Miss., by A. Griswold.....	8 12
Mrs. Goldsburg, Thank offering.....	5 00
First Ch., by Miss Morrison.....	50 00
Vine Ch.....	4 00
Union Ch. Sunday-school.....	2 00
	165 18
Anoka, by Rev. J. Johnson.....	184 18
Claremont and Dodge Center, by Rev. A. H. Tebbets.....	3 00
Freeborn, Freedom and McPherson, by Rev. W. Fisk.....	5 00
Little Falls, by Rev. M. K. Pasco.....	1 77
Minneapolis, Open Door Ch., by Rev. R. A. Torrey.....	7 01

Mayflower Ch., by Rev. G. H. Cate...	\$3 62
Morristown, by Rev. W. J. Parmelee...	6 13
St. Cloud, First, by W. T. Clark...	6 25
St. Paul, A Friend to Home Missions...	50 00
Waterville and New Richland, by Rev. J. Hayward...	5 25

KANSAS—\$201.84.

Received by Rev. L. P. Broad:	
Argentine.....	\$10 00
Besie Mead Ch.....	1 75
Brookville.....	20 60
Fowler.....	12 60
Reno Center.....	10 20
Severy.....	32 51

Bavaria and Brookville, by Rev. S. G. Wright.....	6 25
Capioma, by Rev. D. S. Hibbard.....	2 00
Chapman, Detroit, Enterprise and Sutphens' Mills, by Rev. H. D. Herr...	5 73
Greeley and Haven, by Rev. L. Hull...	7 50
Kirwin, by Rev. R. F. Markham.....	10 43
Louisville, by Rev. C. F. Graves.....	14 91
Manhattan, by J. W. Blain.....	42 00
North Lawrence, by Rev. F. F. Norris...	3 50
Onaga, by Rev. J. J. Wilson.....	9 66
Scatter Creek, \$4.42; Village Creek, \$2.80; by Rev. J. Wilde.....	7 22
Stockton, by Rev. F. E. Sherman.....	5 00
[Errata for Aug. and Dec. Nos., 1885.]	
The contributions, \$7, from Gaylord and Smith Center, by Rev. W. C. Sanford; and \$3.25 from Gaylord, by Rev. R. Foster, pages 165 and 307, should have been credited to Kansas instead of Michigan.	

NEBRASKA—\$149.51.

Received by Rev. J. L. Malle:	
Beatrice.....	\$6 00
Chadron, by Rev. H. Bross.....	6 30
Woman's H. M. Assoc. of Neb:	
Norfolk.....	1 26
Wahoo.....	2 00
Weeping Water.....	8 75
Waco.....	5 52
Syracuse.....	10 00
Exeter.....	10 00
Crete.....	3 00
Rev. J. C. King.....	3 00

Avoca, by Rev. J. Morley.....	4 75
Crete, by Rev. J. Schaerer.....	6 36
Friedens and Sutton, by Rev. H. Bentz	5 00
Linwood and Savannah Township, by Rev. M. J. P. Thing.....	40 00
Nebraska City, by Rev. W. Denney....	13 00
Springfield, by Rev. J. B. Gilbert....	4 00
Stratton, by Rev. E. Richards.....	2 65
Sutton, by Rev. E. H. Baker.....	4 00
Talmage, by Rev. W. S. Hills.....	13 92

DAKOTA—\$259.75.

Received by Rev. H. Bross:	
Buffalo Gap, Friends.....	\$5 25
Beresford, \$1.48; Eden, \$3.51; Grove Hill, \$23, by Rev. W. S. Bell.....	28 59
Bon Homme, by Rev. D. B. Nichols....	2 25
Custer City, by Rev. W. D. J. Stevenson.....	7 60
Grand Forks, by Rev. A. L. Gillette....	32 53
Mayville, by Rev. J. A. Wells.....	15 00
Millbank, First, by Rev. J. L. Granger..	53 33
Mitchell and Mt. Vernon, by Rev. C. W. Wuerrschmidt.....	4 00
Pierce, Rev. G. Lindsay.....	5 50
Ree Heights, by Rev. H. O. Lawrence....	12 12
Spotland, \$25.10; Johannesthal, \$11.93; Petersburg, \$20.55; Seimenthal, \$21, by Rev. E. Jose.....	78 58
Vermilion, by Rev. G. S. Bascom.....	15 00

COLORADO—\$63.20.

Coal Creek, by Rev. A. Davies.....	\$25 20
Denver, Boulevard Ch., by Rev. W. Hicks.....	5 00
Tabernacle Ch., by Rev. T. A. Uzzell...	30 00
South Pueblo, by Rev. R. B. Wright....	3 00

WYOMING—\$12.00.

Big Horn and Sheridan, by Rev. S. J. Jennings.....	10 00
Buffalo, by Rev. J. E. Smith.....	2 00

UTAH—\$6.50.

Park City, by Rev. I. R. Prior.....	6 50
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CALIFORNIA—\$163.55.

Bidwell and Cedarville, by Rev. D. F. Taylor.....	3 50
National City, J. E. Cushman.....	100 00
Oakland, Golden Gate Ch., by Rev. W. H. Cooke.....	5 00
Pasadena, Rev. J. Porter, by Rev. A. H. Smith.....	25 00
Saratoga, by Rev. W. H. Cross.....	14 80
South Vallejo, by Rev. J. A. Jones.....	1 25
Tulare City, by Rev. D. Goodsell.....	5 00
Vacaville, by Rev. H. M. Jones.....	6 00
Westminster, by Rev. E. Cash.....	3 00

OREGON—\$37.50.

Albany, by Rev. J. W. Harris.....	17 50
Portland, First, by Jas. Steele, Treas., through Rev. Dr. Atkinson.....	20 00

WASHINGTON TERRITORY—\$53.00.

Colfax, by Rev. T. W. Walters.....	10 00
Eagle Harbor, by Rev. O. L. Fowler....	10 00
Farmington, by Rev. E. J. Singer.....	1 50
Fidalgó, by Rev. H. J. Taylor.....	18 50
Lyle, by Rev. H. Caldwell.....	4 00
Tacoma, First, by Rev. C. E. Oakley....	9 00
Washougal and Mt. Pleasant, by Rev. J. M. Pamment.....	5 00

JAPAN—\$10.00.

Niigata, Rev. R. H. Davis.....	10 00
HOME MISSIONARY.....	193 30
	\$25,331 07

Donations of Clothing, etc.

Alstead, N. H., Rev. Geo. B. Cutler, box.	\$18 00
Amherst, Mass., Ladies' Benev. Soc., by Mary I. Cooper, box.....	154 00
Brooklyn, N. Y., Ladies of Tompkins Ave. Ch., box and cash.....	205 60
Canaan, Ct., Young Ladies, by Miss Belle Dunning, barrel and freight....	58 00
Candor, N. Y., Ladies, by Rev. Chas. C. Johnson, barrel, cash and freight.....	47 00
Grand Rapids, Mich., Ladies of First Ch., by Rev. Leroy Warren, barrel.....	87 79
Hadley, Mass., Ladies' Home Miss Soc. of First Ch., by Mrs. Edwin Smith, package.....	7 83
Jamestown, N. Y., Ladies, by Mrs. H. L. Hubbell, box.....	75 00
Kingston, R. L., Ladies' Soc., by Miss Susan Eldred, barrel and freight.....	54 00
Lakeville, Ct., Ladies, by Mrs. M. H. Robbins, two barrels and freight.....	87 91
Little Compton, R. I., Ladies' Sociable of United Ch., by Rev. W. D. Hart, barrel, cash and freight.....	39 25
Middletown, Ct., Ladies' Soc., by C. M. Bacon, barrel, cash and freight.....	104 00
New Britain, Ct., Ladies' Benev. Soc. of South Ch., by Kate M. Brown, box and cash.....	170 00
New Haven, Ct., Ladies' Aid Soc. of United Ch., by Mrs. M. T. Landfear, box and freight.....	111 64

Norwalk, Ct., Mrs. A. H. Bissell, map.	
Norwich, Ct., Ladies' Home Miss. Soc. of Second Ch., by Mrs. H. F. Palmer, box	\$114 40
St. Johnsbury, Vt., Ladies' Benev. Soc. of North Ch., by Mrs. A. E. Rankin, box and freight	160 60
St. Joseph, Mich., Sunday-school and Ladies, by Rev. J. V. Hickmott, box and cash	50 00
St. Louis, Mo., Ladies' Home Miss. Soc. of Pilgrim Ch., by Mrs. H. Brinsmade, six boxes, sewing machine and freight	393 58
Warsaw, N. Y., Ladies, by M. D. Jenks, box and freight	153 00
Washington, D. C., Ladies' Home Miss. Soc. of First Ch., by E. S. Huntington, two barrels	166 94
Waterbury, Ct., Ladies' Union of Second Ch., by Mrs. G. R. Baldwin, box	193 25
Winsted, Ct., Ladies of First Ch., by Rev. H. N. Kinney, box	90 00
Woodstock, Vt., Ladies' Soc. of First Ch., by Carrie A. Munger, barrel	25 00

Receipts of the Maine Missionary Society, from Jan. 9th to Feb. 28th. JOHN L. CROSBY, Treas.

Bangor, Central Ch. S. S., by J. G. Blake, Tr.	\$15 00
First Ch. and Soc., to const. James Williamson and Albert H. Wheelock L. Ms, by W. P. Hubbard, Tr.	39 50
Bath, Central Ch. and Soc., by F. S. Partridge, Tr.	71 60
Winter St. Ch., semi-annual collection, by G. J. Mitchell, Tr.	137 54
"A memorial gift from a daughter," by Rev. J. O. Fiske, D.D.	15 00
Bethel, Second Ch. and Soc., by Rev. D. Garland	10 00
Brewer, First Ch. and Soc., by G. A. Snow, Tr.	20 75
Brunswick, First Ch., by R. H. Stanwood, Tr.	44 95
Hallowell, Mrs. Chas. Dummer, to const. Mrs. Louisa F. Andrews a L. M.	25 00
Legacy (additional) of Mrs. Margaret Fifield, by Jos. S. Fifield, Ex'r.	68 72
Nigata, Japan, from Rev. R. Henry Davis (a missionary of the American Board).	10 00
Portland, Second Parish Young People's S. C. E., by E. A. Bascom, Tr.	15 00
Williston Ch. and Soc., by Geo. F. Thurston, Tr.	40 00
Skowhegan, Island Avenue Ch., by Rev. A. J. Rackliff	35 00
Waterford Ch. and Soc., by Rev. J. S. Richards	2 16
Wells (annual), from legacy of Mrs. L. W. Maxwell	600 00
Barak Maxwell, Esq.	20 00
Westbrook, Second Ch., by Harlan P. Murch, Tr.	18 26
Woman's Maine Missionary Auxiliary, by Tr.	145 00
Total, including income from Bonds, stocks, etc.	1,078 19
Previously acknowledged	6424 48

Total rec'ts from June 12th, 1885, to Feb. 25th, 1886. \$7,502 67

Receipts of the New Hampshire Home Missionary Society, from Jan. 1st to March 1st, 1886, L. D. STEVENS, Treas

Amherst, Cong. Ch. and Soc.	\$4 11
Bedford, Rev. D. W. Colcord and Fred F. French	10 00
Brooklin, Cong. Ch. and Soc.	12 20
Brentwood, Cong. Ch. and Soc.	10 00
Chichester, Cong. Ch. and Soc.	5 00
Claremont, Cong. Ch. and Soc.	34 46
Concord, A Friend	2 00
First Ch. and Soc.	56 89
East, Ch. and Soc.	12 20
Candia, Ch. and Soc.	15 50

Farmington, Ch. and Soc.	\$18 64
Gilmanton, Ch. and Soc.	3 60
Haverhill, Ch. and Soc., in part to const. Mrs. Atholinda Jenkins a L. M.	22 24
Hill, Rev. S. P. Lougee	3 00
Holtis, Legacy of Mr. Samuel Jewell	400 00
Keene, 1st Ch.	25 00
2d Ch.	27 38
Lebanon, Cong. Ch. and Soc.	25 00
Lempster, Two friends	5 00
Manchester, 1st Ch., to const. Rev. Willard G. Sperry and Mrs. Henrietta L. Sperry L. Ms.	86 97
2d Ch. and Soc.	37 29
Nashua, Pilgrim Ch. and Soc.	50 06
Newport, Ch. and Soc.	88 76
Plaistow and No. Haverhill, Ch. and Soc., \$117.78; Mrs. Gyles Merrill, \$25.00	142 78
Plymouth, Ch. and Soc.	18 26
Rindye, Ch. and Soc.	21 04
Sullivan, East, Albert Davis	1 00
Walpole, Ch. and Soc., \$18.57; Mrs. Ira Holmes, to const. John P. Holmes a L. M. \$36.	48 57
Wolboro, Ch. and Soc.	27 26
New Hampshire Cent Soc.	69 03

\$1,287 52

Receipts of the Massachusetts Home Missionary Society in February, REV. E. B. PALMER, Treas.

Adams, First, by C. H. Haworth	\$100 00
Andover, "C," special for "Dakota Reading Room"	10 00
Boston, Charlestown, Winthrop, by Geo. S. Poole	133 75
Dorchester, Village, by J. Durell	68 45
Neponset, Trinity, by C. W. Kimball	25 65
Park St., by W. B. Garritt	31 00
Homeland Circle, by Miss J. G. Withrow, special, for Rev. L. P. Broad, Topeka, Kansas.	60 00
Shawmut Mission, Dea. Wilkins's class, special, for Rev. J. E. Smith, Buffalo, Wyoming	3 50
Rev. Geo. F. Stanton, to const. Miss Martha M. Buttrick of Lowell, Mass., L. M.	30 00
Bridgewater, Central Square, by G. H. Martin	54 41
Rev. Isaac Dunham	2 00
Brookfield, Rev. C. P. Blanchard	100 00
Cambridge, North Ave., by P. Hubbard, to const. Mrs. D. M. Oliver, Mrs. S. C. Parsons, and Mrs. Anna Carr L. Ms. of A. H. M. S.	190 58
Canton, Ohio, A. C. Comings	2 00
Cherryfield, Me., John W. Coffin	30 00
Cotuit, Union, by S. R. Crocker	13 10
Easthampton, First, by L. E. Parsons	63 62
Gilbertville, by Otis Lane	11 60
Gloucester, "A. D."	50 00
Hamden, Benev. Assoc., by Chas. Marsh, Treas:	
Blondford, Friends	\$20 00
Chicopee, Second	45 08
East Granville	15 06
Holyoke, First	30 79
Springfield, Olivet	36 50
Westfield, First	116 41
West Springfield, Park St.	15 00

278 76

Hardwick, First Calvinistic, by C. T. Kendall	4 11
Harwich, Mon. Con. Coll., by Sidney Underwood	3 73
Hopkinton, two-thirds Legacy of Mrs. Eliza W. Jenks, and Int. by E. J. Jenks	33 67
Hyde Park, First, by Zenas Allen	44 00
Ipswich, First, by N. R. Farley	50 00
Linchester, Evangelical, by L. Rowell	27 85
Littleton, "Friends," by Otis Manning	50 00
Lynden, A Friend	1 00
Union, by A. R. Lombard	13 04
Maplewood, First, by Mrs. J. H. Johnson	8 00
Marion, S. D. Hadley	10 00

Meiose, Orth. Cong. Soc., by C. C. Goss.	\$55 59	Old Saybrook, by Robert Chapman, quarterly.	\$37 85
Milford, First, by Clark Ellis.	42 70	Thomaston, by P. Darrow.	50 65
Millis, by Dea. Elbridge Clark.	17 56	Warren, by Tallmadge Swift.	20 50
New Braintree, by Rev. Truman A. Merrill.	23 03	Waterbury, First, by F. B. Hoadley.	159 06
Newbury, First Parish, by F. O. Woods.	5 00	Westport, by H. C. Woodworth.	5 46
Norfolk, by N. H. Rockwood.	5 12	Wilton, by B. Gilbert.	75 00
Reading, Old South and Bethesda, by S. G. B. Pearson.	26 61		\$948 73
Situate Center, by J. H. Young.	8 06	<i>Boxes.</i>	
South Framingham, South, by A. M. Eames.	222 60	Woman's Cong. Home Missionary Union of Ct., a box from Ladies' Soc., in Washington, received in 1885, value.	\$25 00
Spencer, by F. E. Danton.	333 58	<i>Receipts of the Illinois Home Missionary Society in February, AARON E. MEAD, Treas.</i>	
Sutton, by Chas. E. Hutchinson.	37 4	Algonquin.	\$3 00
Waltham, Third, by G. H. Whitford.	36 66	Annawan.	10 00
Wareham, Legacy of Edmund N. Thompson, late Deacon of Cong. Ch., by Mrs. Averic P. Thompson, Executrix.	1,000 00	Ashkum, Friends.	4 00
West Gloucester, by Rev. C. F. Goldsmith.	3 61	Atkinson.	5 00
Westhampton, by A. D. Montague, to const. Fred. D. Bridgman L. M.	30 00	Atlanta, Dea. S. J. Chapin, (special).	50 00
West Yarmouth, by Edward Lewis.	5 00	Aurora, First.	39 60
Wilmington, Legacy of Benjamin Buck, by Darius Buck, Ex'r.	6,500 00	New England, Primary Dept. S. S.	10 32
Worcester, David Whitcomb, to const. Mrs. Ruth P. Beaman, Miss Mary M. Peckham, Mrs. Edwin Hawkes, Mrs. Geo. E. Gladwin, and Mrs. Jesse Bailey L. M.	1,000 00	Batavia, Sunday-school.	25 00
Total.	\$10,855 22	Big Rock.	2 50
Home Missionary.	15 20	Bowmanville.	26 00
[Erratum: p. 414, column 2d, line 3d, for "3.67" read "3.64"]	10,870 42	Chebanse.	23 54
		"Tiny Dew Drops".	3 00
		W. H. M. Union.	6 00
		Chicago, W. F. Howe and wife.	10 00
		Mrs. M. M. Wilson.	3 00
		South Cong. Ch.	25 00
		Albany Ave. Branch First Ch.	11 49
		Clifton, (special).	22 54
		Crete, Mrs. S. Porter.	1 00
		Crescent City.	2 00
		Danvers, (special).	105 00
		Dover.	13 50
		Emington.	10 00
		Forrest.	15 37
		Fremont.	22 00
		Galesburg, First Cong. Ch.	96 98
		Sunday-school.	15 00
		Y. P. Christian Assoc.	6 75
		Geneva, (special).	50 00
		Godfrey, Sunday-school.	5 35
		Gridley, Mrs. George Stoker.	6 10
		Griggsville.	41 45
		Hamilton.	7 00
		Homer.	7 00
		Jacksonville, James M. Longley.	2 00
		Kewanee, "Friend in Illinois".	25 00
		La Harpe.	25 35
		L. C. Maynard.	5 00
		Lee Center.	5 00
		Lockport.	11 00
		Lombard, James F. Clafin (special).	25 00
		Malden.	10 68
		Malta.	16 00
		Maywood.	10 91
		McLean.	58 34
		Moline.	110 17
		"Friends".	31 50
		Nora.	5 00
		Oak Park, A. J. Davenport (special).	1 00
		Mr. and Mrs. C. H. Meacham.	20 00
		Olney, Mission ch.	5 00
		Oswego.	4 40
		Payson, Cash.	5 00
		Peoria, First.	150 00
		Peru.	7 75
		Plainfield, Mrs. Sarah E. Janes.	2 00
		Piano.	7 50
		Quincy, Joshua Perry.	5 00
		Rantoul.	19 14
		Rock Falls, Sunday-school (add'l).	45
		Rockford, First, E. A. Herrick.	2 00
		Second (special).	300 00
		Rockton.	18 62
		Roscoe.	6 20
		Shirland.	10 50
		St. Charles.	8 39
		Turner.	7 00
		Waverly (special).	95 25
		Winnetka.	39 50
		Wethersfield, A. B. Kellogg.	5 00
		Wayne.	11 00
			\$1,749 54

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., in February.

Boston, Old South reports value of barrel sent in January, by Mrs. A. K. Hill (including \$9.00 cash).	\$95 73
Falmouth, Ladies' Sewing Circle, for gen'l. distribution, by Mrs. H. H. Gifford, barrel and freight.	82 00
Haverhill, North, Ladies' Sewing Soc., by Mrs. Warren Hanson, three barrels.	226 00
Haydenville, Ladies, by Mrs. B. S. Johnson, barrel and freight.	51 28
Hyde Park, Women's H. M. Soc., by Mrs. C. L. Greene, barrel and freight.	60 00
Maynard, Ladies' Benev. Soc., by Mrs. Edwin Smith, barrel and freight.	37 00
Newbury, First Parish, Ladies, by Miss A. M. B. Little, barrel and freight.	101 46
South Framingham, Ladies, two barrels, cash and freight.	220 68
Tewksbury, Ladies' Benev. Soc., for gen'l. distribution, by Miss M. F. Spaulding, barrel and freight.	36 05
Worcester, Old South, Ladies' Charitable Assoc., by Mrs. Geo. M. Pierce, barrel and freight.	53 00
	933 20

Receipts of the Missionary Society of Connecticut in February, WARD W. JACOBS, Treas.

Bethel, Mrs. Fairchild Judd.	\$7 00
Bristol, by Henry Beckwith.	25 72
Derby, Birmingham, A Friend, by Henry Somers.	5 00
Glastonbury, by Thomas H. L. Talcott, to const. C. rus N. Carter, William E. Johnson, Henry S. Goslee, Mrs. Mary S. House, Mrs. Francis S. Wright, and Miss Cora Hale, all of Glastonbury, Ct., L. M., \$.98.42; A Friend, \$.18.	300 00
Hamden, Whitteville, by E. T. Jarman.	31 00
Hartford, Asylum Hill, Rev. W. H. Moore, personal.	50 00
Killingly, South, by Rev. Wm. H. Beard.	11 63
Madison, North Madison, by Rev. W. E. B. Moore.	12 00
Middlefield, by Rev. A. C. Denison, to const. Charles E. Lyman, of Middlefield, Ct., a L. M.	81 39
Middletown, Third, by J. J. Wilcox.	20 00
Norwich, First, by Lewis A. Hyde, to const. Rev. Charles A. Northrop, of Norwich, Ct., a L. M., \$54.50; Additional, \$2.	56 50

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